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Antecedents and Development

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Reverend James Marquette, S. J.

Discover and Explorer jointly with Louis Jolliet of the Mississippi River and Illinois in 1673: Founder of the Catholic Church in Illinois, April 11, 1675, Apostle and Missionary.—From a painting rescued from destruction and vouched for by a nephew. (Thwaites, Jesuit Relations 71, 400, Note 51.)

FOREWORD



THE purpose of this publication is to commemorate the 75th anniversary of the erection of the Chicago Diocese, and to put in permanent form the story of the founding and growth of the Catholic Church in this region.

To satisfactorily tell this story somewhat more than a mere chronicle of the routine of diocesan work is necessary. As in most cases the Church preceded the diocese. For 170 years the true Gospel had been preached on Illinois soil before the machinery for extended local administration was set in motion. Prior to the appointment of the first Bishop of Chicago, not less than eleven able prelates located in various parts of America, had exercised jurisdiction over the affairs of the Church in Illinois;—hence the antecedents are a necessary part of the story of the diocese.

The circumstances which made Chicago the seat of the diocese are notable. Speaking comparatively Chicago is a new community—other settlements and cities in the country considered. When the State of Illinois was admitted to the Union in 1818, there were less than one thousand inhabitants dwelling north of a line drawn through Springfield in Sangamon County. When the first Catholic Church was established in Chicago in 1833, there were less than 200 inhabitants of the village. Three years before the establishment of the Diocese of Chicago a movement was started for the creation of a See at Springfield. Due to the magical growth of the city on the lake, however, and the great influx of Catholic population, the Provincial Council of Bishops in 1843, felt impelled to recommend the establishment of a See for Illinois, and the great growth of Chicago, together with its geographical situation, determined them to select Chicago as the seat of the See.

Only enough of the record antedating the creation of the diocese is given, however, to furnish a background for the more intimate story of the diocese, and as the Chicago Diocese is the theme, it will be necessary only to follow the story into parts included within the diocese. Accordingly, as new dioceses have been carved out of the parent province, the territory covered by them has been omitted from the story.

This story is designed to present historical facts and for the purpose of the story such facts may be recognized as deeds or events that tend to the accomplishments of the aims of the Church. While the lives and activities of individuals undoubtedly have, in many circumstances, exercised an influ-

ence upon the degree of success and have accordingly become of historical interest, yet it is of the Church and not of the individual that this record is made.

Facts or events that connect directly or indirectly with some phase of Church endeavor, such as breaches of discipline, petty defections or the like which do not permanently influence the aim of the Church or the results sought for, but are mere incidents—sometimes unpleasant and annoying, perhaps, naturally have no place in such a chronicle, but are, by common consent, relegated to the oblivion they deserve.

It has not been attempted to elaborate the general history of Chicago or Illinois. To do so would require much more space than is found at our command. Due to the fact, however, that the Church came with the first white men who pressed their feet upon our soil, and has been the single, constant, unchanging factor in the community, the history of the Church and the State are so intermingled that neither can be written without extended reference to the other.

Acknowledgements are due all the reverend clergy, the religious and scores of others who have lent their aid in the preparation of this work.

JOSEPH J. THOMPSON.

Chicago, May 5, 1920.

The Early Church

I. Beginnings of Catholicity in Illinois and Chicago



THE diligent research of others has made the task of telling the story of the beginnings of the Church in the territory which was very early known as Illinois, comparatively light. Indeed, the beginning of history in the territory so named is coincident with the beginning of the Church.

Some writers have argued to the effect that there were white men in Illinois prior to the coming of Father Marquette. In all such cases the persons alluded to as having made prior visits, have been spoken of as Catholic priests. Loose statements have been made to the effect that "Father Nicollet" (Jean Nicollet, layman) visited the region in 1667 or thereabout and others have stated that two Jesuit priests were in the neighborhood of Chicago a few years previous to the visit of Father Marquette. It has also been vaguely stated that Robert Cavalier de La Salle may have been upon the Illinois River in 1669.

The most authoritative writers have, however, rejected all these suggestions, but even if all or any of them be true, the original declaration that the Church came with the first white men, is correct. Jean Nicollet, while a wanderer on the face of the earth for many years, was a devout Catholic and after many years of service begged to be relieved of the duties which sent him into exile for long periods expressly for the reasons stated by him that he wanted to be closer to the living Church that he might perform his religious obligations! If two or any number of Jesuits visited the region of the Illinois River prior to Marquette, they made such visits with the same purpose in view that all the missionaries had, namely, the spread of the Gospel; and even if the suggestion relating to La Salle has foundation, La Salle, too, was a Catholic and always began a journey of exploration in company with one or more Catholic missionaries.

Marquette's First Voyage.

The story of the Reverend Jacques Marquette, the renowned Jesuit missionary, is well known. How for years before the accomplishment of his desires, he longed to go in search of the great river of which the savages had told him and to carry the Gospel to all the tribes and nations dwelling upon or near it. How in the Mission of the Holy Spirit, at the extremity of exploration and discovery, he had communed with wandering bands of the Illinois tribes and become filled with a desire to labor for the salvation of those tribes. How on the Feast of the Immaculate Conception in









Early Bishops of the Illinois Country

Most Reverend John Carroll, Archbishop of Baltimore; Right Reverend Benedict Joseph Flaget, Bishop of Bardstown; Right Reverend Joseph Rosati, Bishop of St. Louis; Right Reverend Simon William Gabriel Brute, Bishop of Vincennes.

the year 1672 came the glad tidings brought by Louis Joliet that a voyage of discovery to the great river had been entrusted to them, and how on the 17th day of May, 1673, they began the momentous journey. A month later to the day their tiny barks pushed out of the Wisconsin into the broad, clear waters of the great river, until then unseen by white men except when, in 1549, De Soto, the Spanish explorer, had in a journey from the Florida region, ferried across it and died upon its banks. How he then and there fulfilled one of the promises he had made to the Blessed Virgin, that if she would use her powerful intercession for the success of his journey, he would give the great father of waters the name "The River of the Conception." How the little band pushed on down the stream and how Father Marquette preached Christ to all the tribes along the river. How having reached the mouth of the Arkansas River and having learned that within the distance of a few days' travel, the great river emptied into the Gulf of Mexico, the explorers considered that their task with relation to the discovery of the great river was concluded and began their return.

That their discovery might be more complete and that they might meet other tribes, they, upon their return journey, entered the Illinois River and pursued their homeward way upon its peaceful waters. It will be recalled that the little party stopped at the village of the Peoria Indians near Peoria Lake, where Father Marquette for three days visited the cabins of the savages and preached to them and taught them the truths of the Gospel, and that just as they were departing at the water's edge, the good missionary baptized a dying infant which the faith of its parents had prompted them to bring to the priest for that purpose,—whereby the first Christian sacrament was administered in the territory now known as Illinois. That a few days later they reached the great village of the Kaskaskia Tribe of the Illinois, and Marquette in like manner preached and taught them; that they exacted from him a promise, which he most willingly made, that he would return and establish the Church amongst them; that returning to the place from which their journey was begun, but little more than four months from their departure, Father Marquette and his companions made reports of their journey, and the good missionary immediately set about preparations to fulfill his promise to the Kaskaskias.

Marquette's Second Journey.

The second journey of the great Jesuit missionary into Illinois, undertaken as soon as his health would permit, resulted in the first extended sojourn of white men within the limits of what is now the City of Chicago. It was on the 4th of December, 1675, that Marquette, this time with but two companions, reached the mouth of the Chicago River. The entries in the good priest's Journal indicate that after landing he and his companions remained for a few days at the river's mouth.

It would be most interesting to be able to trace the exact spot where Marquette thus tarried. He notes in his journal that he said Mass every day

during his sojourn on the Chicago River. Therefore, if we knew just where he stopped these first few days, we would know where the first Mass was said in the territory now known as Chicago. While we may not be able to fix the exact spot, yet it is possible to approximate the location.

At that time the Chicago River, near what is now State Street, swung south and ran nearly parallel with the Lake until it reached what is now Madison Street, where it discharged into the Lake. Accordingly, when the mouth of the Chicago River was spoken of in the days of Marquette, a spot near Madison Street and the Lake is designated. The Lake Shore was then a sandy beach and well suited for camping. Brushwood was easily procurable from the woods nearby for fire and shelter. It is reasonable to suppose, therefore, that Marquette's first camp was somewhere on what is now Grant Park, near the end of Madison Street.

In this connection it is interesting to recall, also, that Father Francois Pinet, S. J., came to the site of Chicago in 1696 and established a mission called the "Angel Guardian." The letters to which we have access referring to this mission, justify the belief that it was situated near the mouth of the Chicago River and was, no doubt, very near the same spot where Marquette sojourned temporarily.

It is also something of a coincidence that the first permanent site of a Church—that of St. Mary's, after its removal in 1836 from the canal lot to the property owned by the Church—was at Michigan Avenue and Madison Street.

It appears, therefore, that the Lake front in the neighborhood of Madison Street was the original situs of Christianity in Chicago.

Resuming our narrative, after this apparent digression, it will be remembered that, after dragging their canoe and supplies over the ice two leagues up the river, following the main river to its junction with the south branch, thence on that branch to a point near the crossing of Robey Street and the drainage canal, they encamped on account of Father Marquette's illness and were obliged to remain until the 30th of March of the succeeding year. Here the first altar was raised in Chicago and Mass was offered up daily during the entire stay of the missionary. On the 15th of December, 1674, the first Mass of the Conception ever celebrated on Illinois soil was offered up on Marquette's little altar. From February 1 to February 9 was performed the first Novena within the territory of Illinois, and the little log cabin constructed by Pierre and Jacques, the companions of Father Marquette, constituted the first church and the first dwelling house in Chicago and in all the broad domain of Illinois.

Establishment of the Church.

But it was not until the 11th of April, 1675, after the arduous journey from Chicago to the great village of the Kaskaskia Indians was completed, and after three days of preliminary preparation that the church was officially

established in what is now known as Illinois. Upon that day, Holy Thursday, with all the ceremony and solemnity possible in a savage country, and in the presence of five hundred chiefs and elders seated in a circle about him and more than fifteen hundred young men respectfully standing behind the elders and a large number of women and children massed behind the young men—in all an auditory of perhaps 3,000—the great missionary fulfilled both his promise to the Indians to return and establish the Church amongst them and his other promise made to the Virgin Mary—that of naming the first mission to be established by him—"The Mission of the Immaculate Conception."

Most eloquently did the father speak to his savage auditory, and when he had impressed upon them the truths of the Gospel and evidenced the same by gifts and presents, according to the customs of the savages, he sanctified the ceremony by the celebration of Holy Mass.

Thus officially began the Catholic Church in Mid-America, with a situs which for many years was within the limits of the Chicago Diocese, near the modern city of Utica, Illinois.

This is not the place to dwell upon the details of succession and development in the missionary period. We need only know that with but few intervals of vacancies, due to the death of the missionaries and the difficulties of travel, the mission first established and others planted by the zealous missionaries, continued, and, like the mustard seed of the Gospel, increased in numbers of neophytes and converts, becoming also the centers of settlement until the territory became civilized and Christianized.

The voyages of Father Marquette have of recent years been much spoken and written of and have become almost our best known lessons in early American history. Marquette's own writings upon which all the accounts are based are the most interesting of all the lore upon the subject. These consist of a narrative compiled at the Jesuit mission of St. Francis (DePere, Wisconsin) in the summer of 1674 after the conclusion of the first voyage, and a journal written as the second voyage progressed commencing with a first entry on October 26, 1674, and a final entry on April 6, 1675. These writings remained in the possession of the Jesuit Fathers until the time of their banishment from the Illinois territory in 1773, when they were brought to St. Mary's Convent in Montreal, where they lay hidden until found by John Gilmary Shea, the worthy Catholic historian who published them, together with an English translation, in 1852. They may be read in SHEA'S DISCOVERY AND EXPLORATION OF THE MISSISSIPPI. They may be read in both French and English in Vol. LIX of Twaites' monumental work, the JESUIT RELATIONS. An English translation of the papers is found in EARLY NARRATIVES OF THE NORTHWEST by Louis Phelps Kellogg, Ph. D. Charles Scribners Sons, New York, publishers. Francis Parkman, in his several historical works, sustains all the statements made in this chapter.

II. Former Ecclesiastical Jurisdiction



CANADA was the base of the Illinois missions. As early as 1659 a Vicar Apostolic had been appointed by the Holy See for the diocese of Quebec, which covered the whole of New France. At the time that Joliet and Marquette were authorized to make their voyage of discovery in which they explored the Mississippi and Illinois rivers, Right Reverend Jean-Baptiste de la Croix, Chevalier de St. Vallier, was Bishop of Quebec. Bishop de St. Vallier was a worthy successor of his great predecessor, Right Reverend Francois de Montmorency Laval, who was the first bishop of Canada and of New France.

Bishop Vallier was succeeded by Reverend Louis-Francois Duplessis de Mornay as coadjutor in 1713 and as bishop in 1727. Bishop Mornay never came to America, but sent as his coadjutor Rev. Pierre-Herman Dosquet, who became bishop of the diocese in 1733, and reigned until 1739. The next Canadian bishop was Right Reverend Francois-Louis Pourroy de l'Auberiviere, who was consecrated in 1739. Unfortunately Bishop l'Auberiviere died a few days after landing at Quebec. In 1741 Right Reverend Henri-Marie de Pontbriand was consecrated at Paris and assumed charge of the diocese soon after. Bishop Pontbriand proved to be one of the greatest of the Canadian Bishops. The next Bishop of Quebec was Right Reverend Jean-Oliver Briand, who ruled the diocese from 1766 to 1784.

Bishop Briand was, therefore, Bishop of Quebec at the close of the Revolutionary War, and although the English had conquered the French and gained possession of all of the territory of New France, the spiritual control of the diocese was not interfered with, and the Illinois country was governed by the Bishop of Quebec until a new arrangement was made by the Holy See making the United States a separate Ecclesiastical Jurisdiction.

The American Church.

The decree organizing the Catholic Church in the United States as a distinct diocese, and appointing Very Reverend John Carroll Prefect Apostolic was issued by Cardinal Antonelli, Prefect of the Sacred Congregation *de Propaganda Fide*, on the 9th of June, 1784. Sparks, the historian, in his "Life and Writings of Franklin," says that the Apostolic Nuncio at Paris called upon Dr. (Benjamin) Franklin—(who was then representing the United States in Paris)—and acquainted him that the Pope had, "on his recommendation, appointed Reverend Carroll Superior of the Catholic Clergy in America, and stated that he would probably be made a bishop before the end of the year." The Bull of Pope Pius VI erecting the diocese of Baltimore was issued November 6, 1789.

Naturally some time elapsed before the new Prefect Apostolic was installed and before he was able to make his jurisdiction effective, at least in the western country. In due time, however, he extended his solicitude to the Illinois country and kept in close touch with the Church.

The first direct action of Bishop Carroll effecting the Illinois country was the authorization of a German Carmelite priest, Reverend Paul de St. Pierre, to exercise the functions of the priesthood in the western country. Father St. Pierre arrived in the Illinois country in 1785, and took up his station at Cahokia. He ministered in the Illinois country until 1790. Very shortly thereafter Bishop Carroll sent a French priest, Reverend Peter Huet de la Valiniere, to the Illinois country as his Vicar General. This good but erratic priest was here but a few years and superseded Father Gibault in local control as Vicar General. The next priests sent to the territory by Bishop Carroll were Reverend Michael Levadeau and Reverend Gabriel Richard, both Sulpitians. Father Levadeau was sent to Kaskaskia, where he officiated from 1793 to 1797, and in which place he was succeeded by Father Richard, who remained until 1798. Both of these priests ministered in Cahokia also, and were both concerned in the building of the church at that place, which still stands.

Reverend Charles Leander Lusson, a Recollect, was, in 1798, sent by Bishop Carroll to Cahokia.

In 1799 Fathers John and Donatien Olivier were sent by Bishop Carroll, Father John being stationed at Cahokia and Father Donatien at Kaskaskia and Prairie du Rocher.

Father Donatien Olivier was the bishop's vicar general and for thirty years was the leading spirit of the Illinois country, including Indiana, Illinois and Missouri.

During the administration of the Very Reverend Donatien Olivier a new diocese was created in Kentucky called the Diocese of Bardstown. Right Reverend Benedict Joseph Flaget was appointed first Bishop of Bardstown and consecrated November 4, 1810. With the assumption of the episcopal duties by Bishop Flaget the direct supervision of the Illinois country passed from the hands of Bishop Carroll, but the territory remained within the province of Baltimore until 1847. Bishop Flaget seems to have sent but one priest into the Illinois country, and that a man of apparently great capacity, by the name of Savine. In the lapse of time Father Savine's baptismal name seems to have been lost. Bishop Flaget made two visits to the Illinois country, on one of which, in 1814, he was accompanied by Right Reverend William Dubourg, Bishop of New Orleans.

The next change in the ecclesiastical jurisdiction occurred when Pope Leo XII, on March 20, 1827, appointed Right Reverend Joseph Rosati Bishop of St. Louis. Upon Bishop Rosati's consecration an arrangement was made between Bishop Flaget and Bishop Rosati by which Bishop Rosati administered the western and northern part of Illinois. From his consecration, Bishop

Rosati was very active in the affairs of the Church in Illinois. He visited all parts of his jurisdiction, however difficult of access. The records show that he administered confirmation at Kaskaskia every year from 1830 to 1840 and again in 1842.

As we will be seen, Bishop Rosati effected the organization of Chicago through Father St. Cyr in 1833.

In 1834 the diocese of Vincennes was erected, and the Right Reverend Simon William Gabriel Brute was appointed Bishop. This diocese included Indiana and Illinois, and Bishop Brute immediately took over the administration of Illinois.

Bishop Brute was very active, and made four visitations through Illinois. On his first trip through Illinois he was accompanied by Bishops Flaget and Purcell; on his next by these two bishops and Fathers Abel, Hitzelberger and Petit. His visits in Illinois included Chicago, and in one of his letters to the Leopoldine Association, written in the first year of his episcopate, the good bishop says: "Mr. St. Cyr had arrived there from St. Louis and enabled the Catholics to make their Easter Communions, so I gave only a few Confirmations and three instructions, one on Saturday and two on Sunday, to encourage the rising Catholic congregation on that most important point. It is now composed of about 400 souls of all countries, French, Canadians, Americans, Irish and a good number of Germans."

By arrangement with Bishop Rosati, Father St. Cyr, who established the first church in modern Chicago, remained for a year after Bishop Brute took jurisdiction, but as fast as he was able Bishop Brute supplied new clergy.

The priests sent here by Bishop Brute were Rev. Bernard Schaefer, Rev. Timothy O'Meara, Rev. Maurice de St. Palais and Rev. Francis Joseph Fisher, all of whom were stationed in Chicago.

Bishop Brute died June 26, 1839, and was succeeded by the Rt. Rev. Celestine de la Hailandiere, who sent Fathers John Francis Plunket, Hippolyte du Pontavice and John Guguen to Illinois.

It will be seen that some of these pioneer priests were on duty when Bishop Quarter arrived and assumed episcopal jurisdiction as the first Bishop of Chicago.

Ready reference may be had to the Catholic Encyclopedia for the several bishops named. Their succession has been treated in the ILLINOIS CATHOLIC HISTORICAL REVIEW in several articles and more extended references may be found in Shea HISTORY OF THE CATHOLIC CHURCH OF THE UNITED STATES.

III. The Diocese of Chicago



THE question of the creation of a new diocese for the State of Illinois was under consideration for some little time before the Council of Bishops acted. While Father St. Cyr was in Chicago his opinion seems to have been sought as to the center of the Catholic population, for on July 2, 1834, he wrote to Bishop Rosati: "As to the most centrally located place from which to visit all the Catholics of Illinois—and I gave the matter particular attention during my journey from St. Louis to Chicago—it is, in my opinion, Springfield, one hundred miles from St. Louis and a little over two hundred miles from Chicago. Here is the place I should pick out for headquarters as being the most suitable for the purpose."

At the Fourth Provincial Council of Bishops, held May 17, 1840, and attended by twelve bishops, citizens of Springfield, Illinois, petitioned the bishops to recommend a see at that place, but the petition was denied.

At the Fifth Provincial Council, held May 14, 1843, sixteen of the then existing twenty-three dioceses were represented by their bishops. This Council petitioned for new sees at Chicago, Milwaukee, Hartford and Little Rock, and for a vicariate-apostolic in Oregon. They also repeated their request for a see at Pittsburg. All of these requests were granted.

While as has been seen, Illinois had been under the jurisdiction of various suffragan bishops, yet the entire state remained in the Province of Baltimore until St. Louis was made an archdiocese, October 8, 1847. It was quite natural, therefore, that the first Bishop of Chicago should come from the Metropolitan See of Baltimore. From 1847, however, the State of Illinois continued in the Province of St. Louis until Illinois was, itself, made a province by the creation of the Archbishopric of Chicago.

During all the years that Illinois constituted a part of the Province of St. Louis, the metropolitan of that see exhibited a tender solicitude for his suffragan diocese. Most Rev. Peter Richard Kenrick was indeed a tender father, and ever mindful of the welfare of the new see.

It is interesting to note that during all of the years in which the Chicago Diocese was a part of the Province of St. Louis, the Bishops of Chicago, with a single exception, came to us through St. Louis. Right Rev. James Oliver Van de Velde, the second; Right Rev. Anthony O'Regan, the third, and Right Rev. James Duggan, the fourth, all came from St. Louis, and it appears that Archbishop Kenrick was the prime mover in the selection of Right. Rev. Thomas Foley, Bishop-Administrator. And again when the diocese was raised to the dignity of an archbishopric, a distinguished son of St. Louis and disciple of Archbishop Kenrick, Most Rev. Patrick Augustine Feehan, was the first honored incumbent.

No one can read the record of these early days of the Church without being impressed with the heavy obligations under which Chicago and Illinois rest to the great Missouri prelates, Bishop Rosati, in the early days, and the great Archbishop Kenrick during the long period from 1847 to 1880.

It is not given to many men to figure so conspicuously in such large and important affairs as did Archbishop Kenrick in the Mid-American Church, and his record is one of the most worthy of all the great sons of the Church in America.

The Diocese of Chicago originally embraced the entire state of Illinois —the first division occurring when the diocese of Alton was created January 9, 1857. (The diocese of Quincy had been created July 29, 1853, but the see was not occupied.) By this division the southern part of the state was cut off from the Chicago diocese, the dividing line being the northern limits of the counties of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Douglas and Edgar.

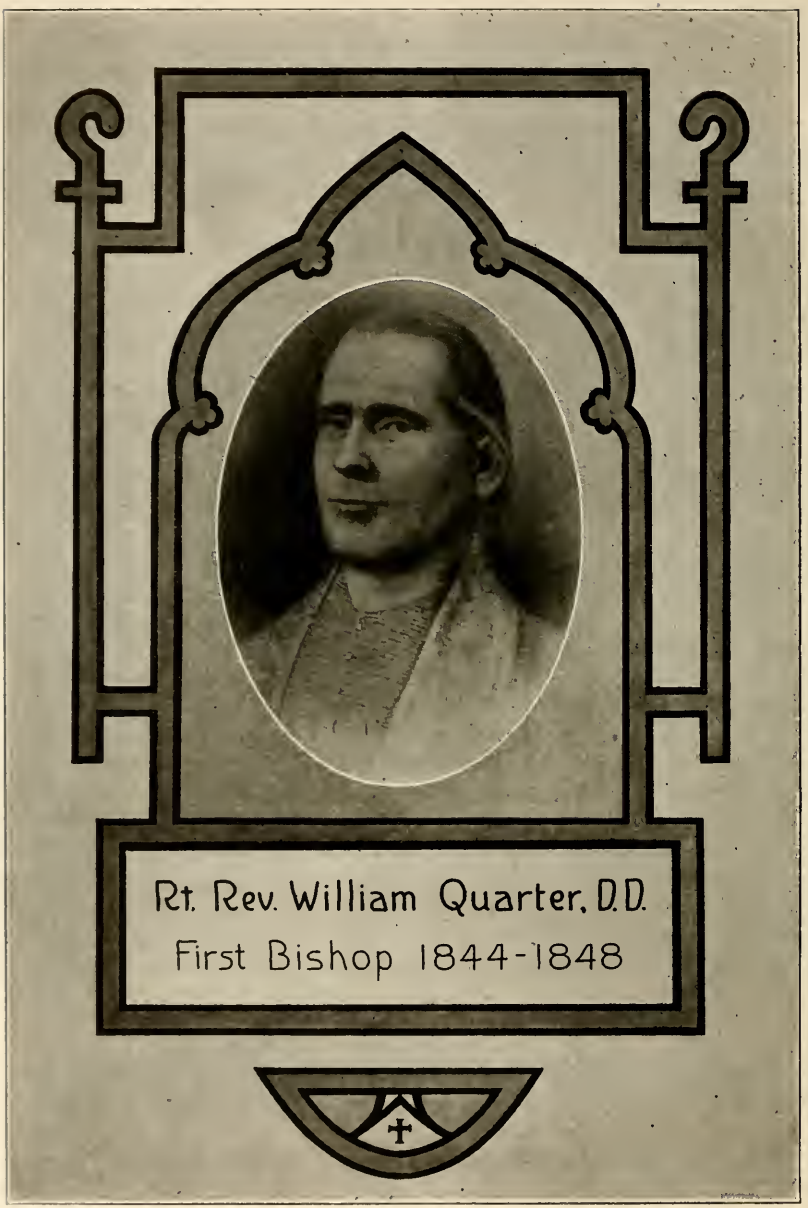
The territory of the diocese was again reduced when the diocese of Peoria was erected in 1877. By this division the southern boundary of the Chicago diocese was fixed as the southern limits of the counties of Whiteside, Lee, De Kalb, Grundy and Kankakee.

By the erection of the Diocese of Rockford, September 23, 1908, the territory of the Chicago Diocese was reduced to the counties of Cook, Lake, DuPage, Kankakee, Will and Grundy.

The following statistics of the diocese are interesting: Diocesan priests, 607; priests of religious orders, 329; total 936. City churches 223; churches outside city with resident priests, 110; total 333. Country missions with resident priests, 19; chapels, 50. Diocesan ecclesiastical students, 144; seminaries for religious, 5; students in seminaries, 206; preparatory seminaries, 1; with 375 students; colleges and academies for boys, 11; students, 5,477; academies for girls, 25; students, 4,600; high schools, 22; students, 2,172; parochial schools in the city, 202, pupils, 107,062; parochial schools outside the city, 79; pupils, 17,225; total number of pupils in the parochial schools, 124,287; training schools and orphanage for boys, 4, pupils 1,705; industrial schools and orphanages for girls 5, pupils 1,120; total young people under Catholic care, 14,056; homes for the aged, 5; hospitals, 18; Catholic population (census of 1909), 1,150,000.

A CHRONOLOGY OF THE CATHOLIC HIERARCHY IN THE UNITED STATES by Rt. Rev. Owen B. Corrigan, D. D., appeared in the January, 1916, number, continued in subsequent numbers of the CATHOLIC HISTORICAL REVIEW, Washington, D. C. For statistics see OFFICIAL CATHOLIC DIRECTORY, 1920, P. J. Kennedy and Sons, New York, publishers.





Rt. Rev. William Quarter, D.D.
First Bishop 1844-1848

Right Reverend William Quarter, D. D.

Father and Founder of the Chicago Diocese.

IT was on the morning of the 5th day of May, 1844, that the first Bishop of Chicago, Right Rev. William Quarter, D. D., arrived at the little frontier settlement, only seven years before organized as a city. He had left New York on the 18th of April, and by the best transportation available had been seventeen days on the way. Although the journey was fatiguing, the bishop nevertheless said Mass on the morning of his arrival.

The young bishop had been sent to these parts to fill the see created as a result of the Fifth Provincial Council of American Bishops, held in Baltimore, May 14, 1843. At that Council the formation of four new dioceses, viz: Chicago, Little Rock, Hartford and Milwaukee and the vicariate-apostolic for Oregon was recommended. The recommendation of the Council was immediately acted upon at Rome, and accordingly in February of the following year (1844) the Apostolic letters for the consecration of three new bishops, who were to be taken from New York, were received in that city. The new bishops appointed were Right Rev. William Quarter for Chicago; Right Rev. Andrew Byrne for the Diocese of Little Rock, and Right Rev. John McCloskey, first appointed Coadjutor of New York. The joint consecration took place in St. Patrick's Cathedral, New York City, on the 10th of March, 1844, and was conducted by the Right. Rev. John Hughes, Bishop of New York, assisted by Right Rev. Benedict Joseph Fenwick, Bishop of Boston, and Right Rev. Richard Vincent Whalen, Bishop of Richmond. The consecration ceremony was perhaps the most notable in the history of the country at that time.

An Exemplary Youth.

Few men who during their lives have attained to great prominence, have had the good fortune to have biographers and eulogists speak so earnestly about their childhood and youth as has been the case with Bishop Quarter. In every reference to the distinguished ecclesiastic, his childhood and youth have been pictured as almost ideal, and his home and family relationship such as would naturally tend to mold a character of the kind Bishop Quarter possessed. And as might be expected under such circumstances, the mother was the dominant influence in that home, especially as regards things spiritual. In the mature years of his manhood when he knew the world well, the good bishop himself said: "I never saw but one—and that one was Bishop Brute—who expressed so tender a devotion as my mother," and his intimate associate and personal physician, Dr. John E. McGirr, speak-

ing of the good bishop, says, "how often did he thank God for having given him such a mother, and he seemed never to weary of repeating incidents of her kindness, goodness and watchfulness. Frequently he said, 'I owe all that I am to her; I would never have been a priest but for her.' A tear would gather in his bright eye and steal over his careworn cheek, while he breathed a prayer to God that he might meet his mother again in his Father's house after he had accomplished his earthly pilgrimage."

The youth grew up virtually within the Church. At the tender age of seven years he began as acolyte to serve Mass and "never felt so happy as when he served at that holy sacrifice for the priest who officiated at his Father's house."

Training and Education.

The early education of the devout youth was taken in hand by his mother, who was a woman of excellent education. "He devoted himself assiduously to his duties and mastered every branch and overcame every difficulty with which he grappled....." So rapid was his progress that at the age of eight years he was fitted to enter a boarding school. Immediately after having made his first communion he left home for Tullamore, where he entered the academy of the Rev. Mr. Deran, a retired Presbyterian clergyman, known as one of the best classical scholars in Ireland. After two years here he entered the academy of John and Thomas Fitzgerald in the same town, where he completed his course of studies preparatory to entering the college at Maynooth.

But young Quarter did not make his studies in Maynooth. There he conceived the desire induced by the accounts of a good priest, Father McAuley, who had been to America and returned for a visit to Ireland, to come to America, and his studies were to be finished elsewhere.

On the 10th of April, 1822, when but sixteen years of age, William Quarter left his native land for America. The vessel in which he sailed landed at Quebec. He presented himself to the bishop of that city, and asked to be enrolled as an ecclesiastical student, but his youth was urged as an objection, one which, of course, he could not remove. He next applied to the Bishop of Montreal, where the same objection was raised. He then went to Mount St. Mary's College at Emmitsburg, Maryland, where he applied to the president of the college, Reverend John DuBois, afterward Bishop of New York.

Here his youth, instead of militating against him, operated in his favor, and he was straightway enrolled in that institution. He entered upon his studies on the 8th of September, and so thorough had been his training in mathematics and the classical studies, that he was at once placed in charge of the classes of Greek, Latin and algebra, and in the second year of his residence at Mount St. Mary's he was appointed professor of the Greek and Latin languages.

There is abundance of evidence of the industry and also of the piety with which the young student pursued his work at Mt. St. Mary's. Among all the professors and students he was highly esteemed on account of his clear mind, sound judgment, tender disposition, firm friendship and great devotion. An incident is cited to prove his piety. "One year after having entered the seminary, the young man was appointed sacristan. For the discharge of the duties of sacristan, he prepared himself by approaching the Holy Sacraments of Penance and Eucharist, and he went on his bare knees from the door of the church to the sanctuary, so unworthy did he consider himself. It was with fear and trembling that he placed his hands upon the chalice which contained the sacred blood of Jesus Christ." His biographer tells us that "in his long ministry familiarity did not diminish one iota of this his earlier respect and veneration."

Ordination to the Priesthood.

On the 14th of September, 1829, he left the seminary for New York. He reached New York on Wednesday evening, the 16th of the same month, and on Thursday morning, September 17, 1829, he received at the hands of Bishop DuBois the clerical tonsure, minor orders and sub-deaconship; on Friday morning, the 18th, deaconship, and on Saturday morning he was raised to the dignity of the priesthood. He was still under 23 years of age, and accordingly a dispensation had to be secured for his ordination.

From his ordination until he departed for Chicago, his labors were in New York City, chiefly at St. Mary's. Much might be told of the piety, energy and fervor of the young priest and his untiring labors amongst the victims of the cholera, and his great works of education and charity. They were, however, but of a piece with what he subsequently did in his new diocese.

Begins Work in Chicago.

When Bishop Quarter arrived in Chicago he found the old church a low frame building with a small steeple and bell. A new church was in the course of construction. The brick walls of the new church were raised and the structure was under roof. The building was not plastered, and a temporary altar was placed against the wall. There was no vestry; the sanctuary was enclosed with rough boards. There were neither columns nor steps nor doors, except temporary ones made of rough boards, and there was, worst of all, a debt of about $3,000 on the church. The adjoining lot, where the Convent of Mercy was later erected, was also incumbered to the extent of $1,000—the whole of the purchase price—and there was a debt of $400 on the cemetery, totaling nearly $5,000, bearing interest at from ten to twelve per cent. Such was the condition of the Church in Chicago when Bishop Quarter took possession of his see.

"He considered it impossible that the congregation of St. Mary's in Chicago could at that time pay the debt upon and finish their church, and,

therefore, he and his brother united their funds and paid it with their own private means."

This generosity on the part of the bishop and his brother inspired the flock to renewed efforts, and so earnestly and successfully did they labor that in about a year they had the happiness of kneeling before the new altar of their finished church, "whose glittering spire and golden cross reflect the first rays of the morning sun as it rises out of the bosom of the broad and beautiful Lake Michigan. This was the first, and at that time, the only steeple in Chicago, and its cross, the emblem of man's salvation, perched upon the summit of that steeple, was the first object that presented itself to the traveler approaching the harbor from the lake or far away upon the prairie, as his eye rests upon the City of the Plain."

The Scarcity of Priests.

But while the backward condition of the temporalities of the Church was a cause of much concern, the dearth of priests was the most serious difficulty with which the new bishop had to contend. As we have seen, the territory, just prior to the coming of Bishop Quarter, had been under the jurisdiction of the Bishop of Vincennes. The clergymen laboring in Chicago and the eastern part of the state were therefore subject to that diocese, and the Bishop of Vincennes recalled all his priests. With the exception of two, the priests immediately responded to the call of their bishop. Unwilling to leave unprotected the souls committed to their spiritual charge, Rev. Maurice de Saint Palais, who afterward became Bishop of Vincennes, and the Rev. Francis Joseph Fisher, remained until after the arrival of Bishop Quarter. Early in the month of June, however, the Bishop of Vincennes commanded their return under penalty of suspension. They were, therefore, obliged to depart and leave the new bishop without a priest in Chicago. Fortunately the bishop was able, in the same month of June, to ordain three young seminarians. These first ordained priests of the Chicago Diocese were Rev. Patrick McMahon, Rev. Bernard McGorrisk and Rev. Jeremiah A. Kinsella. It may as well here as elsewhere be stated that during the four years that Bishop Quarter administered the Diocese of Chicago, he ordained 21 priests.

Advancing Religion and Education.

The marvelous accomplishments of Bishop Quarter in his new western diocese have been dwelt upon by many. It has been pointed out that within less than a month after his arrival in Chicago—to be exact, on the 3rd of June, 1844—he opened a Catholic school, the germ of the University of St. Mary of the Lake. This school was opened in the building formerly used as a church, and was begun with two professors and six students. So anxious was he to establish schools of the order in which the very highest kind of literary and scientific learning would be imparted, together with the proper religious instruction, that he determined to establish a university, and on the

19th of December, 1844, a bill was passed by the Legislature of Illinois incorporating "The University of St. Mary of the Lake."

Immediately Bishop Quarter took up the establishment of a seminary to provide funds for which he betook himself to New York as a holy beggar. He left Chicago early in April, 1845, and was absent for four months, and during that time collected a considerable sum of money, which enabled him to commence the erection of the building. The building of the seminary was begun on the 17th of October, and so rapidly did the work progress that it was under roof by the 22nd of November.

The work of the first year of Bishop Quarter has been thus summed up: "His cathedral was finished and paid for—his college and seminary were in progress. He had supplied with priests many missions heretofore deprived of the consolation of religion, and although he came to a diocese almost stripped of clergymen he had now a goodly array with which to battle against the powers of darkness. He had ordained seven young men and occasionally an American, Irish or German priest pursued his way to this far out corner of the Church, thus adding to his number and his strength."

New Churches.

At this time, however, the congregation had outgrown the church accommodations. Catholics had begun now to pour in from other and distant cities, and St. Mary's Church was already too small. A new church was required, and on the 10th of March, 1846, the frame of St. Patrick's Church, on the west side of the river, was erected by the Bishop's brother, the Very Rev. Walter J. Quarter, who became the first pastor of that church. In the same month was commenced the erection of two German Catholic Churches, one on the west side and one on the south side of the main river.

The University of St. Mary of the Lake.

The Seventh Provincial Council of American Bishops was held in Baltimore that year, and attended by Bishop Quarter. Immediately upon his return the bishop opened his new seminary. The last touch of the painter's brush had been given the building, and on the 4th of July, 1846, the university was opened, with proper ceremonials, for the reception of the pupils. This historic school, the first institution for higher education established in the City of Chicago, began its career with two professors, two teachers and sixteen pupils. It proved a successful institution, and Bishop Quarter had the happiness during his life of seeing "the sapling become the oak tree," with a faculty of eleven professors, four tutors and a student roll of 125. This worthy monument to the memory of Chicago's first bishop existed for twenty years, and within its walls were educated many men of merit and capacity. The charter is still in force, and the welcome announcement has just been made that a greater institution will arise under the same devoted title.

Thus, due to the zeal and capabilities of Bishop Quarter, Chicago had now a college; a seminary; two churches for the English-speaking residents, St. Mary's and St. Patrick's, and two German churches, St. Peter's and St. Joseph's, and the remainder of the diocese was brought into a flourishing condition. There was still, however, an unsupplied demand. The male youths were furnished with good schools and proper facilities for instruction, but the female portion had as yet no educational facilities.

The Sisters of Mercy.

In order to supply this need it was necessary to procure a community of teaching sisters, and to that end Bishop Quarter applied to Bishop Michael O'Connor of Pittsburg, and was granted a branch of the Order of the Sisters of Mercy.

On the 23rd of September, 1846, five members of that order, accompanied by their superioress, Sister Mary Francis Ward, and Very Rev. Walter Quarter—who had been sent by the bishop to conduct them—arrived in Chicago. These sisters were Mary Agatha O'Brien, Superioress of the new foundation; Mary Vincent McGirr, Mary Gertrude McGuire, Mary Eliza Corbett and Mary Eva Smidt.

Accommodations were not, of course, of the best, but the bishop was solicitous for his new aids, and gave up his own residence—by no means a sumptuous one—to the sisters. His biographer says: "Poor as it was, it was a palace compared to the one to which he, himself, removed when he resigned it to them for their convent."

The schools of the Sisters of Mercy were at once opened and well attended. The Sisters of Mercy thus established "laid the foundations of all of the Catholic institutions established in Chicago during the ten years after their coming. In 1846, they were alone in the field.....They opened the first parochial school, which was a free one; the first select school; the first academy; the first working girls' home; the first orphanage; the first hospital; the first five parochial schools; the first night school for adults, and later on the first Catholic training school for nurses in the state, and the first Catholic college for women (St. Xavier's) in Chicago. But the labors of the Sisters of Mercy are to be told elsewhere.

The First Diocesan Synod.

In the month of April, 1846, Bishop Quarter summoned a Diocesan Synod, the composition of which gives us an opportunity to note the progress of the diocese. It appears that there were at that time in the diocese forty-one priests, although only thirty-two of them were present at the Synod. The principal work of the Synod was the formation of the statutes of the diocese, but the association proved most helpful.

On November 27, 1846, Bishop Quarter addressed a letter to the President of the Leopoldian Association in Vienna, to whom he detailed the then present situation of his diocese:

"I have the pleasure to inform you that during the year 1846, three new churches, built of wood, were begun and will be completed in 1847. Furthermore, I have purchased a temple from the well-known sect, the Mormonites, and converted it into a suitable Catholic Church. To the German church I donated a site of no small value, and it will also be completed soon and represent a total value of five thousand dollars. These churches have, as far as possible, been equipped with everything necessary for the solemnization of divine services. A German priest conducts the services alternately in the German and English church. In the past year eight missions were started in the diocese, and I have provided them with necessities as far as lay in my power. The bishop must defray all the expenses incurred, even the traveling expenses of the itinerant missionaries, although he, himself, has no fixed income, and applies the funds so generously contributed by Europe toward liquidating old debts and supporting the missionaries. I confide now, as in the past, in the assistance of Divine Providence, and I humbly pray that my trust may not be in vain. The Almighty hand of God, His Goodness and Mercy is the controlling power in all other human events. Surely He will not withdraw His aid in matters which are of such vital interest to His Church.

"An indebtedness of ten thousand dollars still rests heavily upon my shoulders, the greater part of which was contracted by the extremely necessary erection of the Cathedral Church. The bishop and his vicars-general, in their solicitude, annually travel over the vast undulating prairies, which even now number fifty-five thousand Catholics, of whom about twenty-eight thousand are Germans, to determine where and how to erect new parishes to meet the demands and the needs of the ever-increasing population, caused by an uninterrupted stream of immigration, principally from Westphalia and the Kingdom of Bavaria. Whenever the needs and circumstances demand it, I send them a priest of the diocese, of whom I already have forty-eight. Twenty-one of this number have received their Holy Orders from me."

First Theological Conference.

In this same year Bishop Quarter established a new departure in American ecclesiastical affairs by calling a theological conference, on the 18th of November, which became an institution of his diocese. A similar conference was held twice each year, and the places selected for holding them were Chicago, Alton and Galena. All the clergymen of the diocese at these conferences were questioned concerning tracts on theology designated by the master of the conference; questions pertaining to the holy calling and duties of the clergymen—regarding the rubrics of the Roman Missal and the statutes of the diocese—were discussed.

The bishop was active in every direction and early took up the question of societies for the laity. He instructed the Sisters of Mercy to establish the Sodality of the Blessed Virgin for the girls and in a pastoral urged the establishment of a confraternity:

"We earnestly recommend," reads the pastoral, "the clergy to establish in their congregations, if they have not already done so, the Confraternity of the Rosary or of the Immaculate Heart of Mary; and we as strongly recommend to the faithful to become members, and so endeavor to partake of the spiritual benefits and privileges granted to those societies. Let parents urge their children to join these religious societies, and so will they discover the happy results in their obedience, gentleness and faithful attention to their Christian duties."

He also directed the instructors in the Academy of St. Joseph to form among the boys a St. Joseph's Society.

The Hibernian Benevolent Immigration Society.

There is perhaps no feature of his work in which his benevolence shows out clearer than in that directed to the benefit of the more dependent classes, and especially of the more or less helpless Irish immigrants, who were constantly arriving in the territory. His biographer says "he saw them having escaped the bloodhounds of poverty, met, as they landed upon the shores of the new world, by the harpies who watched for them. He knew the feelings of their generous hearts, and that they had learned at home to love America, her institutions and her people." In many cases the good bishop had observed that they had been set upon by rascals and "were beggared at the moment of their confidence and thrown penniless in a strange land upon the cold charity of the world."

"Such was the fate from which Bishop Quarter wished to save his people. He wished to see them no longer the tools of a designer—he wished to see them stand forth among their fellow freeman in the majesty of their nature, asserting the old dignity of which ages of oppression had not altogether deprived them, and, therefore, he originated the Chicago Hibernian Benevolent Immigrant Society. This association was gotten up to bid the stranger welcome to his new home—to guard him from imposition—to advise and to direct him—to furnish him with timely charity if need be. The advantages which the immigrant derives from such associations are known only to those who may have benefited by them, and many a one will now be found to bless the memory of Bishop Quarter for benefits derived from this Chicago Society."

Parochial and Mission Work.

"To all his other activities, Bishop Quarter added much parochial and mission work. He was continually teaching or preaching. He taught in the University nearly all the time and it was habitual with him to prepare and deliver series of lectures. It was in the course of one such series, during Lent and on Passion Sunday, that the call to his reward came. On leaving the pulpit he felt very much fatigued and showed signs of weakness during Vespers. At about two o'clock the next morning, April 10, 1848, Father McElhearn, who dwelt in the house with the bishop, was awakened by moans and hurrying instantly to the bishop's room, found him quite ill and complaining of a severe pain in his head. With commendable prudence, Father McElhearn, after first summoning medical aid, administered all the rites and consolations of the Church, whereupon the good bishop, having uttered the words, 'Lord have mercy upon my poor soul,' died as peacefully as if entering upon a profound sleep."

Death Calls

We have been left a most interesting recital of the death bed scene by an eye witness:

"When I entered his room, his devoted clergymen of the city were around him; and though no relative was there to receive his last sigh, there were those beside him who loved him dearly—very dearly. Not a word was spoken as I passed to his bedside. The dear bishop lay as if in a quiet slumber; I reached for his arm; explored the wrist for the pulse and the cold hands dropped from my grasp. I placed my ear upon the chest to ascertain whether life might not yet be standing, tottering upon the threshold of eternity, but I listened in vain. The spirit had departed from its earthly tenement—had shaken off its mortal shackles—had passed the bourne; and that lately warm and noble heart had ceased its pulsation forever! The tongue that pleaded so eloquently for the truth he taught, would plead no more.

"I knew that for him life's volumes were closed, but how could I speak that knowledge. What a scene of woe would one simple word disclose! Oh, how true is it that to us is given the power to cause the blush of hope to mantle the pale cheek,

or to speak the words that will make it paler still! Oh, how pitifully did I feel this as I turned from that bed and whispered the word, 'Dead!'"

Needless to say this sudden death of the beloved bishop was a shock to all who knew him and had learned to love him. Bishop Quarter was universally loved by Catholics and non-Catholics alike and universally mourned. His funeral obsequies were, of course, notable and the cenotaph raised by the generous gifts of the people of Chicago, regardless of religious affiliation, was most worthy, but no monument could surpass the works which he had accomplished. As proof of this we need only glance over the record as written down by himself in the last pastoral he penned:

A Record of Achievements

"The great increase in the number of the Catholic population of this city may be inferred from the following facts: In the year 1844, when we took possession of this See, there was only one Catholic Church in the City of Chicago. There are now four, together with the 'Chapel of the Holy Name of Jesus,' attached to 'The University of St. Mary of the Lake.' This one Catholic Church, then under roof, but not finished, accommodated all the Catholics on Sundays. The German Catholics, the Irish and American Catholics, assembled within its walls to assist at the divine mysteries, and were not pressed for room. The German Catholic Churches of St. Peter and St. Joseph have since been built, the Catholic Church of St. Patrick also, which has lately been enlarged by an addition capable of containing as many as the original edifice. The University of St. Mary of the Lake has been built within that time, to which is attached the Chapel of the Holy Name of Jesus; as also the Convent of the 'Sisters of Mercy' which has its domestic chapel. Now, all those places, set apart for the worship of God and for the celebration of the august sacrifice of the mass, are crowded every Sunday to overflowing with Catholics. What stronger proof is needed of the great and rapid increase of Catholics in this city. But not only in Chicago, but throughout the diocese, is the increase of Catholics apparent. Within the last few years Catholics have purchased here Congress and other lands to a large amount; and in various parts of the State of Illinois are townships owned chiefly by Catholics. Immigration from Ireland, from Canada, and from Catholic portions of Germany, has contributed much to this result; nor is there to all appearances any likelihood that the number of such immigrants will be diminished this year or for years to come. Indeed, the calculation is that there will be a larger immigration of Catholics to this State the present year than any preceding one.

"And his biographer thus epitomizes his great achievements: 'During the period of his episcopacy he ordained twenty-nine priests, built thirty churches, ten of which were either of brick or stone. He began his labors with six clergymen in his diocese and not one ecclesiastical student; he left it with fifty-three clergymen and twenty ecclesiastical students. And on all the improvements made by him in Chicago, there was not one cent of debt."

Such were the qualifications and characteristics and such the achievements of Rt. Rev. William Quarter, the first bishop of the Chicago Diocese.

His Virtues Estimated

An observant writer says: "He was, if possible, more beloved by Protestants than by Catholics, and his forbearance with those outside the fold was remarkable. 'Protestants do not hate Catholic doctrines,' he would say; 'they hate only the doctrines attributed to us by our enemies.'

"His capacity for work was striking. It seemed as if, like St. Alfonso, he had made a vow never to waste a moment. All the virtues one looks for

in a high station he possessed in an eminent degree, with a sweetness, kindness and gentleness that won all hearts. He was the fearless defender of the workingman and the poor, but his most conspicuous quality was intense devotion to Catholic education. To the advancement of this noble cause he contributed his private fortune, his best efforts, his most fervent prayers. The lambs of his flock were his treasures. He made himself one with them to draw them to God. When the schools were in successful operation, ground was set apart for an orphanage and a hospital. And the sisters, perhaps more than any other religious body, shared the general prosperity."

The Burial of Bishop Quarter

His biographer has left us a minute description of the manner of the great bishop's burial. His remains were buried beneath the sanctuary in front of the altar of his cathedral, there enclosed in a vault purposely erected for the reception. The body was embalmed by the writer of the memorial. It is enclosed in three coffins—the inner one of black walnut with a silver cross upon it bearing the following inscription: "RIGHT REVEREND WILLIAM QUARTER, D. D., FIRST BISHOP OF CHICAGO, CONSECRATED MARCH 10, 1844: DIED APRIL 10, 1848. REQUIESCAT IN PACE."

"The vault is built of brick and lined with water-proof cement. On the top of it and even with the floor of the cathedral is placed a beautiful white marble cross about six feet long. Upon the top part of this cross is engraved in bas-relief the Bible and the Missal, surrounded with a halo of glory. Resting upon these are the cross, the crozier and the mitre, and underneath the whole, joined by a band in the center are two laurel wreaths, which extend around the design so as to embrace three parts of it. On the horizontal part of the cross is engraved in raised Roman letters, the following inscription: RIGHT REVEREND WILLIAM QUARTER, D. D., FIRST BISHOP OF CHICAGO, CONSECRATED MARCH 10, 1844: DIED APRIL 10, 1848, AGED 42 YEARS. On the lower end is engraved in sunken letters, *Requiescat in Pace.* At the head of the cross and in the step of the altar is a marble step about two feet, four inches long, on the rises of which is a scroll bearing the following inscription: PRETIOSA IN CONSPECTU DOMINI, MORS SANCTORUM EJUS."

The Catholics and non-Catholics of Chicago erected to the memory of the great bishop a beautiful cenotaph. It was built after the style of similar monuments in the churches of Europe. It stood in the south wall of the then cathedral within about two feet of the south altar and was seven feet, four inches high by four feet, three inches wide, projecting eight inches from the side of the wall. The whole stood upon two trusses placed about four feet from the floor. Resting on these was a small projecting base upon which stood two plain pilasters surmounted by plain caps and a plain Roman arch, the faces of which were on a level with the wall forming the inner recess.

Upon this arch was engraved in bold Roman letters "GLORIA IN EXCELSIS DEO."

In the rear of the arch and of the pilasters and constituting the recess, stood the back plate upon which was engraved in bold bas-relief the Bible, the Missal, the halo of glory, the cross, the crozier, the mitre and the laurel wreath, as before described. This recess was twenty-one inches wide, and four feet, eight inches in height. Outside of the foregoing work were the wall plates, slightly Gothic on the top.

These plates rested upon the outer end of the base before mentioned, projecting two and a half inches from the wall. Against these and the plain pilasters stood a pair of pilasters projecting outwards about six inches, under and upon which were Grecian bases and capitals. The principal mouldings on the caps were ornamented with cornice-leaf engravings.

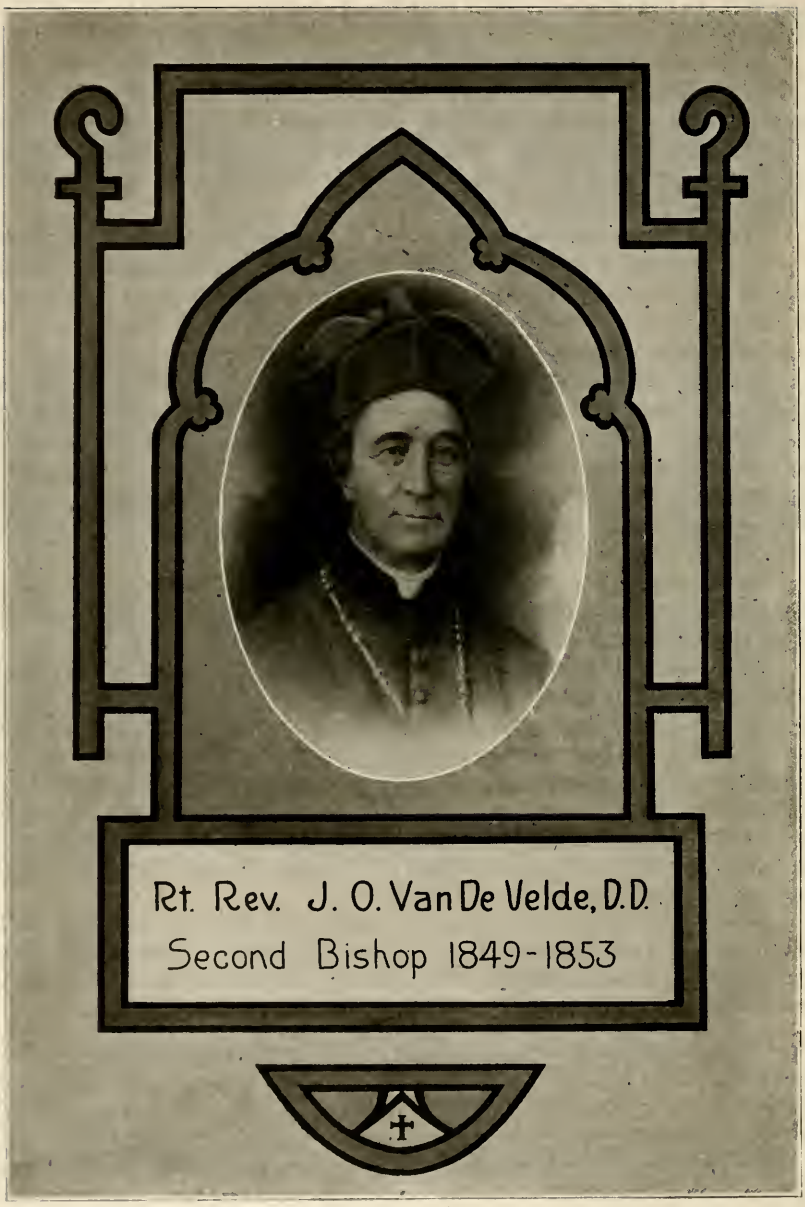
Between the outside pilasters and resting upon the base stood the sarcophagus, the height of which was three feet four inches, and the width three feet five inches. The mouldings on the caps were ornamented with leaf engravings. On the face of the sarcophagus were sculptured heavy folds of drapery, under and between which was engraved in raised Roman capitals, the following inscription: "RIGHT REVEREND WILLIAM QUARTER, D. D., FIRST BISHOP OF CHICAGO."

On the top of the sarcophagus stood a richly ornamented urn, fifteen inches high, the whole presenting a most beautiful and striking appearance as you approached the altar from the door of the church.

This rather lengthy description of the first resting place of the remains of Bishop Quarter is thought to be justified in view of the fact that the tablets and monument described are now but a memory. The great fire which swept over Chicago in 1871, levelled in its path the cathedral and destroyed these monuments. The cenotaph was not, however, wholly destroyed. Portions of the monument were brought, after the fire, to St. Xavier's, where "the sisters prize its remains and part of the marble altar of the old convent as relics. The letters in relief were badly broken. 'W' and 'M' and part of the name 'Quarter' were all that could be deciphered."

When it became possible to do so, after the fire, the remains of the beloved bishop were transferred to the vault in Calvary cemetery, and when the magnificent mausoleum was completed by Archbishop Quigley in Mount Carmel cemetery, the precious remains were removed there in 1912.

Bishop Quarter kept a diary from the time he left New York for Chicago to near the day of his death and thus has left a most valuable source for an authentic history of his time and labors. Soon after his death, by the use of this diary and from his personal knowledge, Dr. John E. McGirr, a brilliant lawyer and physician who lived in Chicago during all of the administration of Bishop Quarter and was one of the professors in the University of St. Mary of the Lake as well as the attending physician and very intimate friend of the Bishop, wrote a LIFE OF BISHOP QUARTER, notably true to the facts and chaste and eloquent in language. The Bishop Quarter Diary, with a continuance by Rev. Walter J. Quarter, brother of the bishop, who was Vicar-General of the Diocese and became administrator after Bishop Quarter's death, was published in full in a SOUVENIR OF THE SILVER JUBILEE IN THE EPISCOPATE OF HIS GRACE, THE MOST REV. PATRICK AUGUSTINE FEEHAN, ARCHBISHOP OF CHICAGO, compiled and edited by Rev. James J. McGovern, D. D. This publication contains also a skeich of Bishop Quarter and the other bishops of Chicago as well as an account of the Silver Jubilee of Archbishop Fechan from which many facts have been drawn for the present work. For more extended mention of Bishop Quarter's parish work, see the Chapters on THE CLERGY and on THE PARISHES.



Rt. Rev. J. O. Van De Velde, D.D.
Second Bishop 1849-1853

Right Reverend James Oliver Van de Velde

The Eloquent Jesuit, Second Bishop of Chicago

AT THE time of the death of Bishop Quarter, his brother, Reverend Walter Quarter, vicar-general of the diocese, was in Galena engaged in securing property for the purpose of establishing a convent school to be in charge of the Sisters of Mercy. Word was sent to him by messenger—there being no telegraph or telephone connections in those days. A horseback rider, however, made the journey in all haste. Father Quarter arrived in Chicago on April 13, and was, of course, much grieved at the death of his illustrious brother.

After the funeral ceremonies Father Quarter assumed the direction of the diocese, and entered upon the duties thereof with the spirit and determination of his dead brother.

Aside from the episcopal duties which devolved upon him, the very year of Bishop Quarter's death proved a trying one on account of sickness among the large numbers of immigrants who came to Chicago in that year. Coming by boat, many of them were stricken with ship fever and landed here in a helpless condition. To care for these sufferers a shed was built as a temporary hospital on the lake shore north of the north pier of the Chicago harbor. Their sufferings and destitution on account of lack of medical care and proper nourishment were appalling. Being advised of the state of these sufferers, Father Quarter went to their assistance and gave them all the help of which he was capable. He made daily visits, nursed them, administered the sacraments to the dying and buried the dead.

Shortly after the death of Bishop Quarter, Right Reverend John Hughes, Bishop of New York, paid Chicago a visit and remained for three days, consoling the clergy and laity in their bereavement.

On September 27, 1848, Father Quarter received a letter from the Archbishop of Baltimore, Most Reverend Samuel Eccleston, notifying him that he had been appointed by the Holy See administrator of the diocese, with all jurisdiction except what belonged to the episcopal character. In the same year, on December 14, Father Quarter received another letter from Archbishop Eccleston notifying him that the Very Rev. James Oliver Van de Velde had been nominated by the Holy See as second Bishop of Chicago. Bishop Van de Velde was not consecrated, however, until February 11, 1849, and did not take possession of his See until April 1, 1849.

During the interim Father Quarter, knowing well the wishes of his illustrious brother, carried out in detail the work that was begun and that

devolved upon him, and by his recognized wisdom, sterling ability and gentleness of character, established himself firmly in the hearts of the priests and people of the diocese.

Right Rev. James Oliver Van de Velde

The Rt. Rev. James Oliver Van de Velde, D. D., the second Bishop of Chicago, was a Jesuit. Eighty-five years had elapsed since the members of his order had been banished from the Illinois country. Ten years after their banishment, on August 16, 1773, the enemies of the Jesuits had succeeded in procuring from Pope Clement XIV, an order of suppression, but on August 7, 1814, the order was completely restored by a decree of Pope Pius VII. The Jesuit Vice-Province of St. Louis was established in 1823 and placed in charge of Rev. Charles Felix Van Quickenborne, S. J. There were, however, no Jesuits in the territory which is now Illinois until after 1830. In 1831, the then Father Van de Velde was appointed professor of *belles lettres* and mathematics in the new college established by the Jesuits in St. Louis. In 1833 he was promoted to the vice-presidency of the college, and in 1840 was made president. In 1843 he was made vice-provincial of Missouri.

"Father Van de Velde took front rank at this time among the great ecclesiastics of the Church in America; he soon enjoyed well merited fame as an eloquent preacher, profound theologian and versatile writer, and he was looked upon as one of the most brilliant exponents and defenders of the Faith in the west."

Father Van de Velde was appointed to succeed Bishop Quarter, the letters of appointment being received by Archbishop Eccleston of Baltimore on December 1, 1848. Archbishop Eccleston immediately sent them to the Archbishop of St. Louis, and on the 11th of December the new bishop was consecrated in the Church of St. Francis Xavier, attached to the St. Louis University, by the Most Rev. Peter Kenrick, Archbishop of St. Louis, assisted by Rt. Rev. Richard Pius Miles, Bishop of Nashville, and Rt. Rev. Mathias Loras, Bishop of Dubuque. The Rt. Rev. Martin J. Spaulding, Bishop of Longone *in partibus infidelium*, Coadjutor of Louisville, preached the consecration sermon, and the Rev. John E. Ellet, Provincial of the Society of Jesus, acted as archdeacon and Notary Apostolic.

Diocesan Labors.

Bishop Van de Velde's administration of the diocese must always be most noted for the extensive and numerous episcopal visitations which he made, the first of which was begun in February, 1849, and extended over a considerable period. The visitations were repeated several times during his episcopal administration.

The first orphan asylum was commenced under the patronage of Bishop Van de Velde. It was located on Wabash Avenue and placed under the

care of the Sisters of Mercy with Sister Vincent McGirr and three other Sisters of Mercy in charge.

During Bishop Van de Velde's episcopacy he gave a course of controversial lectures, beginning on the 27th of January, 1850, which attracted wide attention and drew large audiences from the non-Catholics of the city.

Tribute to the Early Missionaries.

A touching incident of Bishop Van de Velde's administration, which forms a connecting link between the missionary church and more modern times, occurred in September, 1849. Father Sebastien Louis Meurin will be remembered as the last of the Jesuits to remain in Illinois after the persecutions of the eighteenth century. Father Meurin had been in the Illinois missions for 31 years, and was the only Jesuit excepted from the decree of banishment. He labored in all the missions of the Illinois country, died in the village of Prairie du Rocher in 1777, and was buried in the little church where he had last ministered. Shea speaks thus of the lonely old missionary: "Under the windows at the gospel side of the altar, near the old church at Prairie du Rocher, built of logs, set upon a foundation of stone, lay buried the remains of Sebastian Louis Meurin, the last surviving Jesuit missionary of the west." When Provincial of the Jesuit order, Father James Oliver Van de Velde had obtained permission to remove the body. Now as bishop he disinterred the remains. Finding the skeleton entire he placed it in a casket and after conveying it to St. Louis re-interred the remains at St. Stanislaw, the cemetery of the restored society at Florissant.

New Churches.

The missions were now beginning to take form, and new churches were springing into existence in many places. During Bishop Van de Velde's administration, St. Henry's and St. Michael's parishes, both German, were erected in Chicago, the first in 1851 and the second in 1852. In 1851 St. John the Baptist, German also, was created in Joliet and St. Patrick's at Wadsworth. In 1852 churches were located at Mill Creek, Everett (St. Patrick's) and Morris (Immaculate Conception). In 1853 St. Francis Assisi of Chicago was begun. In 1854 St. Patrick's at Walton Center, and St. Patrick's at Peotone were established.

Benevolent and Educational Institutions.

The new institutions of Bishop Van de Velde's administration included St. Joseph's Male Orphan Asylum, located on Wabash Avenue between Jackson and Van Buren Streets; St. Mary's Female Orphan Asylum on Wabash, near Van Buren; The General Hospital of the Lake, located at the corner of Michigan Avenue and Rush Street, North Chicago; St. Joseph's Male Free School, on Madison between Wabash and Michigan, attached to the Cathedral Parish; St. Mary's Female Free School on Madison in the rear of the cathed-

ral; The Male Free School at the corner of Wolcott and Second Streets, attached to the Parish of the Holy Name; St. James' Female Free School, located between Ohio and Ontario, and attached to the Parish of the Holy Name; St. Patrick's Male and Female Schools, on Adams, near the corner of Desplaines; St. Joseph's Male and Female School, North Chicago, attached to and adjoining St. Joseph's Church, and St. Peter's Male and Female School, in the rear of St. Peter's Church.

Resignation, New Appointment and Death.

In 1852 Bishop Van de Velde went to Rome, and on January 29th of that year proffered to the Pope his resignation as Bishop of Chicago. He was in a very precarious state of health, and his medical advisers earnestly begged him to cease his episcopal labors. The resignation was at first refused, but in September, 1853, he was transferred to the See of Natchez, where he arrived on November 23, 1853. His health did not improve, and on October 23, 1855, while descending the steps of his residence on his way to the cathedral, he tripped and fell, breaking his leg in two places. Yellow fever was epidemic at that time and found an easy prey in the bishop. Having contracted that dread disease, Bishop Van de Velde died on November 13, 1855, and was buried with appropriate ceremonies in a vault under the sanctuary of St. Mary's Cathedral at Natchez.

Bishop Van de Velde also kept a diary which was like that of Bishop Quarter, published in full in the Feehan Souvenir. A sketch of Bishop Van de Velde also appears in that work and a sketch of Bishop Van de Velde as well as of the other bishops of Chicago appeared in the NEW WORLD (Chicago) April 14, 1900.

VI. Right Reverend Anthony O'Regan, D. D.

Gentle Doctor of the Church. Third Bishop of Chicago



UPON the separation of Bishop Van de Velde from the diocese, a distinguished young clergyman and scholar of the Theological Seminary of St. Louis, Rev. James Duggan, was sent by Archbishop Kenrick to administer the affairs of the Chicago Diocese until a new bishop should be appointed. This clergyman, who then gave evidence of great merit, was destined later to become the Right Rev. James Duggan, D. D., the fourth Bishop of Chicago. When the question of filling the place made vacant by Bishop Van de Velde was being discussed, Archbishop Kenrick said: "Worthily would Father Duggan fill the position, but he is not long enough in the priesthood to be a bishop."

Father Duggan was to remain in charge longer than was expected, due to the fact that the new appointee protested against the dignity offered him. He insisted that he had never been engaged in any missionary labors, and that he was not a proper person to be placed over a diocese consisting of missions—that he was a bookworm and college man, and in any other position would be out of his proper element.

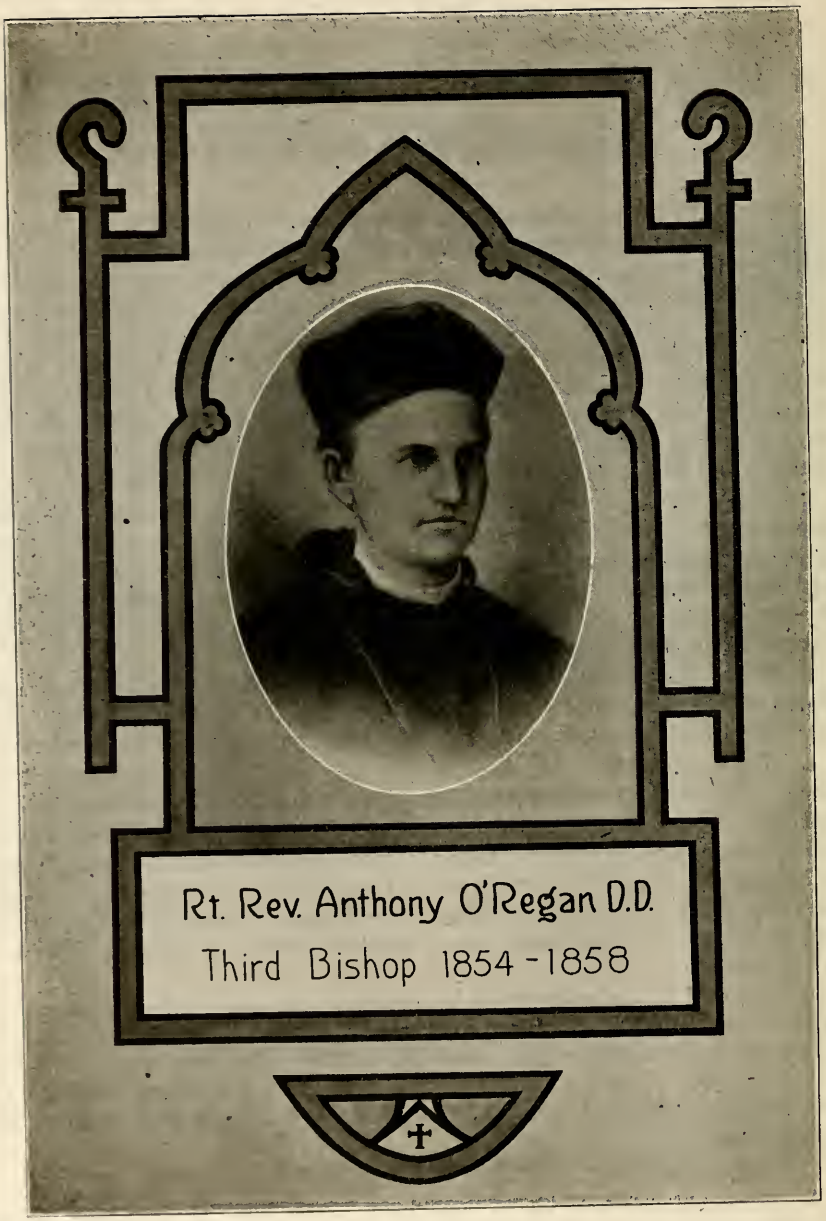
When the bulls were sent him he sent them back to Rome. They were returned, however, with a virtual command that the honor be accepted. Accordingly the bishop-elect said: "I accept them only in a spirit of obedience."

The consecration took place on July 25, 1854, in the cathedral of St. Louis. The Most Reverend Archbishop Peter Richard Kenrick was the consecrator. The assistant bishops were Right Reverend James Oliver Van de Velde, then of the Diocese of Natchez; Right Rev. John Martin Henni, Bishop of Milwaukee; Right Reverend Mathias Loras, Bishop of Dubuque, and Right Reverend Richard Pius Miles, Bishop of the Diocese of Nashville. The sermon was preached by the scholarly young administrator of the diocese, Reverend James Duggan.

The new bishop's objections to assuming the episcopal office were apparently very genuine. The prospect of difficulties connected with his new duties was so dark and preyed so heavily upon his mind that he succumbed to a severe attack of nervous prostration, followed by a protracted fever, and he was, therefore, unable to remove to his new see until two months after his consecration.

Bishop O'Regan Installed.

It was on the third day of September, 1854, that the ceremony of installation took place in St. Mary's Cathedral and the new Bishop assumed the duties of his office. It is to be noted that St. Mary's Church was still the



Rt. Rev. Anthony O'Regan D.D.
Third Bishop 1854 - 1858

cathedral, although the greater Holy Name Church was in course of construction during Bishop Van de Velde's time. As for an episcopal residence, Bishop O'Regan entered into the same little one-story cottage in which Bishop Quarter died. The Church of the Holy Name, in the course of construction, was at a standstill. The orphan asylums already launched had to be provided for at once, and new parishes were forming in all parts of the city. The location of the first cemetery had been condemned by the city authorities, and it became necessary to provide for a necountry.

Labors of Bishop O'Regan.

Moving swiftly it may here be stated that in two years' time the new bishop had a new episcopal residence built and ready for occupancy. It may be stated also that at that time it was one of the finest structures in the city. By that time also he had the Church of the Holy Name roofed and occupied. Several new parishes had been organized, and the ground for a Catholic cemetery bought and in use. This was the present Calvary Cemetery, which then lay ten miles north of the city limits of Chicago.

Bishop O'Regan also was called upon for very onerous work in the visitation of his diocese. Travel conditions were so wretched in those early days that an episcopal visitation was almost one continuous succession of breakdowns, miring in the mud or being threatened with destruction through freshets which swept away bridges and flooded the plains. Aside from the illness he had suffered from—a species of nervous prostration—the bishop was a man of great vigor, and some very interesting stories have been told of his great endurance as a pedestrian and in other physical exertions.

An important incident of the administration of Bishop O'Regan was the extension of an invitation to the Jesuits to come to Chicago, which invitation ripened into a reality in 1857. The coming of the Jesuits and their work in the diocese is, however, another story, which is better told elsewhere.

During Bishop O'Regan's tenure the Sisters of Mercy greatly expanded their work in Chicago. St. Xavier's Academy became one of the most flourishing educational institutions in the w cemetery.

Parish activity in this period was notable, the earlier churches gaining in strength from year to year and many new parishes being projected.

The University of St. Mary of the Lake underwent serious changes during Bishop O'Regan's administration. The fathers who had been connected with the institution since its foundation had conducted it with great success, and had also made the situs of the school quite a Catholic center, Holy Name parish having developed from the little chapel established in the school under the same name, but there were evidently differences of views between the fathers and the bishops, which were manifested as early as Bishop Van de Velde's time. These seemed to have survived to the administration of Bishop O'Regan and resulted eventually in the resignation of the university fathers, whereupon Bishop O'Regan made arrangements to have the schools, which had

been under the care of those fathers, taught by the religious of the Holy Cross order. This arrangement continued for five years and until Bishop O'Regan's successor arranged for a re-organization of the school.

To such an extent had the Catholics in Illinois increased that Bishop O'Regan petitioned the Holy See to divide the big diocese, and, accordingly, by a decree published in 1857, the See of Quincy, which had been created in 1853, but had never been occupied, was consolidated with the new diocese at Alton, erected that year. By this change the Chicago Diocese covered only that part of the state north of the Counties of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Coles and Edgar.

It fell to the lot of Bishop O'Regan to be obliged to deal with the renegade priest, Charles Chiniquy, who for years disgraced himself and sought to bring odium upon the Church and its officers. Chiniquy's activities were confined to the region of Bourbonnais in Kankakee County, and while they consisted of but the usual tactics and invectives of the pervert, they grated upon Bishop O'Regan's sensitive disposition, and are said to have added greatly to his desire to resign his see. The bishop acted firmly with the unprincipled pervert, however, and deprived him of his priestly functions. Nor did the unworthy apostate reflect any credit or glory upon the sect that adopted him into fellowship.

Independent of any difficulties, however, Bishop O'Regan apparently never became reconciled to the office he had accepted only under protest, and, accordingly, in 1858, he went to Rome and laid his resignation before the Holy Father. The Pope finally accepted the resignation, and appointed Bishop O'Regan as Bishop of Dora in *partibus infidelium.* Having laid down his cares he retired to a quiet retreat at Michael's Grove, Brompton, where he spent the remainder of his life and died on November 13, 1866. His remains were brought to his native parish at Clonfad, Archdiocese of Tuam, where they were entombed.

Again the diocese was without a bishop, and again the scholarly and efficient Reverend James Duggan was sent to administer its affairs until a bishop could be regularly appointed, which occurred in 1859.

The information concerning Bishop O'Regan is surprisingly meagre. There is a sketch in the Feehan Souvenir and in the New World of April 14, 1900. Msgr. Daniel J. Riordan has recollections of Bishop O'Regan and in his valuable article in "THE UNIVERSITY OF ST. MARY OF THE LAKE. published in the ILLINOIS CATHOLIC HISTORICAL REVIEW for October, 1919, he adds a foot note as follows: "The writer in company with the Rev. James Dillon, C. SS. C., Chaplain of the famous 69th Regiment, N. Y., and at one time President of the University. called in 1863 on Bishop O'Regan, who had retired and was living in London, England, in the vicinity of the Brompton Oratory; we were received most cordially and spent the day with him, dining and supping with him. Here he resided until his death, which occurred Nov. 15, 1866, in the fifty-seventh year of his age. In his last will he bequeathed to the college of All Hallows a certain sum of money to be used for the maintenance in perpetuity of two students for the diocese of Chicago. He was a great lover of books and a profound Scriptural scholar."

For a complete expose of the Apostate, Chiniquy, see EXAMINATION by Rev. S. G. Smith, S. J., in Fourth Series of SOME PROTESTANT FICTIONS EXPOSED, London Catholic Truth Society.

VII. Right Reverend James Duggan, D.D.

Scholar, Linguist, Orator—Fourth Bishop of Chicago



THE RT. REV. JAMES DUGGAN was no stranger to the Chicago people when he came to take possession of the see as its fourth bishop.

He had been consecrated Bishop of Antigone *in partibus infidelium* and coadjutor of Archbishop Kenrick on May 3, 1857. In that august ceremony, which occurred in the Cathedral at St. Louis, the venerable Archbishop Kenrick was consecrator, assisted by Rt. Rev. J. M. Henni of Milwaukee and Rt. Rev. Anthony O'Regan of Chicago. Bishops Martin J. Spaulding of Louisville and Mathias Loras of Dubuque were present in the sanctuary.

As has been seen Bishop Duggan was sent to Chicago to administer the affairs of the diocese after Bishop O'Regan left for Rome. Bishop O'Regan's resignation having been accepted, letters transferring Bishop Duggan to the See of Chicago arrived from Rome on January 21, 1859, and on the following Sunday he was duly installed in St. Mary's Cathedral.

Bishop Duggan's Labors

Due to the influence of a national panic which occurred in 1857, commercial enterprises were in a state of paralysis and so continued for the following two or three years. Accordingly at the time Bishop Duggan assumed control of the diocese, all church improvements were at a standstill. He was well advised as to conditions, however, since he had been for some time in the field as administrator of the diocese, and wisely judged that a reaction would soon set in and such was indeed the fact. Whereas the population of the city had decreased in one year (1857-58) from 93,000 to 80,000, now on the first anniversary of the young bishop's inauguration, the population had increased to 109,263 and immigration had commenced once more, due to the public improvements that were entered upon and which promised employment to all new comers.

A War Bishop

Bishop Duggan was to be the first war bishop of the Chicago diocese and became particularly noted in this respect. A non-Catholic writer thus briefly refers to Bishop Duggan's war record—"The outbreak of the Civil War enlisted the zeal and sympathy of the bishop on the side of the Union, of which he continued to the end an ardent supporter. He encouraged Col. Mulligan in the organization of the Irish Brigade as far as became his office,



Rt. Rev. James Duggan D.D.
Fourth Bishop 1859-1870

and lent his aid to every effort for the benefit of the war sufferers, the widows and orphans and sustaining the funds of the Sanitary Commission."

A Contemporary Estimate

Another non-Catholic writer, a contemporary of the bishop, gives the following estimate of his character:

"An earnest, sincere and pious Christian, his whole heart is in his work, as if he were overshadowed by the glorious spirits of the Jesuit fathers who first brought life and immortality to light in these Western wilds. What they so grandly began, he is forever on the alert to carry forward to a successful completion. Not for him are the luxury and repose which high preferment always places within the reach of its votaries. His office is to him a function, not a sinecure—the function of a still mightier power, which he devotes to the good of man and the glory of God." And of his scholastic attainments the same writer speaks as follows: "He was no superficial reader of books. He must go into his studies with all the force and depth of his nature and compel them to yield their final secrets and most hidden stores. Besides the routine of classics, theology, history and philosophy, which are a part of all liberal education, he devoted himself to the study of the modern languages, and ranks as one of the most accomplished linguists in the country, having a critical knowledge of the German, French, Italian and Spanish languages. He has widely and choicely distinguished himself also in the fair regions and pleasant places of the *belles-lettres*, and has an accurate acquaintance with the literature of the English tongue."

Patron of St. Mary of the Lake

During the episcopacy of Bishop O'Regan the fathers of the Order of the Holy Cross had taken charge of the University of St. Mary of the Lake and the school connected with the Holy Name Church. After Bishop Duggan's appointment, in 1861, he appointed Rev. Dr. John McMullen as president of the university who reorganized the institution and largely rebuilt the building.

In 1862 Bishop Duggan went to Rome to assist at the canonization of the Japanese martyrs, and paid his first visit to the Eternal City.

Tender Memories of Ireland

In the closing year of the war a regrettable conflict arose between the bishop and the Fenians. The bishop regarded the secret meetings and military preparations of the Fenians as illegal and accordingly rather strenuously opposed their activities in his diocese. There seems to be but little doubt that the bishop was an ardent well-wisher of the Irish and indeed of their cause. The impressions gained by an intelligent non-Catholic contemporary of the bishop, preserved to us in his writings, are some proof of this. Speaking of the bishop's love of literature, this writer says:

"As a patriot Bishop Duggan could not disregard the high claims of the modern Irish poetry especially to his intellectual homage.* * * * He was quite a young man at that time (the time of the Young-Ireland movement) and educated for quite other than secular employments, with the whole bent of his mind directed towards sacred themes and offices, but at no previous period for five hundred years had Ireland given such hopes and promises to the world lovers of liberty and intellectual revelation as she put forth in the weekly oracle 'The Nation' newspaper. * * * Bishop Duggan passed through it all and could not fail to be caught in its enthusiasm and kindled by its patriotism."

Learned and Eloquent

Bishop Duggan was a finished orator and besides regularly preaching in the Cathedral and on the occasions of his visitations throughout the diocese, he frequently lectured by invitation in public.

In this connection there is an item of special interest in regard to the eloquent bishop and his acquaintance and connection with Stephen A. Douglas. The wife of Stephen A. Douglas was a devout Catholic and attended Bishop Duggan's Cathedral—old St. Mary's—regularly when in Chicago and we have it on the authority of William J. Onahan that Stephen A. Douglas, before his death, became a Catholic—was baptised and received the last rites of the Church at the hands of Bishop Duggan. In reference to this incident Mr. Onahan in his life time wrote, "Mrs. Douglas was a Catholic and when in the city regularly attended at old St. Mary's, where I often saw her. She induced the bishop to come to the Tremont House in the senator's last hours and so it was that he had the grace of dying a Catholic. As this fact has been questioned, I will say that I have the most unequivocal testimony of the truth of what I assert. The physician who was in attendance, Dr. Hay—afterward for a long time my own physician—and a Sister of the Good Shepherd, who at that time was in the Tremont House and not then a religious, both corroborate my assertion."

Bishop Duggan pronounced the funeral oration of Stephen A. Douglas, admittedly the greatest statesman of his day, and the tribute paid him by the eloquent bishop was praised throughout the land.

Diocesan Activities

During Bishop Duggan's administration the system of parochial schools began to take form and there was, too, much activity with respect to the benevolent institutions. The reign of the new bishop had begun happily. "The first appointments made by him were received with satisfaction by both the clergy and laity. These were Rev. Dennis Dunne, Vicar-General; Rev. Thaddeus J. Butler, secretary; Rev. John McMullen, chancellor. Special encouragement was given to the different religious orders to found houses in Chicago and throughout the diocese.

The Jesuits had already gained admission, and under the energetic lead of Rev. Arnold Damen, work was already far advanced on the great Church of the Holy Family, West Twelfth Street, and an immense congregation

availed themselves of the religious advantages brought to their doors by the Jesuit Fathers. The Franciscan order came in 1857; and St. Peter's Church and parish were assigned to their charge.

The Redemptorist Fathers arrived in 1860, and organized the German Congregation of St. Michael's, speedily commencing the erection of a vast church and capacious schools. The Benedictine Fathers were introduced in 1861, taking charge of St. Joseph's Church, likewise a German congregation.

The Ladies of the Sacred Heart, from St. Louis, were invited by Bishop Duggan to establish an academy for the higher education of young ladies in this city, and accordingly in 1859, Madame Gallway arrived with several religious of that community, and opened an academy in temporary quarters on Wabash Avenue, subsequently removing to the corner of Rush and Illinois Streets, where the ladies remained until the building of their convent and academy on West Taylor Street was completed.

New parishes were established under the patronage of St. Columbkille, St. Bridget, St. James, the Immaculate Conception, and St. John.

The Industrial Reform School and The House of the Good Shepherd were inaugurated.

The Brothers of the Holy Cross having resigned the control of the University of St. Mary of the Lake, Bishop Duggan in 1861 appointed Reverend John McMullen, D. D., its president.

The Bishop attended the Second Plenary Council of Baltimore in October, 1866.

Bishop Visits Rome

Bishop Duggan made a trip to Rome in 1866, and in 1867 made a protracted stay abroad, visiting the Holy Land during his travels, and upon his return he was given a royal welcome. But misfortune soon fell upon the diocese through disagreements which were permitted to grow into contentions. It had always been known that the scholarly bishop had a highly sensitive disposition, but it was not early enough realized that his delicately organized mind was giving way under the stress of too close application. This fact being unknown to his clergy they were at a loss to understand the arbitrary manner in which he dealt with some of his ablest co-workers and which resulted in absolute rupture in three or four important instances with the unavoidable clashes and difficulties usual in such cases. The bishop's later complete collapse furnished a solution of the trouble and put all in a proper state of mind.

In 1869 Bishop Duggan was removed to the sanitarium of the Sisters of Charity in St. Louis, where he remained without noticeable improvement until his death.

See the Feehan Souvenir; New World, April 14, 1900, and Phillips' CHICAGO AND HER CHURCHES.



Rt. Rev. Thomas Foley, D.D.
Fifth Bishop 1870-1879

VIII. Right Reverend Thomas Foley, D. D.

The Restorer. Fifth Bishop (Adm'r) of Chicago



UPON the breakdown of Bishop Duggan and his retirement to the hospital of the Sisters of Charity in St. Louis, conditions in the Chicago Diocese were not ideal. There had been serious misunderstandings between the bishop and some of his prominent and able clergymen, attributed after the bishop's mental condition became known, to that cause. And though this discovery furnished a satisfactory explanation, yet, nevertheless, the affairs of the diocese were in a very unsettled state, and the churchmen whose duty it was to exercise some influence in the matter, were much concerned about the selection of an administrator during Bishop Duggan's incapacity. For this reason the prelate finally selected Rt. Rev. Thomas Foley, who enjoyed a distinction which perhaps few high church dignitaries had been accorded, namely that of being asked in advance if he would accept the honors and responsibilities of appointment of Bishop Administrator of the Chicago Diocese in the event that it were offered him.

After due reflection he signified his willingness as a matter of duty, and as a qualification for the episcopacy, he was, in November, 1869, appointed Bishop of Pergamus *in partibus infidelium* and Coadjutor-Bishop and Administrator of the Diocese of Chicago. He was consecrated by Rt. Rev. William George McCloskey, Bishop of Louisville, who was assisted by Rt. Rev. S. H. Rosecrans, Bishop of Columbus, Ohio, and Rt. Rev. Thomas A. Becker, Bishop of Wilmington, Del.

On March 10, 1870, Bishop Foley was installed in the Church of the Holy Name, which then became the Cathedral, situated on the northwest corner of North State and Superior Streets.

For the purpose of a better understanding of Bishop Foley's remarkable career in Chicago, some of his former achievements claim attention.

Bishop Foley's Former Record

Bishop Foley was the first of the Chicago bishops born in America. His birth occurred March 6, 1822, in Baltimore, Md. His parents, however, were Irish. He was the son of Matthew Foley of County Wexford, his mother being also a native of the same locality. Like Bishop Quarter and Bishop Van de Velde, he was connected with St. Mary's College, Emmitsburg, Md., beginning his attendance there at the age of ten, and graduating from that institution when eighteen years of age with a degree of A. B. He then entered the seminary and completed the six-year course and was elevated to the

priesthood on August 16, 1846, at the Cathedral in Baltimore by the Most Rev. Archbishop Samuel Eccleston. The young priest spent three years in parochial duty, the larger part of which was in St. Patrick's parish in Washington, D. C., but in 1849 was called by the archbishop to the Cathedral at Baltimore, where he labored untiringly for twenty-one years. When Archbishop Kenrick was translated to Baltimore in 1851, Father Foley became his secretary and the chancellor of the archdiocese.

In this capacity he accompanied Archbishop Kenrick to Rome on the occasion of the definition of the dogma of the Immaculate Conception, December 8, 1854. He was secretary and notary to the two plenary councils of Baltimore, which assembled in 1852 and in 1866. He was made vicar general and administrator of the diocese during the episcopacy of Archbishop Spaulding, and was the founder of the Good Shepherd Order in Baltimore, and was so noted for his effective charity work that he became known as "the friend and father of the poor."

This review will indicate the capacity and equipment of the new bishop for the onerous duties connected with the administration of the Chicago Diocese. It is perhaps justifiable to state that never before or since was so much interest manifested in the installation of a bishop. Many misfortunes had fallen upon the diocese—diocesan relations were gravely unsettled. What would the new bishop do—what would be his policy?—Could he bring order out of semi-confusion?

The Keynote Sounded.

While priests and people in the diocese were anxiously reflecting upon the serious situation, the bishop-elect was by no means unmindful of the difficulties he was to encounter. At his first spoken words, however, the atmosphere cleared. After the solemn services and the presentation of the new bishop by the Right Rev. Thomas A. Becker, Bishop of Wilmington, Delaware, the new shepherd of the fold advanced to the altar-rail and in tones never to be forgotten by those who had the great good fortune to hear him, said: "Peace be to you." In the eloquent address which followed the great bishop, among other eloquent words, said: "No words can express more fully my feeling towards you and the object of my mission here than the words, 'Peace be to you.' "

An able writer who was perhaps present on this important occasion, says: "A great sigh of joy went up from the large audience of priests and laity when the bishop finished his address. His greatness of soul, his purity of mind, his love of justice and his zeal for the glory of God were mirrored in his eloquent words. His eminent personal characteristics made at once a deep impression on everyone, which was increased when further and closer opportunities were offered to enjoy the beautiful, intellectual and moral qualities which most distinguished him."

Labors and Achievements

Bishop Foley seems to have acted always with excellent judgment. One of his first official acts added to the favorable impression he had created. It was the appointment of Rev. John McMullen to the rectorship of Holy Name Cathedral. This act seems to have greatly pleased both the clergy and laity, as Dr. McMullen's towering ability was universally recognized.

The new bishop found himself in a rapidly growing city and state. Whereas his predecessor, Bishop Duggan, found when he came to the see a city of less than one hundred thousand, Bishop Foley was made a spiritual ruler of a city of nearly three hundred and thirty-five thousand, besides a vast, fast populating territory outside the city.

Fire-Swept Chicago

The new Bishop was just getting under way, however, when the disastrous fire of October 9, 1871, demolished the temporalities of the Church in Chicago. That holocaust complete, the situation was appalling. The whole of the city was consumed. One hundred and ninety-four acres on the west side were a blackened waste; the entire south side business district a lava bed, and the whole north side like a Michigan pinery that had been swept by flames.

The destruction of Catholic Church property was enormous. Churches, convents, asylums and schools, the labor of years, were devoured by fire in a few hours. On the west side, St. Paul's Church, parsonage and school were the first Church property burned; then on the south side St. Louis' Church and priests' residence on Sherman Street; the Christian Brothers' Academy on Van Buren Street; the convent and school of the Sisters of Mercy on Wabash Avenue, followed by St. Mary's Cathedral, with the old frame church in the rear of it, which had so far withstood the hand of time. The flames soon reached the bishop's home, which was quickly burned with its precious contents. Bishop Foley was absent, engaged in administering the sacrament of Confirmation in Champaign, Illinois.

Early on the morning of the 10th the Holy Name Cathedral caught fire, the House of Providence, the Academy of the Sisters of Charity, St. Joseph's Orphan Asylum, formerly the University of St. Mary of the Lake, the Christian Brothers' Parochial School, the Convent and School of St. Benedict on the northwest corner of Chicago Avenue and Cass Street, St. Joseph's magnificent church, and the Benedictine Fathers' Monastery. Then northward the relentless flames advanced, hunting before them the stricken thousands of homeless people, sparing nothing and nobody, for to stand still was to die a horrible death. The Magdalen Asylum, the Church of the Immaculate Conception, St. Michael's Church, with the convents and schools attached to these churches, and by six o'clock on Monday evening there was a bleak, blackened waste where not many hours before a God-worshiping people were in peace and at rest. The total estimated loss of the Church was about $1,000,000.

The Work of Restoration

Upon the ruins of the Chicago Church Bishop Foley laid the foundation for its restoration. Andreas, the historian, referring to the great fire, said: "No cause suffered more deplorably from the great conflagration of October, 1871, than that of the Roman Catholic Church, and in no part of the reconstruction has been shown more courage and energy than that displayed by the Catholics, whose fine academies, colleges, schools, magnificent church edifices and other institutions are among the chief ornaments of this city."

Bishop Foley at once commenced the reconstruction, and as a first step erected a temporary structure to be used as a church until he could rebuild. St. Mary's was among the churches burned as well as the Church of the Holy Name. The Bishop set to work to rebuild the latter, which he had made his Cathedral. The corner stone was laid on July 19, 1874, with elaborate ceremonies and an eloquent address by the distinguished Jesuit, Rev. Arnold Damen. The Cathedral was dedicated in the following year, and on that occasion the eloquent sermon was preached by the Rt. Rev. Patrick Ryan, later Metropolitan of Philadelphia, but at that time Coadjutor-Bishop of St. Louis.

Fully believing in the future of the Church the bishop purchased a diocesan orphan asylum at a cost of $40,000. He erected buildings for the Sisters and Magdalens and the House of the Good Shepherd, and ably assisted the priests and religious communities in the reconstruction of their churches, institutions and schools.

Encourages the Religious Orders

Bishop Foley was a believer in religious orders and encouraged their coming to his diocese. During his tenure he introduced the Franciscans, the Resurrectionists and the Servites, and the various religious educational and charitable institutions multiplied rapidly.

As for himself the Bishop provided small comforts. He lived in a rented house, postponing the building of a residence until all others had been provided for.

During the episcopacy of Bishop Foley he advised the metropolitan that, in his opinion, the diocese was too large, and recommended another division. His request being seconded by the archbishop and the bishops of the province, the Holy See granted the petition, and the Diocese of Peoria was created forthwith, with the Rt. Rev. John Lancaster Spaulding as bishop.

Sunshine and Shadow

In every quarter of the diocese progress was the rule, and the Church was rapidly coming into its own. "The future appeared especially bright, when at a meeting of the priests after the diocesan retreat at Bourbonnais Grove, in 1877, Bishop Foley, after making a well-remembered, soul-stirring address to his clergy, gave out an announcement of his future regulations in the management of the diocese, prefacing it by saying that he had appointed

the Rev. John McMullen, D. D., as his vicar-general." Again was Dr. McMullen's preferment welcomed by priests and people.

Never before were conditions in the diocese so gratifying but "alas, the plans and hopes of bishop, priests and laity for a prosperous career in years to come were completely destroyed."

During the winter of 1878, the active and self-sacrificing bishop submitted to many discomforts, and as a result of exposure contracted a severe cold. Late in January he was called to Baltimore on business, and though his health was precarious, he made the journey, but remained almost the entire time within his mother's house. He ventured, however, to attend a funeral in the old cemetery, where his father and others of his family were buried. That venture proved his undoing. His cold was increased, and symptoms of an approaching dangerous sickness appeared. Medical advisers urged strict care. The bishop had promised before his departure for Baltimore that he would return in time to be present at the dedication of St. Anthony's Church. Wishing to keep his engagement, he set out for Chicago, and arrived on Saturday, February 2. He stated to his chancellor, Rev. (now Monsignor) Daniel J. Riordan, that he had not suffered seriously during the journey, and that he would be ready to go to St. Anthony's Church on the following day. On attempting to arise Sunday morning, however, he found himself so completely prostrated that he knew he would be unable to keep his engagement. A physician was summoned without delay, who, upon his second visit, discovered symptoms of pneumonia. Additional medical counsel was called in when it was discovered that typhoid fever, which in the first days of the bishop's illness had been held in check by other conditions, had appeared, and the distinguished patient's condition became alarming. His brothers, one a priest and the other a physician, came on from Baltimore and remained with him until his death, which occurred at three o'clock on the morning of February 19, 1879. At his bedside at the moment of his death were his two brothers; Rt. Rev. John Lancaster Spaulding; Very Rev. John McMullen, D. D., and Rev. D. J. Riordan. In the presence of these men when his last moments were fast approaching, the bishop addressed Dr. McMullen, and said: "Father, I appoint you administrator of the diocese," and this was the last official act of Bishop Foley.

The funeral occurred on February 21, at the Cathedral of the Holy Name. Thirteen bishops and over two hundred members of the clergy filled the sanctuary, while the faithful crowded every available space in the church. The eloquent Archbishop of Philadelphia, Most Rev. Patrick J. Ryan, "The Lion of the Fold of Judah," pronounced his funeral sermon. "At times when the eloquent orator alluded to the deceased prelate's lovable character, charitable deeds, his mother, and to their loss, loud sobs filled the church, so that it was with much difficulty that he could proceed."

Agreeable to a wish of the bishop made a year previous to his death, the remains were conveyed to Baltimore for interment. Dr. McMullen, with

a delegation of the clergy and laity of the diocese, accompanied them to their last resting place.

In accordance with the directions of the bishop, given on his death bed, Dr. McMullen assumed the duties of administrator of the diocese.

See the Feehan Souvenir; New World, April 14, 1900; Andrea's History of Chicago.

IX.

Most Rev. Patrick Augustine Feehan, D.D.

The Apostle of the Catholic Schools, First Archbishop of Chicago



PATRICK AUGUSTINE FEEHAN was born at Killinall, Tipperary, Ireland, August 29, 1829, a year made notable as the year of Catholic Emancipation. "Reared under holy influences under the shadow of the Rock of Cashel, and amidst the inspiring fields of the battlefields where his forefathers fought and died in defense of their faith and their native land, he became imbued with a deep Catholic piety and a deep-rooted devotion for his oppressed country."

His first lessons were received under his father's roof, which were followed by a solid training in the classics and sciences in which he made such progress that at the age of sixteen years he was entered as a classical student in Castle Knock College. He remained in this institution two years earning the highest honors for his scholarship and exalted virtues, when it was decided to send him to the great College of Maynooth, which he entered in his eighteenth year. Here he pursued his studies with much success for five years, when, upon the invitation of Archbishop Kenrick of St. Louis, the young divinity student came to America and entered the seminary at Carondelet. He was ordained priest November 1, 1852, and began his labors by teaching in the Diocesan Seminary. In the same year, however, he was sent to do parochial work at St. John's Church, St. Louis, where he endeared himself to the parishioners especially by reason of his devotion to the victims of cholera, which raged at that time.

In 1854 he was sent to the Theological Seminary in Carondelet to succeed Reverend Anthony O'Regan, who had been made Bishop of Chicago. Here he filled the office of president for three years, teaching moral theology and sacred scripture, and preaching once a month in the Cathedral at St. Louis. In 1858 he was appointed pastor of St. Michael's Church, St. Louis, and in the July following he was transferred to the pastorate of the Church of the Immaculate Conception, and was pastor of that church during the Civil War. To care for the wounded soldiers a hospital was established in his parish, where he spent many hours comforting the poor sufferers. It is said that the inmates of the jail and City Detention House also claimed much of his time. The See of Nashville having become vacant in 1864, Father Feehan was appointed bishop of that see, and was consecrated November 1, 1865.

The extraordinary task assumed by Bishop Feehan and his work in the Diocese of Nashville has been summed up as follows:

"The outlook before him would have paralyzed the spirit of any man who had not for years been accustomed to live in an atmosphere of faith. The



Most Rev. Patrick A. Feehan. D.D.
First Archbishop 1880-1902

Civil War had just terminated. No where did it work so destructively as in the diocese of Nashville. The battles of Fort Donelson on the Cumberland, of Fort Henry on the Tennessee, of Shiloh, Franklin, Stone River, Lookout Mountain, Mission Ridge, Chattanooga and Nashville were some of the bloodiest conflicts of the war, and were all fought within the confines of Bishop Feehan's diocese. Church edifices had been ruined. Every parish was in debt. There were only three secular priests in the entire diocese. The demoralization and devastation which followed in the wake of the war throughout the entire South were everywhere conspicuous throughout Nashville. Yet with a stout heart the new prelate set about the work of reconstruction, one might almost say the work of creating a new diocese. He invited students from the ecclesiastical colleges of Ireland to come and assist him, and though the prospect was appalling, the magnetic personality of the prelate overcame all natural repugnance. When the process of reconstruction was well on its way, the ravages of cholera and yellow fever again and again supplemented the ruin and desolation of war. Twenty-two of the fearless band of priests who had come from the colleges of Carlow and All Hallows, in response to Bishop Feehan's appeal, were mown down by the grim reaper. Never was grander heroism displayed on the field of battle. The spirit of their Bishop was upon them. No sooner had one fallen than another stepped into the breach. Volunteer quarantine parties were formed by the terror-stricken inhabitants of the neighborhood of Memphis. But the zeal and devotion of those apostolic men awakened ingenuity which enabled them to penetrate the lines and reach the most pestilential centers in order to administer the last sacraments to the dying. Not even these unforseen calamities made the bishop quail. He labored unceasingly, and his labors were successful, until almost literally he saw the desert bloom like the rose."

Appointed Archbishop of Chicago

By a decree of the Holy See, dated September 10, 1880, the Diocese of Chicago was elevated to the rank of archdiocese, and the Right Reverend Bishop of Nashville, Patrick Augustine Feehan, was appointed first archbishop.

On Sunday, November 28, 1880, the new archbishop was installed in the Cathedral of the Holy Name. "At ten o'clock a. m., the procession of the clergy of the new archdiocese, which had formed in the sacristy, passed out at the Superior Street entrance, and was received at the main door of the Cathedral by the Very Rev. Dr. McMullen, who, as administrator since the death of Bishop Foley, delivered the Cathedral and the diocese to the archbishop. When the clergy had taken their places inside the sanctuary, the Papal Brief was read, appointing the Most Rev. Patrick Augustine Feehan, Archbishop of Chicago, after which the clergy approached and kissed the archepiscopal ring in token of their allegiance, affection and obedience to their new superior. Pontifical High Mass was then celebrated by the Right Rev. Bishop Joseph Dwenger of the Diocese of Fort Wayne. After the gos-

pel, Archbishop Feehan ascended the pulpit and read as his text the following versicles: Matthew xiii, 31, 32—"Another parable he proposed unto them, saying, the kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field; which is the least indeed of all seeds; but when it is grown up it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof."

"The discourse that followed was simple and earnest, full of deep conviction and characterized by a straightforwardness of faith that visibly impressed the large audience."

Immediately upon his taking possession of the see the archbishop began the organization of his diocese. As vicar-general he selected the Very Rev. John McMullen, D. D., who had administered the affairs of the diocese since the death of Bishop Foley. As chancellor and secretary he selected Rev. Daniel J. Riordan.

Assumes Difficult Task

The new archbishop found that, though his immediate predecessor had worked wonders in the restoration of the Church after the destructive fire of 1871, there was still much to be done. The growth of the city was so marvelous that it was very difficult to keep pace therewith, but he set himself resolutely to work to supply all demands.

Work was scarcely under way, however, when the archbishop was to suffer the loss of some of his very ablest assistants. On Sunday, May 8, 1881, Pope Leo XIII authorized the creation of the new Diocese of Davenport, Iowa, and confirmed the nomination of Very Rev. John McMullen, D. D., as its first bishop. Bishop McMullen was consecrated by Archbishop Feehan on the 25th of July, 1881, and left Chicago to take possession of the See of Davenport. To fill the vacancy caused by the promotion of Bishop McMullen, Archbishop Feehan appointed the Rev. Patrick J. Conway, vicar-general of the diocese and rector of the Cathedral of the Holy Name.

Two years thereafter, on September 16, 1883, Rev. Patrick W. Riordan was consecrated bishop-coadjutor with the title of succession to the Most Rev. Joseph Sadoc Alemany, Archbishop of San Francisco, and thus another able assistant was taken from the diocese.

In that year occurred, on February 21, 1883, a death which brought forcibly to mind the early Church of Chicago. Father John Mary Iraneus St. Cyr, the first priest in any church in modern Chicago, and the first pastor of Old St. Mary's, who had for many years been chaplain of the Sisters of St. Joseph, Corrondelet, Missouri, died on that day.

Archbishop Goes to Rome

Archbishop Feehan was, in 1883, summoned to Rome with the other archbishops of the United States to prepare for the Third Plenary Council of Baltimore. As indicating the sincere respect in which he was held, the

priests of the Archdiocese presented him with a purse of $10,000. Upon his return to Chicago in February, 1884, he was given a great ovation. All the clergy of the archdiocese, the mayor, the common council, the principal Catholic citizens and over thirty thousand men, forming a procession over five miles in length, met him on his entry into the city and escorted him to his residence amid the cheers and blessings of a hundred thousand people who lined the streets on which the procession marched.

Welfare Work

The archbishop bestowed special attention upon the eleemosynary institutions; Homes for the Aged, Hospitals, Refuges for Young Women, Orphan Asylums and Foundlings' Homes were established. Under his direction the Catholic Industrial School for Boys, formerly existing, was transferred to a farm on the Desplaines River, twenty miles from the city, and the foundation of Feehanville—now known as St. Mary's Training School—was laid.

In 1884 the archbishop attended the Third Plenary Council of Baltimore, accompanied by the vicar-general, Very Reverend Patrick J. Conway, and Reverend John Waldron, pastor of St. John's Church.

Archdiocesan Synod

A memorable meeting in the history of the Archdiocese of Chicago was the first Archdiocesan Synod which was held Tuesday, December 13, 1887, in the Cathedral of the Holy Name, and was attended by all the pastors of the archdiocese. The chief purpose of the synod was the promulgation of the decrees of the Third Plenary Council. After Pontifical High Mass, celebrated by Archbishop Feehan, assisted by Revs. Thomas Burke and Ferdinand Kalvelage, as deacons of honor, Rev. A. L. Bergeron as deacon and Rev. J. M. Cartan as sub-deacon, and Rev. M. J. Fitzsimmons as master of ceremonies, the synod convened for deliberation.

The following were the officers of the synod at which His Grace the Archbishop presided: Very Rev. Vicar-General P. J. Conway, promoter; Rev. M. J. Fitzsimmons, secretary; Revs. E. J. Dunne and T. F. Galligan, procurators; Rev. T. F. Galligan and W. De la Porte, lectors, and Rev. P. J. Agnew, master of ceremonies.

At the morning session the promulgation of the decrees of the Third Plenary Council was commenced, and was concluded at the afternoon session. The following reverend gentlemen were appointed as consultors of the archbishop: Very Rev. P. J. Conway, of the Cathedral; Rev. Thomas Burke, of St. Columbkille's Church; Rev. Ferdinand Kalvelage, of St. Francis' Church; Rev. Joseph Molitor, of St. Wenceslaus' Church; Rev. J. Mangan, of St. Mary's Church, Joliet, and Rev. J. Mackin, of Immaculate Conception Church, Elgin.

The question of permanent rectors was also considered, and the following pastors were declared irremovable except for cause: Rev. T. F. Galligan, of St. Patrick's; Rev. D. M. J. Dowling, of St. Bridget's; Rev. Thomas Burke, of St. Columbkille's; Rev. Hugh McGuire, of St. James; Rev. P. Fischer of St.

Anthony of Padua; Rev. J. J. Flaherty, of St. James', Rockford; Rev. J. Mackin, of St. Mary's, Elgin; Rev. E. W. Gavin, of Immaculate Conception, Waukegan; Rev. C. Kalvelage, of St. Joseph's, Freeport, and Very Rev. M. Donahue, of St. Mary's, Evanston.

An important board, charged with the duty of examining candidates for ordination, was also appointed, consisting of the Reverends T. J. Butler, D. D., T. Cashman, M. J. Dorney, J. Mackin, T. P. Hodnett, H. McGuire, W. De la Porte and G. Venn.

Boards of school examiners for the different divisions of the city and of the country districts were selected as follows: North Side—Reverends P. T. Butler, J. Ebortt, C. M. and P. O'Brien. South Side—T. J. Butler, D. D., H. McGuire and E. J. Dunne. West Side—T. P. Hodnett, T. F. Galligan and F. S. Henneberry. German City Schools—Reverends P. Fischer, A. J. Thiele and Barth. Bohemian and Polish Schools—Reverends A. Barzynski, F. Bobal and A. Tarasiewic. For outside schools—Reverend J. J. McGovern, D. D., Lockport; Reverend T. F. Mangan, Joliet; Reverend J. E. Hogan, Lemont; Reverend J. J. Flaherty, Rockford; Reverend J. Mackin, Elgin; Reverend E. W. Gavin, Waukegan; Reverend C. Schnuckel, Aurora; Reverend C. Kalvelage, Freeport; Reverend P. Beaudoin, Bourbonnais Grove; Reverend P. Paradis, Kankakee; Reverend A. L. Bergeron, Chicago; Reverend W. Netstraeter, Wilmette; Reverend J. Widerhold, Winfield, and Reverend A. Wenker, Naperville.

The following were appointed Rural Deans, one for each district: Very Reverends M. Donahue, P. Beaudoin, T. F. Mangan and A. J. Murphy.

Reverend E. J. Dunne of All Saints' Church, was appointed *Procurator Fiscalis,* and Reverend P. J. Butler, *Defensor Matrimoni.*

Important Events

In this same year, 1887, the Archbishop purchased property for a Catholic cemetery for the parishes on the south side of Chicago, and dedicated it under the title of "Mount Olivet Cemetery."

On July 1, 1887, occurred the death of Reverend John Waldron, one of the most beloved of the clergy of the diocese.

On October 28, 1887, the Archbishop consecrated the Rt. Rev. Maurice Burke, pastor of St. Mary's at Joliet, Illinois, who had been appointed Bishop of the new See at Cheyenne.

On July 1, 1888, occurred the death of the Very Rev. Patrick J. Conway, Vicar-General of the diocese, and on September 25, 1889, Rev. Joseph P. Roler, pastor of St. Mary's Church, was called to his reward after twenty-five years of successful labors in the Diocese of Chicago.

In 1890, Archbishop Feehan appointed Rev. D. M. J. Dowling, pastor of St. Bridget's Church, Vicar-General of the Archdiocese.

The year 1890 marked the Silver Jubilee of the Most Rev. Patrick A. Feehan. This anniversary was the occasion of a notable celebration, but be-

fore speaking of the ceremonies incident to the Silver Jubilee, it will be interesting to review the great Archbishop's labors during the ten years of his episcopacy as Archbishop of Chicago.

The evidences of Archbishop Feehan's enthusiastic zeal in the cause of religious education are seen in the educational institutions established during his administration: St. Patrick's Academy, the Josephinum, the De La Salle Institute, the large number of parochial schools in the city, St. Viateur's College at Bourbonnais, the Loretto Academy, Joliet; St. Francis Academy, Joliet, and numerous other institutions.

"Archbishop Feehan has been unceasing in his good work since his arrival in Chicago. In nine years from January 1, 1881, to December 31, 1890, he has regularly visited his archdiocese, traveling by railroads and wagon roads wherever his services were needed, and thus it was at the close of a decade and the tenth anniversary of his arrival in Chicago, he had confirmed over 100,000 persons; had ordained 175 priests, and had laid the corner-stones of sixty churches; dedicated seventy-two, and invariably seconded the labors of his priests in all their undertakings."

The Silver Jubilee

During the summer of 1890 a few of the priests of the diocese, including Fathers E. A. Kelly, F. S. Henneberry, B. P. Murray, E. J. Dunne, Thomas Galligan, P. D. Gill, S. A. Maloney, D. Hayes, and P. M. Flanagan, sent a letter to the clergy of the Chicago Diocese, suggesting a meeting at St. Patrick's Church, Chicago, on June 19th, at 3:00 p. m., "for the purpose of making arrangements to celebrate the auspicious event (the Silver Jubilee of the Most Reverend Archbishop's consecration) in a manner that would be a credit to themselves and worthy of His Grace."

The meeting was attended by most of the priests of the diocese, and a plan was agreed upon for the celebration, and committees appointed to have charge thereof, and in accordance with the plan and its development, the observance was held on October 29-30, 1890.

The celebration was begun, as was, of course, to be expected, with Solemn Pontifical Mass in the Holy Name Cathedral, at 10:30. A procession composed of nearly four hundred clergymen filed out of the Catholic school on Cass Street, turning west on Superior, thence north on State Street to the main entrance of the Cathedral, and headed by the cross bearer and a large number of acolytes entered the Cathedral. After these came the Brothers, teachers of the Holy Name Male School, followed by the clergymen, superiors of seminaries and colleges, the Reverend Administrators and Vicar-Generals, and lastly by the prelates, who came forth from the parochial residence, each taking place according to the year of consecration, the senior prelates being last, and each being accompanied by a chaplain. His Grace, Archbishop Feehan, surrounded by the ministers of the Mass, clad in rich vestments and preceded by Rev. M. Mankin, carrying the Arch-episcopal Cross, came last. The

procession of priests moved up the center aisle, and as it advanced opened out, permitting the dignitaries to pass through the ranks into the Sanctuary and take their places at the right and left of the main altar. The clergy were placed around the side altars and in the front pews. Representatives of the different religious communities in the city occupied pews next the clergy. The body of the church was filled to capacity by Catholics and non-Catholics.

In the celebration of the Pontifical Mass, the Archbishop was assisted by the following priests: Very Rev. D. M. J. Dowling, Vicar-General, Assistant Priest; deacons of honor: Rev. Thomas Burke, rector of St. Columbkille's; Rev. Ferdinand Kalvelage, rector of St. Francis of Assisium; Rev. M. J. Fitzsimmons, rector of the Cathedral, deacon of the Mass; Rev. F. N. Perry, subdeacon; Rev. Peter J. Muldoon, first master of ceremonies; Rev. M. J. Mooney, second master of ceremonies; Brother Harrington of the Holy Name School, third master of ceremonies, assisted by fifty altar boys.

After the first gospel the Rt. Rev. John J. Hogan, Bishop of Kansas City, ascended the pulpit and delivered an eloquent sermon that was listened to with rapt attention. Through it all he paid a most touching and graceful tribute of respect to the venerable Archbishop. After the sermon the Mass was concluded and the congregation departed.

In the afternoon a magnificent banquet was held at the Auditorium Hotel. At the close of the banquet, Rev. E. J. Dunne, as the Chairman of the Committee on Arrangements, announced that the address of the clergy to His Grace was now in order, and after that the toasts with accompanying speeches by eloquent orators would follow in the order stated on the program, and that His Grace had consented to act as Chairman. The program alluded to was as follows:

Programme

Silver Jubilee—Congratulatory address of the Clergy, "*Ad Multos Annos*," by Very Rev. D. M. J. Dowling, V. G.

"Our Holy Father"—Vice-regent of Christ, Spiritual Ruler of Christendom—Rev. Dr. McGovern.

Song, Selected—Rev. Dr. Butler.

"The Visiting Bishops"—Archbishops Ryan and Elder.

"The Clergy of the Archdiocese of Chicago"—Rev. E. J. Dunne.

"The Visiting Clergy"—Rev. D. S. Phelan of St. Louis.

Song, Quartet—Fathers Dore, Kelly, O'Callahan and Mahoney.

"Our Church and Our Country" — A good Catholic, a good citizen — Bishop Spaulding of Peoria.

"The Catholic Church in Chicago"—She has kept pace with the unrivaled growth of our magnificent city—Rev. D. J. McCaffrey.

Father Dunne then introduced the Very Rev. D. M. J. Dowling, Vicar-General of the Archdiocese, who read the address, the sentiment being "The

Clergy of the Archdiocese on the occasion of the Archbishop's twenty-fifth anniversary."

Address of Very Reverend D. M. J. Dowling, V.-G.

"Your Grace: A quarter of a century has passed since the miter you wear and have honored, was placed upon your head. Your 333 priests and 500,000 faithful people offer you greetings the kindliest on this Silver Jubilee of your elevation to the episcopacy. The ten years you have ruled our glorious young church merit the priestly tribute of reverence and loyalty we offer you today, and the magnificent lay demonstration of affection and veneration which the streets of your metropolitan city will present to you tonight. Your apostolic career for fifteen years in Tennessee was a most gratifying contribution to the religious zeal, the heart-felt solicitude, the encouraging sympathy, the gladdening consolation and happy salvation of fallen and suffering humanity. Those who were struggling out of the miseries that desolating war spread over the land, the unfortunate ones that grinding poverty held in remorseless grasp, the orphans that resistless and death-dealing pestilence made your inheritance, and the children whose lives have since shed luster on the religious and educational training of their youth, rejoice with you on this grand day and pray for God's choicest blessings on you, their kind protector and fond father and faithful shepherd.

"Fifteen years of unalloyed devotion to duties that required sublimest charity, the most faultless administrative ability, and most zealous, unfaltering devotion to the Holy Church at Nashville merited the well-bestowed recognition, when at the death of the saintly Bishop Foley, loved and lamented by priests and people, the Holy See, at the request of the Archbishop and Bishops of the province of St. Louis, appointed Your Grace, Archbishop of the new metropolitan See of Chicago. This was just ten years ago, and never in the growth of any city has such progress been crowded into so short a space. Even the magical creation of the mythical cities of fiction and fable has been more than rivaled. The record of unappreciable result and apostolic achievement that are the history of this period of our church, is linked imperishably with your Grace's name, for this has been the church-building epoch of our history, and the faithful of twelve distinct nationalities worship at the holy altars of eighty churches, and they are one in faith and prayer and sacrifice. It is also the Catholic school-building epoch of our history. We have comparatively the largest parochial school attendance of any diocese in our land, and the recognition of the city school authorities ranks our primary and grammar schools with theirs, and guarantees their efficiency to the skeptical as well as to the confiding.

"It has been the epoch of unsurpassed development in the growth of institutions that were required to meet the spiritual and corporal and moral needs of our ever increasing multitudes of people. This epoch is teeming with the numbers of churches, schools, convents, academies, orphan asylums, industrial schools, hospitals and homes for the aged and the magdalen, that

give our diocese a pre-eminence and importance that the proudest of the world's cities can scarcely boast. Yet this wonderful consummation is not the history of the development of ages, or even of one generation, but of your Grace's wise, gentle, firm and progressive administration for ten short years. Is not this glory enough, the making of the grand history of God's Church? Yet there is another phase of your Grace's career that calls for profoundest recognition from your devoted clergy today, for while God through His Church has bestowed greatness on you that would gratify the dreamiest ambition, the highest order of the apostolic inheritance, neither king nor emperor has ever possessed it, irresistible without the power of the sword, yet defenseless priests and people have always revered and reverenced it, because in it they recognize the divine bond of Christian unity. It is the exquisite harmony between metropolitan dignity, apostolic simplicity, gentleness of manner and kindness of heart that is peculiarly your own, and while we express our felicitations and congratulations on this bright Silver Jubilee of your consecration to the episcopacy in proud enthusiasm over your Grace's most Glorious administration, we owe it to every recollection of your Grace's kindness and thoughtfulness, that are the equal portion of every priest in your diocese, to proclaim our loyal admiration, true devotion and honest reverence for your Grace's personal character, *'ad multos annos'*."

The Archbishop very graciously responded, and at the conclusion of his address assumed the duty of toastmaster.

The addresses in response to the toasts were, of course, eloquent efforts, as was to be expected from men of the high order of ability who gave them.

On Wednesday evening "the largest and most imposing torchlight procession ever seen in the United States took place. Sixty thousand marching men, extending over eight miles in length, paraded the streets in honor of the Archbishop, with as much order, discipline and decorum as if they were under military guidance."

On Thursday, October 10, addresses were presented by pupils of the different Catholic schools, including the Colored, Italian, French-Canadian, German, Bohemian, Polish, Deaf Mutes, English speaking, Feehanville Training School, and by the German orphans and St. Joseph's orphans, to all of which His Grace listened with genuine pleasure, and at the conclusion of which he granted that school boys' and girls' greatest boon—a holiday.

In the evening occurred the Catholic citizens' celebration, when five thousand of the citizens of Chicago, representing every nationality, crowded the Auditorium Theatre.

After the grand welcome march by the orchestra, the United church choirs of the city sang the Jubilee Hymn, the chorus being taken up by the entire audience. Mr. Thomas Brennan, Chairman of the Celebration, announced the program, beginning with an address from the Colored Catholics of Chicago, which was read by Mr. Lincoln Valle. Mr. J. P. Beretta represented the Italian citizens; Mr. P. C. Harbur spoke for the French; Mr. A. C. Hessing for the German; Mr. P. T. Barry for the Irish. Addresses were

also presented on behalf of the Poles, the Bohemians, the Union Catholic Library Association and the Catholic Order of Foresters. Judge Thomas A. Moran gave the general address on the part of the citizens, which is so replete in historical information of the diocese during the Archbishop's administration that we feel justified in reproducing the address in full:

Judge Moran's Address

"Most Reverend Archbishop—We come tonight to offer to you our congratulations on the completion of your twenty-five years of service in the high office of Bishop of the Church.

"The clergy of your Archdiocese and the laity of this city have availed themselves of the occasion to testify their respect, affection and reverence towards you personally, and their love for and loyalty to Our Holy Mother the Church, in whose hierarchy you most worthily hold so elevated, dignified and responsible a place. In expression of these sentiments toward your Grace, and of fidelity to their faith, the men of the different parishes of the city passed in review before you in a procession which, in character and numbers equalled, if it did not surpass any demonstration that ever before occurred in this city; and here tonight, in the presence of this vast assemblage of Catholics, Archbishops and Bishops, clergy and laity, you have been tendered congratulations by representatives of the several nationalities composing the Catholic people of this great city—all expressing esteem and respect for you, their Archbishop, and faith in and loyalty to the teachings of the Catholic Church.

"You may well regard with gratification and your people with just pride the progress made in the Archdiocese, in the increase in churches, and in all religious, educational and charitable institutions, as well as in the Catholic population during the ten years of your administration.

"The number of secular priests has in that time increased from 120 to 235; of priests in religious orders, from sixty to sixty-eight; ecclesiastical students from thirty to sixty-five; colleges from two to four, and academies from twelve to twenty-two. There have been added to those in existence in 1880, three hospitals for the sick, two asylums for the orphans, an industrial school for boys, an industrial school for girls, a home for the aged, and a Magdalen asylum. In 1880 the Catholic population of the diocese was about 230,000, and there were 170 churches; now the population may be justly estimated at 460,000, and the churches number 218. The greatest increase in churches, as well as in educational and charitable institutions, has, of course, been in the portion of the diocese within this city, and has kept pace with the phenomenal growth of the city itself; but the progress in other cities and towns and in country districts has been marked, and such as to show general healthfulness and vitality.

"A statement of the number of churches and educational and charitable institutions conveys no idea of the character of these edifices or of the effort

and money expended in their erection and equipment. Among them are some of the most beautiful parish churches to be found in the United States; and most of them, to whatever use devoted, are architecturally tasteful, and are complete in the necessary equipment for the purposes they were designed to promote.

"These all stand as monuments to the earnestness and generosity of the Catholic population. They were built by the voluntary contributions of the people, by the personal sacrifices and savings of the priests, and the untiring industry, self-denial and economy of Brothers and Nuns. They evidence the influence which Catholic faith exercises where the people are in the possession of civil and religious liberty. They testify what can be accomplished by a believing flock when unhampered by state interference—what can be done by a free Church in a free State.

"Upheld by the fidelity and generosity of her children, moved by the enthusiasm of a body of learned and zealous clergy, directed by the wisdom and prudence which has characterized your administration, growth and prosperity have marked the course of the Church along every line of work in this wonderful city. As citizens of Chicago, we may share the just pride of our fellow citizens in the marvelous material development and magnificent industrial and intellectual accomplishments which place this community in the van of the nineteenth century progress, and so may we as Catholics point with exultation of soul to these signs of our Catholic spiritual and intellectual progress, and without fear that we will suffer by the comparison suggested. If non-Catholic Chicago can with just pride call attention to its colleges, universities and libraries, rich and noble in wealth and endowments from millionaire friends and patrons, so can Catholic Chicago ask consideration for what the devotion and generosity of its comparatively poor people have accomplished in building and maintaining institutions for practical education and advanced learning, but particularly for the establishment and support of the numerous and efficient parochial school

"Catholic Education: The attendance of these Catholic schools now numbers, I am informed, 43,000 pupils, and it is our proud boast that more children are receiving a sound moral and intellectual training in our parochial schools than in any other diocese in the United States. In many of the parishes commodious school buildings have been erected, complete in all their appointments, and in nearly all the parishes well-attended schools are conducted, where the children, besides religious and moral training, receive an intellectual training in all the grammar school grades, in all respects as thorough as that given in any of the public schools. We know, Most Reverend Archbishop, how dear the success and prosperity of these schools and the establishment of this system of education is to your heart. There are those who, out of the abundance of their ignorance, and impelled by their bigotry against the Catholic faith, cry out against the education of our children in those schools as being in some manner dangerous to our free institutions. It

is not my purpose in alluding to this cry to pause on this occasion to refute it or to demonstrate its falsity. For the thoughtful, the intelligent and the impartial such refutation is unnecessary; and for the malignant, the fanatical, the enemies of religion and morality, it would be useless. But let me ask who that could have witnessed the demonstration of the children of the Catholic parochial schools of this city in that audience room this morning, in honor of your Grace, and as an expression of their congratulations on this happy occasion, could think that their education in love for their country was neglected? Who that could hear as you heard them, after singing the hymn of jubilee and thanksgiving appropriate to the occasion, voicing with all the enthusiasm of their loyal young hearts, the hymns and songs of the Republic, could doubt that love of this grand country and its free institutions and genuine sincere American patriotism was taught in the Catholic schools?

"The intelligent and patriotic Catholic citizen has reached the conviction that securing to the rising generation the education that is imparted in these schools is the surest guarantee of the permanent preservation of our free institutions. To preserve civil liberty a people must have and practice the virtues, which exist only where morality is based on religion.

"Our people have made sacrifices for the establishment and maintenance of these schools. They will continue to support, increase and preserve them; they will know how to resent and how to prevent any impertinent interference with the control or management of these, their schools, no matter from what direction that attempt is made, and however specious may be the pretext for such interference.

"We congratulate you, then, on the increase and success of these schools, as well as upon the prosperity of the diocese in other respects. Coming to us as our Archbishop ten years ago, designated and appointed by the Holy See as a deserved promotion for a happy and successful administration of the Diocese of Nashville during a period of fifteen years, you entered upon work in your field with a quietness and absence of all ostentation which we have learned to be one of your natural characteristics. By your gentle and kindly rule you have won the love of your priests; by your paternal kindness and tenderness of heart, your zeal and piety in the discharge of your episcopal duties, you have endeared yourself to the faithful; by your sympathy with and interest in all that tends to promote justice, order, brotherly love and good will among men and the general public weal, you have gained the respect and esteem of the entire community. Therefore, beloved Archbishop, come we all, American, Irish, English, German, French, Italian, Bohemian and Polish, diverse in language and in national customs, but one in faith, to express to you, each in the deepest and tenderest words of his native tongue, his sincere, heartfelt and affectionate congratulations on this, your Silver Jubilee.

"The prayer of your faithful children is that Almighty God may prolong your life and preserve your strength that you may continue in the care of His Church here until twenty-five years hence those little ones who today cele-

brated with such joy your Silver Jubilee may gather in their manhood and womanhood as intelligent and loyal citizens of the Republic, and dutiful and devoted children of the Church to celebrate your Golden Jubilee."

The great demonstration was closed by an address of the Archbishop, in which he feelingly expressed his gratitude for the great loyalty shown him, and reciprocated all the good wishes expressed.

Columbian Catholic Congress and Educational Exhibit

A very important event in the administration of Archbishop Feehan was the Catholic Congress which was held September 4 to 9, 1893, during the World's Columbian Exposition. His Grace, the Archbishop, was naturally the head and center of the great movement which gathered distinguished prelates, able clergymen and representative laymen from all parts of the United States.

The subjects discussed in the sessions of the Congress, were those vital topics that affect so materially the interests of all the people,—Religion, Catholic missionary work, charity, the drink evil, the labor problem, workingmen's organizations, the future of the Negro race, pauperism, immigration, colonization, trade combinations and strikes, public and private charities, and education in all its phases.

Catholic education was especially brought into prominence by devoting a special day of the Exposition to that subject and by directing especial attention to the notable Catholic school exhibit at the World's Fair.

Most Reverend John Lancaster Spalding was the president of the Catholic school exhibit, and Brother Maurelian of the Christian Brothers' schools had custody of the exhibit. In a speech of acceptance of the exhibit at the hands of Bishop Spalding, Dr. Peabody stated "that he considered the Catholic Educational Exhibit not only one of the choicest of his department, and a revelation to the American public, but also one of the great features of the Exposition," and on another occasion, in response to Most Reverend Archbishop Feehan, who presented the educational exhibit of the Archdiocese of Chicago, Dr. Peabody said: "It affords me much pleasure to be present to-day, as I stand before you, the chief of the Liberal Arts department, to receive in the name of the great Columbian Exposition the Chicago Educational Exhibit. None save those who have labored in this field can value the vast amount of labor of such an exhibit, and one so neat, and so tastefully arranged. Without flattery I can honestly say and feel that the compliment is justly given that the Chicago exhibit is the gem of my department. We may have different views in school policy, still I feel that all true educators will be greatly benefited by our entire Educational Exhibit. You may see what we are accomplishing and we may examine the result of your school system. The result of such intercourse in the Exposition will be a broader conception of education and a larger love for all who are tending to one end, namely, to make our youth holier, truer scholars, and better citizens."

A contemporary expression relative to the Educational Exhibit is interesting: "The Columbian Exposition gloriously surpassed all former efforts in the same line, and unmistakably the Catholic Church never worked so energetically or displayed herself so conspicuously to engage the respect, admiration and love of the world as in this Exposition. All classes and creeds, some in praise, others in criticism, announced that the Catholic Church had caught every inspiration, and had taken advantage of every opportunity. We feel that this was nowhere more conspicuously patent than in the Catholic Educational Exhibit. Catholics visited the section, and beheld in astonishment the abundance, variety and general perfection of the Exhibit. They departed proud that they were of the fold, and silently promised to be more generous in the future in aid of the good cause. Non-Catholics found their way to the Catholic exhibit and some willingly, others spitefully, pronounced it a revelation, a lesson and a herculean task wonderfully well accomplished. The Catholic educational display has advanced among Catholics at one bold stroke the cause of Catholic education a quarter of a century, and among non-Catholics it has undoubtedly dissipated prejudices that in the usual flow of events would not have been obliterated in fifty years."

Declining Health

The archbishop's health became so impaired and his labors so voluminous, that he petitioned the Holy See for an episcopal assistant, and in answer to this request the Reverend Alexander J. McGavick was appointed Auxiliary Bishop to the Diocese and Titular Bishop of Narcopolis, May 1, 1889. The new auxiliary bishop relieved the Archbishop of much of his work, but his health continued to decline and he soon became almost incapacitated for work. The Holy See was again petitioned for aid and the Reverend Peter J. Muldoon was consecrated titular bishop of Tamassus, July 25, 1901. Bishop Muldoon proved a tower of strength for the archbishop and gave him much consolation.

Prior to the elevation of Bishop Muldoon, Archbishop Feehan made the diocesan visitations himself and in the twenty years that he was active in this regard, he had confirmed about 200,000 persons, ordained 250 priests, laid the cornerstones of eighty churches and dedicated over one hundred churches.

Retrospect

The twenty-two years during which the archbishop ruled the destinies of the Chicago Diocese were indeed fruitful ones. "His administration in Chicago saw a development of Catholic life unprecedented in any other period of the city's history. When he was installed there were in the diocese two hundred and four priests, while at his death there were five hundred and thirty-eight. At his advent there were one hundred and four churches, when he died there were two hundred and ninety-eight. The City of Chicago, when he was

promoted to the see, had thirty-four churches,—at his passing away there were in the city one hundred and fifty churches. Some idea of the manner in which Catholic education was promoted under this archbishop can be gathered from the list of institutions which sprang up in his time, among them the De LaSalle Institute, Saint Cyril's College, St. Vincent's College, St. Viateur's College at Bourbonnais, St. Patrick's Academy and the Loretto Academy at Joliet.

Archbishop Feehan's diocesan works include the following:

Churches

St. Adalbert's, St. Alphonsus, St. Augustine's, St. Bernard's (first marble church ever built in Chicago) St. Cecelia's, St. Charles Borromeo's, St. Elizabeth's, St. George's, The Assumption, St. Gabriel's, Holy Angels, St. Jarlath's, St. John Cantius, St. Malachy's, St. Mary's of Perpetual Help, St. Martin's, St. Monica's (for colored people), The Nativity, St. Pius's, St. Thomas, St. Vincent's, St. Patrick's (Amboy), St. James' (Belvidere), St. Mary's (Freeport), St. Joseph's (Harvard), St. John the Baptist's (Johnsburg), St. Patrick's (Kankakee), St. Patrick's (Lemont), St. Mary's (Oregon), St. Patrick's (Rochelle), St. Mary's (Rockford), St. Rose's (Wilmington).

Schools

De La Salle Institute, St. Patrick's Academy, Loretto Academy (Joliet), St. Francis' Academy (Joliet), Our Lady of Mount Carmel Academy, Loretto Convent (Englewood), Normal School (Irving Park), St. Agatha's Academy, The Josephinum.

Eleemosynary Institutions

St. Elizabeth's Hospital, Mercy Hospital (large additions), St. Joseph's Hospital (rebuilt), Alexian Brothers' Hospital, The Ephpheta School for Deaf, Houses of Providence for young girls out of place, on the north, south and west sides of the city; Homes for the Aged on the north and south sides; Chicago Industrial School for Girls, St. Mary's Industrial School for boys (Feehanville), News Boys' Home, Boys' Orphan Asylum (Irving Park).

Archbishop Feehan at Home

Archbishop Feehan lived in the diocesan residence at 623 North State Street, almost directly on the edge of Lincoln Park. In his later years he was very retiring and, when not directly engaged in the discharge of the duties of his office, was to be found much of the time in his library. The library contained over five thousand volumes, principally on ecclesiastical and patriotic subjects. There were many old folio copies of the medieval theologians and other rare books, and the archbishop read them with much

pleasure almost to the end of his life. "He was in every sense of the word a book-lover and a patron of all that was literary and scholarly."

A beautiful trait of the archbishop's character was his love for flowers. Every morning and evening in the declining days of his life, he spent a pleasant hour in his well filled conservatory. He used to say that "flowers are like the sunshine to a child—they bring a little of God's free world into the cramped city life."

Death of Archbishop Feehan

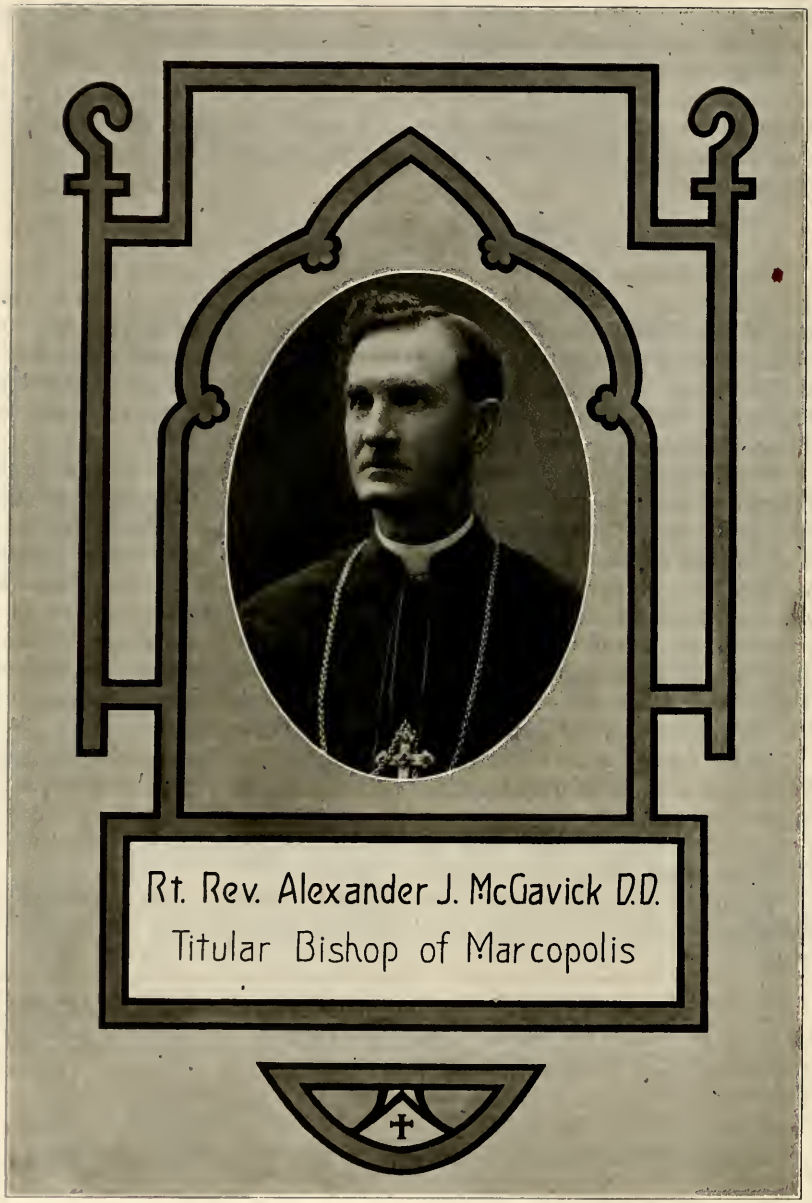
The Archbishop died at the Archiepiscopal residence, North State Street and North Avenue, a little after four o'clock, Saturday, July 12, 1902. His sister, Mother Catherine Feehan, Superioress of St. Patrick's Academy, and the chancellor of the diocese, Father James Barry, were present at his deathbed. The cause of death was heart failure, induced by an acute attack of indigestion. Due to an attack of pneumonia a year prior to his death, the archbishop was in an enfeebled condition.

With due solemnity the remains of the archbishop were brought to the Cathedral of the Holy Name on Tuesday afternoon, where they lay in state until nine o'clock Thursday morning when a Pontifical Requiem High Mass was celebrated and an eloquent sermon preached by Most Reverend Patrick John Ryan, Archbishop of Philadelphia. At the conclusion of the Mass, His Eminence, James Cardinal Gibbons, Primate of the American Church, pronounced the last absolution as did the five suffragan bishops of the Province: Bishops Spalding, Muldoon, McGavick, James Ryan of Alton and John Janssen of Belleville. After the ceremonies at the church, the funeral cortege, led by the 7th Regiment, I. N. G., proceededto Calvary Cemetery.

At the cemetery the benediction was chanted by the assembled clergy and the final prayers said by Cardinal Gibbons and Bishops Ryan and Muldoon, and the precious remains were then laid in the public vault at Calvary, but on the following Sunday, July 20, 1902, were removed from the public vault to the vault owned by Charles A. Plamondon.

When the mausoleum in Mount Carmel Cemetery was completed by Archbishop Quigley, the remains of Archbishop Feehan were removed there in 1912.

The Feehan Souvenir is the best source of information concerning the subject of this chapter. The current issues of the Chicago daily press are also valuable sources. Appreciations of Archbishop Feehan are found in Rev. Thomas E. Judge's beautiful book, AMERICAN PRELATES, published by J. J. McAssey and in Ffrench's IRISH IN CHICAGO. The Columbian Catholic Congress and Educational Exhibit is admirably treated in the book of that title, published by J. S. Hyland and Company, Chicago.



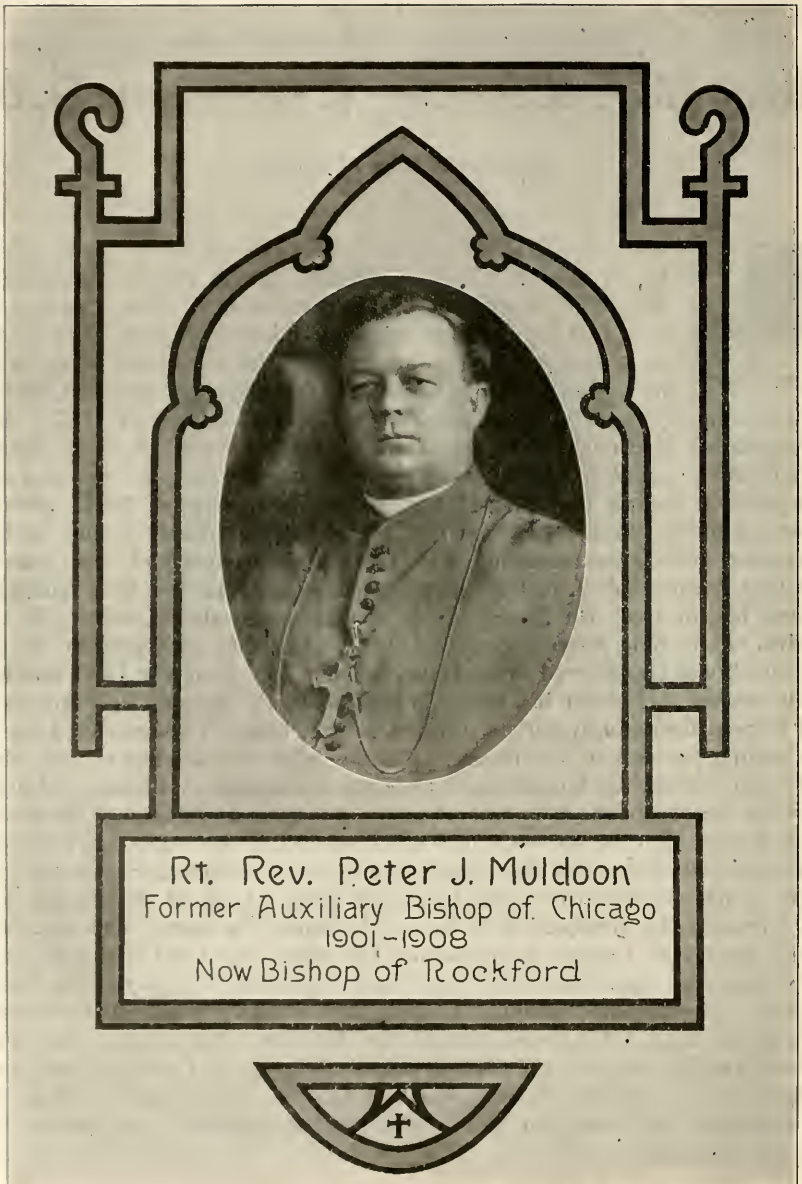
Rt. Rev. Alexander J. McGavick D.D.
Titular Bishop of Marcopolis

Right Rev. Alexander J. McGavick, D. D.

Auxiliary Bishop of Chicago



BISHOP McGAVICK is a native of Illinois, being born in Lake County, near Fox Lake. His early training being completed he entered St. Viator's College, Bourbonnais, Illinois, where he completed the classical course with highest honors. The following year found him an aspirant to the priesthood in the same institution. Having passed through the usual course of studies, he was ordained priest by the late Archbishop Feehan on June 11, 1887. As a priest Father McGavick's first appointment was to the Church of All Saints, Twenty-fifth and Wallace Streets, where he labored with great zeal and success until he became pastor of St. John's Church, in August, 1897. Shortly after Archbishop Feehan petitioned Rome for an auxiliary bishop, and in December, 1898, announcement was made that a petition had been granted and that Reverend A. J. McGavick had been selected as the first Auxiliary Bishop of Chicago. On May 1, 1899, he was consecrated bishop in the Cathedral of the Holy Name. Nearly a year after his consecration Bishop McGavick was transferred to the Church of the Holy Angels in 1900, and was made irremovable rector in 1901. During his many years at Holy Angels he has labored unceasingly for its welfare, so that today it is considered one of the leading parishes of the diocese. Shortly after the coming of our Most Reverend Archbishop Mundelein to Chicago, he appointed Bishop McGavick spiritual director of the Holy Name Society, and gave to the society the special work of caring for the wayward boys who appeared in the courts. In this work Bishop McGavick has had most gratifying success. In the short space of four years he has organized branches in almost every parish of the diocese, and has increased the membership by many thousands, so that today the Holy Name Society of Chicago is attracting the attention of the entire country. In addition to this there has also been organized in every Holy Name branch a "Big Brother" committee, whose duty it is to look after the wayward boys of the parish. The work of the "Big Brothers" has already met with success, and has received the highest praises from both Catholics and non-Catholics alike. It is to Bishop McGavick that the credit must be given for the success of this work, for he has labored untiringly to bring about the present conditions.



Rt. Rev. Peter J. Muldoon
Former Auxiliary Bishop of Chicago
1901-1908
Now Bishop of Rockford

Right Reverend Peter J. Muldoon, D. D.

Bishop of Rockford



THE Right Reverend Bishop of the Rockford Diocese was born at Columbia, Tuolumne County, California, on October 10, 1863. His parents, John J. and Catherine (Coughlin) Muldoon, were natives respectively of County Cavan and County Galway, Ireland. His father was a contractor, and left Ireland when a young man to settle at Stockton, California. Here the youth obtained his early education. At fourteen years of age he entered upon the collegiate course (classical and commercial) at St. Mary's, Kentucky, and four years later began the two year philosophical course at St. Mary's Seminary, Baltimore, Maryland, completing his studies with the four year theological course in that institution.

He was ordained to the priesthood in Brooklyn, New York, by Right Reverend John Laughlin, D. D., the first Bishop of Brooklyn, on December 18, 1886.

His first appointment was to St. Pius' Church, Chicago, where he remained for eighteen months. In November, 1888, he was appointed Chancellor of the Archdiocese of Chicago and secretary to His Grace Archbishop Patrick Augustine Feehan, and remained in that relation until November, 1895. Besides his important duties as chancellor and secretary, Father Muldoon was selected as secretary of the Chicago Catholic Educational Exhibit at the Columbian Exposition.

On July 25, 1901, Father Muldoon was appointed Auxiliary Bishop of Chicago, with the title of Bishop of Tamassus, as assistant to Archbishop Feehan.

In November, 1895, Bishop Muldoon became pastor of St. Charles Borromeo's church, Chicago, situated at Twelfth (now Roosevelt Road) and Cypress Streets. While in this pastorate the Right Reverend Bishop brought the parish to a most satisfactory standing, and is especially renowned for the high state of efficiency to which he brought the parochial schools.

On September 28, 1908, the Diocese of Rockford was established, and the Right Reverend Peter J. Muldoon, D. D., was appointed first bishop.

Bishop Muldoon's diocese was carved out of the Chicago Diocese at the suggestion of the late Most Reverend Archbishop James Edward Quigley, and comprises the counties of Jo-Daviess, Stephenson, Winnebago, Boone, McHenry, Carroll, Ogle, Dekalb, Kane, Whiteside, Lee and Kendall.

The nearly twelve years of Bishop Muldoon's administration of the Rockford Diocese have been very busy ones. He has been especially active in building up the school system of the diocese, and has labored to place every parish on a sound footing.

When the war came on, Bishop Muldoon was early called into the service, and may without exaggeration be said to be one of the most active prelates in America in connection with war welfare work. He was early made chairman of the Administrative Committee of the National Catholic War Council, and has been continually engaged in war welfare work to the present time.

One of the duties that has been discharged by Bishop Muldoon for many years is that of chaplain to the State Council of the Knights of Columbus. In that connection he has been responsible for the establishment and organization of the Knights of Columbus Home Finding Association, which has done much excellent work in securing Catholic homes for orphan children throughout the state.

The latest available statistics show that the Catholic population of the Rockford Diocese is 58,527; that there are 115 priests, 115 churches, stations and chapels, 39 schools, with above 6,500 pupils and students, an orphan asylum, two homes for old people, and six hospitals.

Most Reverend James Edward Quigley, D. D.

The Great Administrator—Second Archbishop of Chicago

MOST REV. JAMES EDWARD QUIGLEY, D. D., second Archbishop of Chicago, was born of devout Catholic parents, James Quigley and Mary Lacey Quigley, in Oshawa, Ontario, Canada, on October 15, 1854. His parents were both from Ireland. While he was still a child his family removed to Buffalo, N. Y. At the Christian Brothers' School in Buffalo he commenced his education. His theological studies were begun at the Seminary of Our Lady of Angels, now Niagara University, at Niagara Falls, New York. For several years he attended the University at Innsbruck, in Austria. Later he entered the College of the Propaganda, Rome, where he concluded his collegiate studies in 1879, and received the degree of Doctor of Theology, *summa cum laude.* In the same year he was ordained priest, and returning to this country, he was assigned to St. Vincent's Church at Attica, N. Y. Several years later he was made rector of St. Joseph's Cathedral at Buffalo.

After the death of the Right Rev. Stephen V. Ryan, Father Quigley was appointed his successor, and was consecrated Bishop of Buffalo, February 24, 1897.

On December 17, 1902, Pope Leo XIII confirmed the selection of Bishop Quigley as Archbishop of Chicago, and he was formally installed on March 10, 1903, at eight o'clock in the evening, in the Holy Name Cathedral.

The words of the new archbishop in response to the address of Right Rev. Peter J. Muldoon, the administrator of the diocese since the death of Archbishop Feehan, that impressed his hearers most, were: "You have promised your reverence and your obedience—I hope I shall have your love also. When reverence and obedience and love are joined, they have the power of God Himself."

Church Work

When Archbishop Quigley came to Chicago he found 252 diocesan churches with resident priests, and fifty missions. At his death there were 326 churches with attendant pastors, and only 25 missions. Thus in all, seventy-five parishes owe their creation to the remarkable work of the distinguished archbishop.

Many of the new churches were erected to accommodate the ever-increasing foreign Catholic population of the city. Archbishop Quigley was most zealous in seeing that these adopted children of America were well cared for. In particular during Archbishop Quigley's administration twenty new Italian Catholic Churches were erected.



Most Rev. James E. Quigley. D.D.
Second Archbishop 1903-1915

When Archbishop Quigley was installed in the Archdiocese of Chicago, there were 417 secular priests and 149 priests of various religious orders. At his death, the secular clergy numbered 496 and the religious 294, or a total of 790—an increase of 224.

It was during his administration, on July 26, 1909, that the Right Rev. Paul P. Rhode, D. D., was made Auxiliary Bishop of Chicago. Bishop Rhode was the first Pole to be raised to that high dignity of the Church in America.

New Diocese Created

Another work due to the recommendation of Archbishop Quigley was the sub-division of the Chicago Diocese and the creation of a diocese at Rockford. The order for the establishment of this new diocese came from Rome in the fall of 1908, and shortly after followed the appointment of Rt. Rev. Peter J. Muldoon, D. D., then vicar-general of the archdiocese, as first bishop of the new see.

Education During Archbishop Quigley's Administration

One of the distinguishing features of Archbishop Quigley's administration was the remarkable growth of the parochial school system. During his administration the diocesan parochial schools increased from 166 to 256, and the students in such schools from 67,329 to 109,162.

The archbishop never favored the building of a church for a new parish without providing at the same time quarters for a school. This policy led to the erection of many so-called combination buildings, comprising church and school under one roof.

Archbishop Quigley opened in the city a diocesan seminary—Cathedral College. This college was established in 1905. At the time of his death, 175 students were enrolled.

In the field of higher education, Archbishop Quigley saw the establishment of two Catholic universities—Loyola University, under the direction of the Jesuits, and De Paul University, in charge of the Fathers of the Congregation of the Mission, otherwise known as the Vincentians and Lazarists.

When Archbishop Quigley came to the Chicago Diocese, there were eight colleges and academies for boys. At his death there were twelve, and the attendance had increased nearly four times. In the years 1902-03, there were 1,546 young men attending Catholic colleges, but in the year 1915 the number had increased to 5,641.

There were also opened during Archbishop Quigley's administration several Catholic high schools for girls.

Social Work of Archbishop Quigley

St. Mary's Training School and the Chicago Industrial School for Girls are a part of the constructive achievements of Archbishop Quigley. At the end of his administration these institutions represented an investment of $1,700,000.

Another of the great works accomplished under Archbishop Quigley was the Illinois Technical School for colored girls, in charge of the Sisters of the Good Shepherd. This school, unique in character, was the only institution of its kind under Catholic supervision in the North.

It is said the real heart of the archbishop was exposed when amongst the orphan children that were dearest to him—those for whose care he was personally responsible—the children of St. Mary's Training School and the Chicago Industrial School for Girls. With these children he was the father, and instinctively the children understood this. As he went amongst them in the playgrounds at Desplaines there was as little reserve as there would be between a good father and his family.

The homeless boy, cast out on the street to make his own living, also came under the protection of Archbishop Quigley when he built for their shelter a working boys' home on Jackson Boulevard.

The deaf and dumb found in Archbishop Quigley a friend and champion. His solicitude for the future led to the housing of the Ephpheta School for the Deaf in a spacious building at 31 North Crawford Avenue, where those afflicted in this manner were given an opportunity to learn some art or trade within their capabilities. In this connection also the archbishop lent his patronage to the Xavier Braille Society, the work of which consists in publishing books for the blind in the Braille system of raised letters.

Unique amongst the institutions established by Archbishop Quigley is the St. Joseph's Home for the Friendless, founded to give refuge to any who need it. Here entire families were given shelter and tided over the period of misfortune.

Three new hospitals were established during his administration, and two new homes for the aged were opened during the same period.

Other Social Activities

Amongst other social work must be mentioned the opening of Loyola University, a school of sociology, which has for its purpose the preparation of social workers. The first Catholic social settlements were likewise organized during Archbishop Quigley's administration. Day nurseries under Catholic auspices trebled during the same time.

The founding and growth of the Catholic Women's League Protectorate was a notable work of his administration. The patrolling of railroad stations by Catholic women to offer protection to Catholic girls and women traveling unaccompanied is a memorable activity of the Protectorate which had the earnest co-operation of Archbishop Quigley.

Archbishop Quigley became honorary president of the Superior Council of the Society of St. Vincent de Paul, and always took a deep interest in its work. The society under his administration made remarkable gains in membership, and very greatly increased its activities. It was under Archbishop Quigley that the St. Vincent de Paul Society scored such a success in

the summer outing camps for poor mothers and children from the congested districts of Chicago.

The Catholic Church Extension Society

Archbishop Quigley was responsible for the establishment of the Catholic Church Extension Society of America. Upon the appeal of Reverend Francis Clement Kelley, since a Monsignor, the archbishop authorized the launching of the movement, became by appointment from Rome its first chancellor and gave it his full approval and support. At every juncture in the affairs of the society, the archbishop took necessary action to sustain the work and to guarantee its success.

One of the most notable instances of his co-operation with the society was the momentous action taken to aid the Catholic hierarchy and clergy of Mexico during the troublous times in the early days of the Carranza regime. Assuming full responsibility financially and otherwise, His Grace sent the president of the society to the aid of the Church in Mexico, and through the efforts thus expended the condition of the clergy was very much improved and a measure of justice obtained for the Church. By representations made on the authority of the archbishop to the United States government a pledge was obtained from the government at Washington to interfere in behalf of justice to the Catholics of Mexico. Under this pledge our government took up the question with the Mexican authorities and obtained assurances and a measure of redress. It is said that the archbishop had intended while in Washington, attending the ecclesiastical conference, to visit the President and express his gratitude for the efforts put forth in behalf of the Church in Mexico, but that his illness from which his death resulted prevented the visit. The great Missionary Congress of 1905 was held under the approval and direction of Archbishop Quigley.

The First Catholic Missionary Congress

The Missionary Congress held under the auspices of the Catholic Church Extension Society of the United States was one of the greatest events of the administration of Archbishop Quigley.

The Congress was held on Monday, Tuesday and Wednesday, November 16, 17 and 18, 1908.

This Congress brought together the most notable assemblage of churchmen ever gathered in Illinois. The opening paragraphs of the volume published to record the action of the Congress will indicate its scope and magnitude:

"In the Cathedral of the Holy Name in the city of Chicago the first step in the great Missionary Congress which is to mark a far reaching change in the policy of the Roman Catholic Church in the United States and Canada was taken on Sunday, Nov. 15, 1908, when Archbishop Diomede Falconio, apostolic delegate of the Pope, celebrated solemn pontifical High Mass, marked

by the singing of the Gregorian chant, illustrative of Pope Pius' ideas as to church music. Following close upon the initial religious pageant came other festivities and ceremonies spreading out in a widening circle until in the evening tens and scores of thousands of men and women and hundreds of clergymen of all degrees had joined in the oratory and the prayer, the deliberations and the hymns of praise.

"The greatest day in the history of the Catholic Church in Chicago, and perhaps in the United States, was opened by an imposing procession of a majority of the hierarchy of the Church in this country, bishops, mitered abbots, monsignori, archbishops, and priests, between rows of glittering drawn swords in the hands of distinguished laymen of the Catholic faith, and thousands of loyal sons and daughters of the Church.

"The gorgeous pageant proceeded from the doors of the Cathedral College and the Holy Name parish house at the corner of Superior and Cass Streets, north on Cass Street to Chicago Avenue, west on Chicago Avenue to State Street and south on State Street to the doors of the Cathedral.

"The sun broke through the November mists just as the 500 Knights of Columbus of the Fourth Degree, assembled from all parts of Illinois, Indiana, Wisconsin, and Michigan for the occasion, marched from the Cathedral College in sword and baldric to line the route of the procession.

"As soon as they were in place the doors of the parish house opened and two by two in purple cassock and white surplice the choir boys marched out, 160 in number, and ranging in age from 7 to 17.

"Behind them came about 300 visiting priests, also in white surplices, but with black cassocks, and following them the higher dignitaries of the Church. First came the monsignori in Roman purple, with black biretta, topped with purple. Following them were the mitered abbots, their vestments the same as those of the monsignori, but each garbed in the color of his order; Benedictines in black and Trappists in white.

"The greatest showing in numbers was made by the bishops, fifty-one of the eighty-nine American bishops being in line. Each was attended by two chaplains, distinguished priests, delegates to the congress from all parts of the country. Their brilliant purple robes were set off by the sober black and white of their chaplains, and it seemed but an instinctive act when the 500 men who lined the way drew their swords and brought them to a reverential salute to their spiritual lords. Their robes were the same as those of the monsignori, but upon their breasts gleamed the insignia of their office, the pectoral cross.

"The choir boys, with their hands prayerfully folded, were already marching up the great middle aisle of the Cathedral to the roll and murmur of the organ when the seven archbishops who closed the procession left the doors of the parish house.

"Ahead of Archbishop Quigley, glittering in the sun and visible for many blocks, was carried his archiepiscopal cross, a massive crucifix of gold, borne by the Rev. Christian Rempe, assisted by two acolytes. The archbishop wore the *cappa magna*, a great purple cloak, the train of which was borne by

two boys in cassock and surplice, and a magnificent hood of white ermine. His deacons also were distinguished from those who had preceded by their gold vestments. Following the archbishop was the only layman in the procession beside the acolytes, Ambrose Petry, a Knight of St. Gregory the Great, in the full uniform of his order, conferred upon him for his services in the cause of Church Extension.

"Last in the procession and most important of all, walked the personal representative of the Sovereign Pontiff of the Catholic Church, Archbishop Falconio, apostolic delegate to the United States, attended by deacons and acolytes. But in spite of all the honors that have been won by the representative of Pope Pius X, the most noticeable thing about him was his membership in the Franciscan order of monks. For in place of gorgeous gold and purple the papal legate from his biretta and the great fur hood that fell over his shoulders to the end of the train of his *cappa magna*, was clad in the quiet gray of the Franciscan monk. For when Friar Diomede Falconio took the vows of the priesthood in the Franciscan monastery in western New York in 1866, it meant that no matter how high he might rise in the ranks of the Church he could never cease to be a monk of the order nor wear vestments of any other color than the humble gray.

"As the first of the bishops entered, the Cathedral choir, 100 men in the gallery and 100 boys before the sanctuary, burst into the opening chorus, "*Ecce Sacerdos Magnus*," "Hail to the Great Priest," by Sir Edward Elgar. Slowly the procession filed up the center aisle of the Cathedral between 2,000 standing men and women. The bishops and archbishops took their places in the sanctuary and the other clergy occupied a space reserved for them in the body of the church. Another picturesque touch was added to the interesting scene by the presence of over 100 nuns, representing many orders, who sat in the north transept.

"Archbishop Quigley and the Papal legate, who was to be the celebrant of the Mass, were seated in high thrones on either side of the main altar, on which were laid the vestments of the Mass. Archbishop Falconio was ceremoniously clothed in the vestments, the introit, "*Salve Sancte Parens*," was sung, and then the choir broke into a remarkable rendition of the "Kyrie Eleison." The impressive chorus from the "*Missa de Angelis*" was chanted alternately in the deep bass of the men in the gallery and the clear soprano and alto of the boys at the altar rail.

"The Most Rev. James H. Blenk, Archbishop of New Orleans, one of the leading orators of the church, preached with the broad outlook of a high prelate of the Church on its history and destiny in this nation."

In the course of Archbishop Blenk's eloquent sermon His Grace said: "I fearlessly assert that in the grouping of the famous world events of this centenary year and for many a year this Missionary Congress holds the first place of importance and significance."

The sessions of the Congress begun on Monday, November 16th and continued morning and afternoon for three days, with a great mass meeting on Wednesday, November 18, the third day of congress.

During the sessions numerous subjects were discussed including "The Foreign Missions," "Need of a Missionary College," "Church Extension," "Colonization," "Settlement Work," "The Parish and the Missions," "The Apostolate Work of the Diocesan Missionaries," "The Holy Name Society," "The Opportunity of Laymen," and "Missions as a Unifier."

At the mass meeting on Wednesday evening, which was attended by an immense concourse of people, the outstanding feature was an address by Honorable Bourke Cockran, which will ever stand out as a classic announcement from the standpoint of the Catholic layman, and ranks with the greatest dissertations upon Catholic belief and practices in connection with public affairs that has been preserved in print. Discussing the Papal bulls and the charge that the Popes interfered in government, the eloquent orator admitted freely that on occasions when governments sought to invade private rights or to work iniquities, the Popes had interfered, and speaking of early days said: "It is quite true that the Church in those days interfered constantly with the operations of government. Had she failed to do so the principles on which this republic stands would never have been formulated; freedom would never have been born." Speaking of Papal bulls relating to popular rights, he said: "They are all the utterances on behalf of freedom that can be found throughout ages of violence, disorder, confusion, and oppression. They are monuments which through all the centuries mark the pathway of liberty, order and justice. They are the sources of the constitutional principles by which free government has been made an actual possesion of mankind. There is not a political possession which free men value that can not be traced back to the influence they have exerted on Christendom."

Pressing on to the influence the Church has exerted throughout the world, the speaker said: "What principle of equality is embodied in our constitution that has not always been a feature of Catholic doctrine? We boast that all men are equal at the ballot box. For nineteen centuries she has held all men equal at the communion rail. We boast that any citizen born in this republic is eligible to its presidency. From her foundation any man competent to receive her sacraments has been eligible to the Papacy. The growth of civil liberty is but the application to political institutions of the truths which she had always preached. She is now, as she has ever been and as she always must be, the source of freedom, the bulwark of order, the champion of justice, the light of progress. There is not a monument of human improvement, not a political institution of value in the whole world that we cannot trace back to the gospel of which she is the infallible depository, and to the manner in which her ministers upheld that gospel, expounded it, vindicated it, died for it, when occasion arose."

The proceedings of the Congress were closed by Archbishop Quigley and the meeting stands as one of the most notable in the history of the Church in Illinois.

Sickness and Death.

Archbishop Quigley was taken ill in January, 1915. He refused, however, to yield to his ailment and even attempted to hide his illness from his physician. It was his invariable custom which was never omitted on any occasion during his administration of the diocese, to perform the last sad rites for every deceased priest of his diocese. During Holy Week of 1915 His Grace was exceedingly ill, but nevertheless, in spite of the warning of his physician, Dr. T. J. Connolly, he pontificated at the service of Holy Thursday and sang the High Mass on Easter Sunday. He knew he was not well, but thought it was a mere temporary indisposition that would soon pass away. When he finally decided that a period of rest was absolutely necessary, he left the city quietly in May and went to Washington, D. C., where he was first seriously attacked. The illness was the result of much work and strain and as soon as the distinguished patient was again able, he was removed to Atlantic City for rest and quiet. After some time spent at Atlantic City it was planned to take the archbishop to his home on Chautauqua Lake.

The journey was commenced but when the first stage was completed at Rochester, he was again stricken, this time by paralysis, at the home of his brother, where he was stopping, and the physicians were convinced there was little hope of recovery. On the 5th of July His Grace began to sink and grew weaker each day until on Friday, July 10, at 5:20 p. m., he breathed his last. About him were his relatives—brothers, sisters, nephews, nieces and cousins. Very Rev. Edward F. Hoban and other officials of the Chicago Archdiocese were also present. They watched with him during the long hours of the night and prayed as he drew his last breath.

The august remains were retained at the home of his brother in Rochester until Monday evening, when they were placed on board a fast train, which arrived at the La Salle St. station, Chicago, on Tuesday morning, at 7:30 a. m., accompanied by a delegation of Rochester Knights of St. John, who had made the journey to Chicago as a special guard of honor.

Upon the removal of the casket from the train a procession was formed with a detachment of police and the escort of honor leading. Behind the casket followed brothers and sisters of the deceased archbishop, also nephews, nieces and other relatives and intimate friends. The casket was borne down the stairs of the depot and placed in an automobile hearse, while other cars received the mourners and clergymen. Then started the solemn procession to the Cathedral of the Holy Name on State and Superior Streets, passing over La Salle Street to Jackson Boulevard, thence to Michigan Boulevard, thence north across the river and back to State, reaching the Cathedral. The procession was a long and notable one, and when the funeral cortege reached the

Cathedral, the long line of mourners entered and completely filled the church. The Cathedral had been draped in black and white for the three days of solemn services. A green carpet was laid before the open sanctuary gates and on either side stood a long line of lighted candles of unbleached wax. Here at the foot of the altar from which he had so often raised his hands in benediction over the gathered faithful, was placed the body of Archbishop Quigley.

At the end of the day the body of the archbishop was borne to the archiepiscopal residence and reposed in the chapel until 9 o'clock next day, when, with an escort of children, estimated at from ten to fifteen thousand, the precious remains were brought to the Cathedral to lie in state.

All day Wednesday, following the Requiem Mass in the morning, attended by five thousand children of the diocese, the body of the archbishop lay in state at the Cathedral, watched over constantly by a guard of laymen, and all day long Catholics came to pay a last personal tribute to the beloved dead.

Solemn Obsequies

On Thursday, July 15, the funeral services were held. The hour set for the Pontifical Mass was 10:30. The first to enter the Cathedral were the honorary pall-bearers, then men of distinction throughout the state, including the governor, who marched slowly down the aisle and occupied seats reserved for them. Then followed the clergy of the diocese in cassock and surplice, who were likewise seated in the body of the Cathedral. Monsignori were next, then bishops, then archbishops, then Most Rev. John Bonzano, D. D., apostolic delegate with the officers of the Mass and finally His Eminence, Cardinal Gibbons.

Never was a more impressive scene witnessed than that in the Cathedral with Cardinal Gibbons and the apostolic delegate present and ten archbishops and thirty bishops adding to the solemnity. In addition, not a corner of the vast building could have held another occupant.

The church services presented a wonderful spectacle. The vivid robes of the prelates accentuated the solemnity. On a throne on the gospel side, next to the archbishop's throne, which was draped in purple and black, sat His Eminence Cardinal Gibbons, his crimson vestments giving a trumpet tone to the setting. The cardinal sat like a statue, his face immobile, save for the movement of his lips as he followed the service. Opposite him on the epistle side was a throne for his excellency Archbishop Bonzano, who sang the solemn Pontifical Requiem Mass.

In the front rows in the sanctury were archbishops and bishops in full episcopal vestments. Purple was the dominant note of their robes, but it was a purple that ranged in shades from violet to others of various depths.

The officers of the Mass were His Excellency, Most Rev. John Bonzano, D. D., apostolic delegate, celebrant; Very Rev. M. J. Fitzsimons, administrator, arch-priest; Rev. John Masseth, (nephew of Archbishop Quigley) deacon; Rev. Raymond Quigley (nephew of Archbishop Quigley) sub-deacon, and Rev.

Daniel Quigley and Rev. R. Quigley (cousins of Archbishop Quigley) deacons of honor; Rev. D. J. Dunne, D. D. and Rev. E. F. Hoban, D. D., masters of ceremonies.

The dim light that filtered in through the stained glass windows was contrasted by lighted candles held by 1,000 surpliced priests in sanctuary and nave. Sound and color seemed to merge. The music was of a part with the black and white of the clergy, the purple and violet of the prelates and the red of the cardinal's robes. Through the cathedral arches thundered the voices of men singing magnificently in unison, the solemn Gregorian chant rising and falling like the beating of the sea. Then the bell-like voice of the apostolic delegate singing the Requiem Mass.

Outside the church stood thousands. Sometimes the swelling music streamed through the windows, and those outside, recognizing the place in the service, bowed their heads. The entire square surrounding the block occupied by the Cathedral and other church buildings was blocked to traffic from early in the morning until after the funeral cortege had departed.

After the Mass Archbishop Hanna preached an eloquent sermon on the life and works of Archbishop Quigley, portraying with exactness the life of the dead prelate.

The last absolution was given by the apostolic delegate and the four suffragan bishops of the province of Illinois: Rt. Rev. James Ryan of Alton; Rt. Rev. P. J. Muldoon of Rockford; Rt. Rev. Edmund M. Dunne of Peoria and Rt. Rev. Henry Althoff of Belleville.

The religious services concluded, the remains of the archbishop were borne from the Cathedral by the honorary pall-bearers and placed in the hearse. The pall-bearers were:

Rev. F. A. Purcell, rector of the Cathedral college.

Rev. J. M. Doran, superintendent of St. Mary's Training school at Desplaines.

Rev. C. J. Quille, superintendent of Working Boys' home.

Rev. August Mueller, private secretary to the late archbishop.

Rev. Joseph Chvatal, superintendent of the Lisle Manual Training School.

Rev. F. S. Rusch, superintendent of the Polish orphanage and the industrial and training schools of Niles.

Rev. George Eisenbacher, superintendent of the Guardian Angels' Orphan Asylum.

Rev. F. M. O'Brien, assistant at Holy Name Cathedral.

Rev. D. L. McDonald, assistant at Holy Name Cathedral.

Rev. Joseph E. Phelan, assistant at Holy Name Cathedral.

Members of the family occupied the personal mourner's seats in the Cathedral and later accompanied the earthly remains of their distinguished kin to their last resting place in the mausoleum at the Mount Carmel Cemetery. Among them were:

Thomas L. Quigley of Buffalo, a brother, with his wife and son, John Quigley; Joseph M. Quigley of Rochester, a brother, with his wife and daughter, Sister Anna de Paul of the Nazareth Normal School of Rochester, and his three sons, Rev. Raymond Quigley of Corning, N. Y.; Harold Quigley of Ann Arbor, Mich., and Gerald Quigley of Rochester.

Mrs. Margaret Norman of Rochester, a sister, with her daughter, Miss Josephine Norman.

Sister Vincent de Paul of the Gray Nuns' convent of Ogdensburg, N. Y., a sister.

Rev. John Masseth, Miss Lillian Masseth and Mrs. Michael McInerney, all of Rochester, the children of the late Mrs. M. Masseth, another sister of the archbishop. Michael McInerney, husband of the niece; Rev. Daniel Quigley of Seneca Falls, N. Y., a cousin, and Rev. John R. Quigley of Elgin, Ill., a cousin, constituted the rest of the family in the funeral cortege.

Miss Adelaide McCormick, head of the household of the prelate; his private secretary, Rev. August Mueller; Rev. C. J. Quille, superintendent of the Working Boys' Home, who had been with the family ever since they brought the body here from Rochester, were also in the personal mourners' group.

The police escort of honor led the way from the Cathedral at 12:30 o'clock, proceeding via Rush Street to Jackson Boulevard and South Halsted street, where the police squad left the cortege, eight motorcycle men continuing. From Halsted Street and Jackson Boulevard the procession moved west to Garfield Park, and then north to Washington Boulevard, and west to North Leamington Avenue, and south to Madison Street, and west to Mount Carmel Cemetery.

All along the line of march police captains were in direct charge of their districts. Capt. O'Toole, Capt. Morgan Collins of Central Station, Capt. Thomas F. Meagher of Desplaines Street Station, Capt. Thomas Costello of Warren Avenue Station, and Capt. James Gleason of West Lake Street Station, were in charge. Deputy Superintendent of Police Schuettler sent 200 detectives among the crowds at the Cathedral and along the way of the procession.

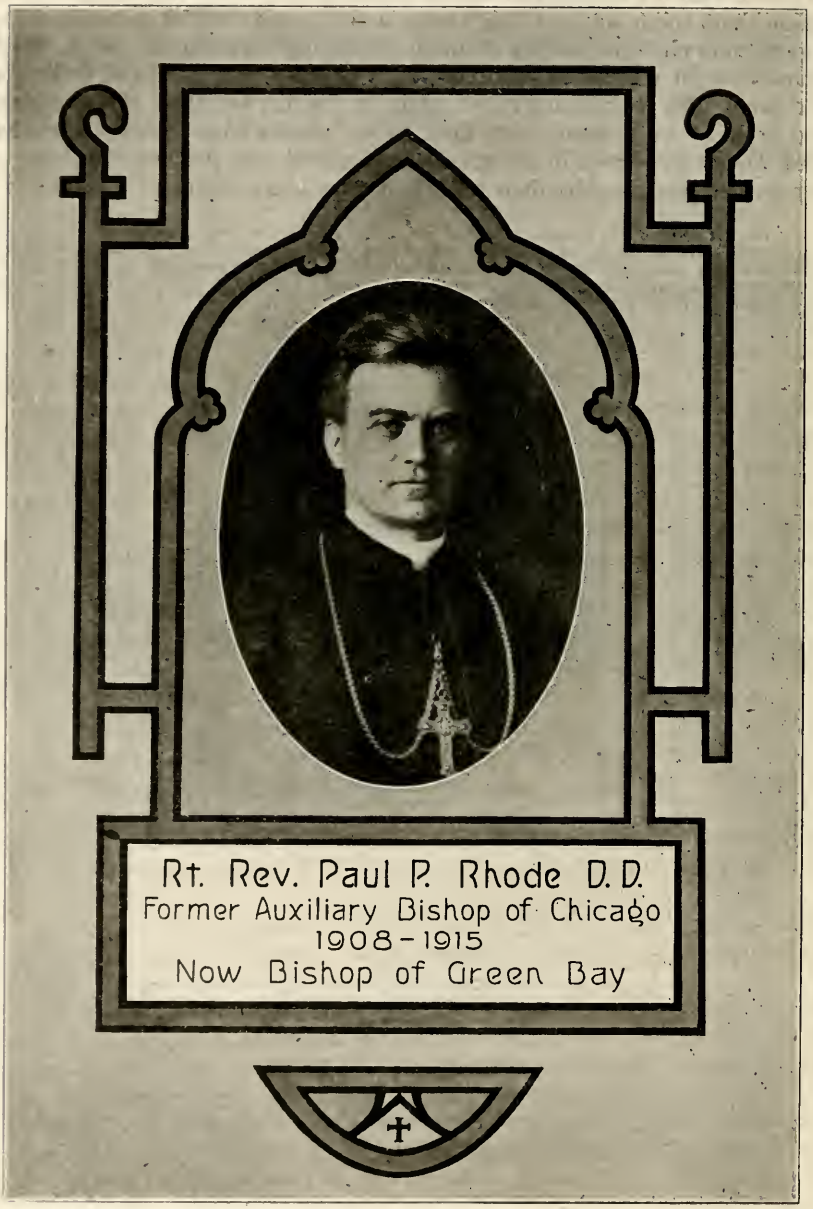
Judges Burke, McDonald, O'Connor and McKinley of the Superior Court adjourned to attend the funeral. Adjournments were also taken by Judges McGoorty, Walker and Honore of the Circuit Court.

The remains were taken to Mount Carmel Cemetery and laid in the magnificent mausoleum which the archbishop had erected for the bishops of Chicago, wherein the remains of the lamented Bishop Quarter and Archbishop Feehan had already been laid. The body was blessed by Archbisop Bonzano and then borne up into the mausoleum. There it was placed in its crypt and the impressive services of three days ended when the great bronze doors of the tomb of Chicago's bishops were silently closed.

Archbishop Quigley governed the Church in Chicago for twelve years. At the end of his career, one who appreciated him fully, said: "The Diocese of Chicago will remember Archbishop Quigley as the ruler who knew how to

be silent with his tongue and how to speak in his deeds; as the peacemaker whose short reign was one long treaty and a pledge of its permanence; as a gentleman plus the sanctity of an all-enveloping priesthood; as a builder whose thought was never of human glory or show, but always of God's glory and souls. He reared no 'frozen music' in the air, but three thousand waifs and orphans are weeping over their father's going from them; over one hundred thousand children in the schools he fostered are praying for him; six hundred priests give him their tribute of affectionate silence."

The columns of the press of Chicago and of Rochester and Buffalo, New York, for dates corresponding to the principal events of Archbishop Quigley's career, are replete with information concerning him. The NEW WORLD, CHURCH EXTENSION MAGAZINE and THE COLUMBIAN of contemporary dates, as well as the secular papers and the archives of the Diocese, have been drawn upon for the narrative found in the text.



Rt. Rev. Paul P. Rhode D.D.
Former Auxiliary Bishop of Chicago
1908-1915
Now Bishop of Green Bay

XII. Right Reverend Paul P. Rhode, D.D.

Bishop of Green Bay



RT. REV. PAUL P. RHODE, D. D., Bishop of Green Bay, the first and the only Polish bishop of the United States, was born in Wejherowo, Poland, September 16, 1870. His father died when he was a child.

In 1879 he came to this country with his mother, and attended St. Stanislaus parochial school in Chicago. Later he studied at St. Mary's College, St. Mary's, and at St. Ignatius College, Chicago. He studied philosophy and theology at St. Francis, and was ordained priest June 16, 1894, by the Most Rev. Frederick Xavier Katzer, Archbishop of Milwaukee. The first two years of his priesthood he spent as assistant in St. Adalbert's parish, Chicago. In 1897 the late Archbishop Michael Augustine Feehan appointed him pastor of SS. Peter and Paul parish, which was then being organized, where he labored for two years and built a church.

He next was appointed pastor of St. Michael's in Chicago, where he labored until 1915, when he was placed in charge of the Diocese of Green Bay. Under his leadership St. Michael's parish grew and prospered. A beautiful Gothic church which he built is his monument. He showed rare ability and energy, and possessed great capacity for work. His parishioners as well as all those who came in contact with him loved and admired him.

In the year 1908 he was appointed auxiliary bishop to the late Archbishop James Edward Quigley of Chicago, and was consecrated on the 29th day of July. The day of Bishop Rhode's consecration will never be forgotten by the Poles of this country. It was a day of universal rejoicing, not alone for the 300,000 Poles in Chicago, but for the 3,500,000 Poles in the United States. It was a day long hoped for, and the Poles made it a national holiday. There came delegations of Poles from nearly all the states and the principal cities of the United States to do honor to their first bishop consecrated in this country.

The act of consecration was performed by the late Archbishop Quigley of Chicago, in the Holy Name Cathedral, in the presence of the following archbishops and bishops: Most Rev. Archbishop Sebastian Gebhard Messmer of Milwaukee; Archbishop John Ireland of St. Paul; Rt. Rev. John Lancaster Spaulding of Peoria; Rt. Rev. J. J. Fox of Green Bay; Rt. Rev. J. Schwebach of La Crosse; Rt. Rev. F. Eis of Marquette; Rt. Rev. Herman Joseph Allerding of Fort Wayne; Rt. Rev. Joseph B. Cotter of Winona; Rt. Rev. John S. Janssen of Belleville; Rt. Rev. James Ryan of Alton; Rt. Rev. J. F. Regis Canevin of Pittsburg; Rt. Rev. Thomas F. Lillis of Leavenworth; Rt. Rev. Maurice F. Burke of St. Joseph; Rt. Rev. Alexander J. McGavick, Auxiliary

Bishop of Chicago; Rt. Rev. Peter J. O'Reilly, Auxiliary Bishop of Peoria. There were over 800 priests present at the ceremony.

In the evening there was a mammoth parade, in which 30,000 people marched. The festivities ended with a banquet in St. Stanislaus' auditorium.

During the seven years of his labor as Auxiliary Bishop of Chicago Bishop Rhode endeared himself to all, irrespective of nationality or creed. He was raised to the episcopacy by Pope Pius X, and appointed to the See of Green Bay by Pope Benedict XV.

XIII.

Most Rev. George William Mundelein, D.D.

Third Archbishop of Chicago

PROMISE OF THE NEW REIGN



GEORGE WILLIAM MUNDELEIN was born in New York City, July 2, 1872. His was one of the old American families, his maternal grandfather having fallen as a Union soldier in the Civil War. Archbishop Mundelein attended the parochial school of Saint Nicholas parish, New York City. From there he passed to the old De La Salle; afterwards to Manhattan College, thence to Saint Vincent's, from which seminary he was sent to the Propaganda College in Rome to complete his studies.

Returning to Brooklyn a young priest, he was immediately appointed assistant secretary to Right Reverend Charles E. McDonnell, Bishop of the Diocese of Brooklyn, and was soon thereafter appointed chancellor of the diocese.

In 1906, Pope Pius X made him a domestic prelate, which confers the titles of Right Reverend and Monsignor. Soon after, in 1907, he was selected as a member of the Ancient Academy of Arcadi, being the only man in the United States that ever enjoyed that honor. The academy is a literary society of the Church, of which Right Reverend Msgr. Augustine Bartolini of Rome is Guardian and Chief Shepherd.

In 1909 the honorary title of Bishop of Lorima was conferred upon him, and in the same year he was made Auxiliary Bishop of Brooklyn to officiate with Bishop McDonnell.

It has been noticeable during the career of Archbishop Mundelein that he has apparently always kept in advance of his age. He was the youngest man to whom Manhattan College ever had granted a degree when he graduated from that institution. When given the title of bishop he was the youngest man who ever held that office in his Church in this country. When elevated to the Archiepiscopal See of Chicago, he was the youngest man ever entrusted with a diocese of such importance as Chicago.

The *Propaganda Fide* conferred upon Archbishop Mundelein the title of Doctor of Sacred Theology, and he is not only a writer of merit and distinction, but a noted linguist.

Upon the death of Most Reverend Archbishop Quigley of Chicago, one of the most important sees in the world became vacant. The time which was permitted to elapse before an appointment was made indicates the gravity with which the question of a successor to the late archbishop was weighed. As has



Most Rev. George W. Mundelein D.D.
Present Archbishop of Chicago

been seen Archbishop Quigley died on July 10, 1915, and it was not until December 9, 1915, that his successor, in the person of Most Reverend George William Mundelein, was appointed.

The Holy Father of course had excellent reasons for the appointment, some of which may have been those given in the *World Magazine* shortly after the selection was made. In a leading article the editor of that periodical said: "Pope Benedict the XV knows, as Pope Pius X knew, and as Chicago will soon know, that Msgr. Mundelein is:

"An American by birth and education, as were his parents before him, and the grandson of a naturalized citizen, who gave his life for the Union;

"A gentleman in the strictest sense of the word;

"A profound scholar, deeply read in the literature of many lands, and able to converse fluently in at least five languages;

"An artist to his finger-tips with an unerring taste and a profound love for the beautiful;

"A trained diplomat; a stirring orator and a persuasive talker;

"An able financier and a keen man of business;

"A militant prelate, who never seeks a fight, but who never evades one, and who has never yet lost one.

"He is only forty-three years of age—the youngest archbishop in America, if not in the world, as he was, for years, the youngest bishop, and he is full of energy and the enthusiasm of youth."

Farewells and Greetings.

With the announcement of Bishop Mundelein's selection for the Archdiocese of Chicago, began congratulations, receptions, and farewell tributes throughout the diocese in which he had greatly endeared himself to priests and people. Indeed, the interval between the announcement and his departure from Brooklyn was one long leave-taking in which there was both universal joy and sorrow—joy that the prelate had attained a new and richly deserved honor, and sorrow that he was to be removed from amongst them.

The Pallium and the Bulls announcing the appointment of Right Reverend George William Mundelein, D. D., as Archbishop of Chicago arrived in New York on January 25, 1916, and were delivered to him at one o'clock on the 27th. The date for the installation was fixed for February 9, and arrangements were made for an escort to accompany the archbishop-elect from Brooklyn to Chicago.

While the Brooklyn priests and people were saying farewell and arranging for the bishop's departure, the Chicago clergy and laity were not idle. Plans were completed for a delegation to go to Brooklyn for the purpose of accompanying the newly appointed archbishop to his new see as well as for the installation ceremonies when he arrived.

On Februray 3, 1916, the following clergymen left Chicago for Brooklyn to accompany the archbishop on his journey: Rt. Rev. Bishop A. J. Mc-

Gavick; Rt. Rev. Msgr. M. J. Fitzsimmons; Rt. Rev. Msgr. A. J. Thiel; Revs. J. J. Jennings; F. Bobal; W. Netstraeter; D. J. Riordan; E. A. Kelly; J. A. Charlebois, C. S. V.; M. C. Gilmartin; E. S. Keough; T. Shannon; F. A. Purcell; J. V. LaMarre; J. M. Lange; J. Kestl; D. D. Hishen; J. P. O'Mahoney, C. S. V.; M. Klein, C. SS. R.; F. A. Rempe; F. M. Wojtalewicz; J. B. Furay, S. J.; J. F. Greene, O. S. A.; P. T. Gelinas; P. L. Bierman; J. Carroll; F. X. McCabe, C. M.; M. Krawczunas; M. Kruszas; T. F. O'Gara; A. Mueller; A. L. Bergeron; J. J. Flaherty; P. J. McDonnell; S. Ivicic; P. Chenuil, C. S. C. B.; J. Zwierzchowski; F. B. Serafinas; P. Giangrandi, O. S. M.; S. Cholewinski; V. Kohlbeck, O. S. B.; F. X. Grzes; P. W. Dunne; W. J. McNamee; H. P. Smyth; M. O'Sullivan; J. Dettmer; S. Nawrocki; E. J. Fox; F. G. Ostrowski; P. J. Tinan; H. Doswald, O. C. C.; George Eisenbacher; C. Sztuczko, C. S. C.; P. Condon; J. M. Doran; C. J. Quille; R. Rusch; L. J. Zapala, C. R.; Thomas Burke, C. S. P.; H. S. Spaulding, S. J.; H. Keuster, O. F. M.; S. Siatka, C. R.

Arriving in Brooklyn they were greeted by the archbishop-elect at his residence. At the head of the visiting priests was Rt. Rev. Msgr. M. J. Fitzsimmons, rector of Holy Name Cathedral, administrator of the diocese since the death of Archbishop Quigley. An exchange of cordial greetings followed. On February 7, a special train, carrying the archbishop-elect and about one hundred and fifty Chicago and Brooklyn priests and more than fifty laymen, left the New York Central depot at three o'clock as a second section of the Twentieth Century Limited, and arrived in Chicago at three P. M., the next day. At Laporte, Ind., the special train was met by a delegation of laymen from Chicago, numbering some six hundred in all. One of the Chicago dailies thus states the composition of this delegation:

"Roger C. Sullivan brought a group of 150 young men, friends of his son, Boetius Sullivan, to help swell the delegation. These young men were graduates of noted schools and members of the different societies affiliated with the church.

"The next largest group was the committee of one hundred prominent laymen appointed by the consultors of the archdiocese, to act as a part of the big welcoming delegation. There was an official delegation of fifty, representing the Catholic Order of Foresters, a group of sixty-five named by the fourth degree, Knights of Columbus; a group of fifty representing the alumni of St. Patrick's school; three from each of the many councils of the Knights of Columbus in the diocese; a group of seventy-one representing the federation of German Catholic Societies, and members of the alumni associations of St. Patrick's Commercial Academy and De La Salle Institute, headed by Brother Francis, director of the former school. The archbishop is a graduate of the Brothers' School in Manhattan, and was pleased with the presence of the brothers of Chicago and their boys.

Five representatives from each of the 230 parishes in Chicago had been invited, and most of the parishes were represented. Dr. John B. Murphy headed a delegation of doctors. The city of Joliet was represented by a group of fifteen, and the Polish Catholic Union added fifty more.

"Amongst those who joined the delegation just before the train left Chicago were Robert M. Sweitzer, Monsignor S. A. Vattman, major and chaplain in the United States Army; Judge Richard E. Burke, John W. Rainey, Alderman Patrick Carr, the Rev. John B. Deville, John I. Tyrrell, Arthur O'Brien and Judges Jarecki and Dolan.

"The party representing Governor Dunne was made up of Colonel S. M. R. Kelly, member of the governor's staff; John H. Lawler, William Norton and Edward H. Roche."

The welcoming party was carried from Chicago to Laporte, Indiana, on a special train, where the archbishop-elect's train was held for the initial reception.

The reception began on board the west-bound train where the heads of divisions were welcomed by the new archbishop-elect and by Msgr. John Bonzano, the papal delegate. The brief speeches of welcome by Chicago men were followed by replies on the part of the arriving guest and Mgr. Bonzano. after which general greetings were indulged in for nearly an hour. The immense quantities of flowers carried by the Chicago visitors decked the interior of Bishop Mundelein's train.

After the short run from Laporte to Chicago and upon landing at the station, a procession was formed which took up a line of march on Jackson Boulevard to Michigan Avenue, thence on Michigan over the Rush Street bridge to Ohio, east on Ohio to Lincoln Park Boulevard, north to North Avenue, and west to the archiepiscopal residence on North Avenue and North State Street.

Mr. Daniel McCann was grand marshal of the parade, which was thought to be the largest procession in the streets of Chicago since the funeral of the late Archbishop Most Rev. James Edward Quigley.

First in line, as arranged before the start, were five hundred automobiles, filled with Chicago laymen, these being immediately followed by twenty cars loaded with New York laymen, escorting the distinguished prelate to the door of his new residence. Then came nearly one thousand priests of the archdiocese, these being followed by a large number of New York clergy, monsignori, abbots, seven archbishops, four cars occupied by bishops, and lastly the papal delegate, Mgr. John Bonzano, and the archbishop-elect.

The Reception Committee.

For the purpose of fittingly receiving the new archbishop the entire body of the clergy of Chicago constituted a reception committee, and a large number of laymen were selected to form a laymen's reception committee. The names of the laymen accorded that honor were:

Frank W. Anglin
W. A. Amberg
J. W. Amberg
Harry J. Baby
Louis C. Brosseau
James T. Bristol
Francis B. Brady
Louis J. Behan
Richard E. Burke
P. F. Birong
M. A. Brust
John F. Bottom
John Brisch
Michael J Browne
Charles G. Branch
Bernard P. Barasa
Albert A. Burger
Peter Barth
Irving P. Brady
James Burke

J. F. Eorrman
M. N. Blumenthal
William J. Bryar, Jr.
B J. Burns
F. X. Brandecker
William N. Brown
Joseph P. Birren
Travis H. Bradley
Patrick J. Brosnan
Thomas J. Byrne
Michael Brennan
Edward F. Boyle
James R. Bremner
Patrick Brennan
John A. Benedict
Joseph Bidwell
George E. Brennan
Joseph R. Bohnen
Charles F. Brown
John Boldbohn
Joseph Benzing
Fred W. Blocki
John S. Colnon
William H. Cardan
G. V. Cleary
Richard Curran
Rev. F. Cichotzki
Rev. F. Caraher
William J. Connery
Joseph F. Connery
John J. Corbett
Thomas F. Cassin
John C. Clair
P. R. Chapman
J. C. Cremer
Francis Corby
Francis E. Cook
P. J. Cox
Patrick J. Carr
P. J. Carey
J. J. Clifford
Edward T. Clay
John J. Cahill
Thomas B. Conroy
C. L. Chambers
Bernard J. Coens
John C. Cannon
James V. Cornwall
E. A. Cherry
Francis D. Connery
William Corbett
T. B. Cremin
Ambrose Cashin
John R. Caverly
James P. Connery
Dr. Leo P. Cummings
Henry Connery
Michael Colbert
J. W. Cremin
J. F. Cremin
John C. Clair
George J. Cooke
John T. Donahue
Frank P. Dudenhoeffer
James Donahoe
Arthur Donoghue
M. W. Diffley
Gustav Doemling
Michael W. Delaney
A. J. Dooley
George Donnesberger
Frank P. Dudenhoeler
W. J. Devine
Nicholas P. Dalelden
Leo J. Doyle
M. A. Devine
William J. Doherty
Thomas E. Donnelly
Harry P. Dolan
Joseph P. Donahoe

I. F. Dankowski
J. E. Dwyer
G. J. Dumphy
Henry Duggan
John F. Driscoll
John F. Deffendorffer
Joseph D. Daley
John Dowdle
Thomas Dowdle
W. H. Durkin
Thomas J. Dawson
B. G. Elser
Leopohl Ehowski
W. J. Evan
Michael E. Enright
Charles J. Engeman
Charles Ffrench
James Furlong
B. J. Fallon
W. J. Farrell
W. O. Flaherty
Nicholas V. Fisher
Dan E. Fitzgerald
Joseph R. Fahy
W. F. Fitzgerald
W. J. Ford
Thomas M. Filas
W. L. Fue
Rev. William J. Finn
Hon. P. B. Flanagan
Richard C. Gannon
M. J. Griffin
Mark E. Guerin
Victor R. Grandpre
T. F. Geraghty
G. J. Gaul
Joseph F. Gill
Stephen B. Griffin
James J. Guinan
Edward T. Glennon
George P. Gilman
Daniel V. Gallery
John Gallery
George D. J. Griffin, M. D.
H. J. Gaul
M. J. Gebhardt
Leopold Glorvienk
William F. Gublina
Barney Gvein
Richard C. Gannon
John J. Gaynor
L. F. Happel
Rev. Leo M. Hartke
F. L. Hume
Peter L. Hoffman
Peter W. Hayes
Edward A. Hoyle
John D. Hurley
Jacob H. Hopkins
Edward Hughes
Henry F. Hayes
Frank Hajicek
Peter Haster
Le Roy Hackett
Frank L. Harding
J. Horsch
Hugo H. Hertel
Joseph A. Helmuth
Edward Houlihan
Michael J. Hogan
John P. Hopkins
John R. Horan
Claire Hartigan
J. S. Hyland
Matthew E. Hill
J. Aloysius Heer
J. F. Hurley
Joseph J. Janda
Joseph W. Josten
D. M. Joslyn

Al. F. Jedlicka, Jr.
Hon. Edward Jarecki
James F. Kennedy
William A. Kenefick
T. Anthony Krauser, M. D.
A. J. Kasper
Edward Kirchberg
Peter J. Keating
Edward E. Koerner
William B. Keefe
Edward Kelley
E. F. Keeler
D. F. Kelly
Joseph Kopecky
A. J. Kowalski, Jr.
Thomas J. Kelley
John S. Konopa
Stephen F. Kolanowski
Thomas P. Kerrigan
Martin W. Kelley
Harold H. Kenricks
Stephen M. Kanuzny
H. W. Koedle
Paul H. Koestner
Nicholas J. Kuetsch
D. P. Kinsella
M. J. Kelley
J. Killen
Hon. Hugh J. Kearne
T. J. Kelly
W. S. Kelly
N. A. Kirschten
M. R. Kelly
Stanley J. Kuflewski
William J. Kinsella
A. N. Kissare
Otto Kahelager
James J. Kelly
Thomas C. Kane
Rev. J. L. Kearns
J. H. La Velle
Charles E. Lord
William L. Loeffel
F. W. C. Lorenz
Frank A. Liston
John P. Lauth
John Link
Joseph L. Lisack
John W. Laney
Joseph S. La Buy
John H. Lawlor
Edward Le Tourneau
Daniel McCann
Thomas F. McDonald
John B. McInerney
Thomas J. McMahon
John J. McCormick
John A. McCormick
John P. McGoorty
M. L. McKinley
John W. McCarthy
Frank W. McCarthy
Dr. J. J. McCarthy
T. J. McNulty
James P. McCann
T. F. McIntyre
M. McKennelly
Thomas McCarthy
James S. McInerney
A. A. McKurley
George V. McIntyre
Rev. Jas. E. McGavick
John McGillen
John T. McManus
James McNichols
Justin F. McCarthy
Dr. J. J. McLaughlin
Joseph McCarthy
Thomas F. McGrath
Phillip McGuire

John McVoy
John E. Mahoney
E. L. Mason
William F. Martin
Timothy F. Mullen
George Mishel
Anthony Matre
Dr. John B. Murphy
William Meehan
John A. Muldoon
George Mitchell
Timothy Morris
M. S. Madden
M. F. Maloney
Peter Michels
A. G. Mitchell
T. P. Murphy
P. J. Mulcahy
W. T. Moran
C. H. Magee
A. Magee
D. J. Mullaney
Maurice J. Murphy
B. J. Mullaney
Frank X. Mudd
John C. Morris
J. C. Morrison
J. P. Murphy
Charles J. Murphy
Daniel Murphy
Rev. S. J. Morrison
Walter J. Newman
Richard Nash
T. A. Nash
E. P. Nerney
F. T. Nichols
William N. Norton
H. O'Hara
M. J O'Malley
John F. O'Malley
D. J. O'Connor
John O'Donnell
Frances B. O'Gallagher
William J. O'Neill
Arthur P. O'Brien
P. W. O'Brien
Hugh O'Neil
John Powell
Harry J. Powers
M. Posumann
Napoleon Pickard
John J. Phelan
William H. Powell
Anton Patrick
Ald. C. G. Pettkoske
Dr. F. J. Pokorney
Thomas M. Pelletier
Anton C. Pregler
John J. Poulton
John P. Ready
John E. Rigali
Leo V. Roeder
Mathew Rauen
W. M. Ryan
Frank S. Ryan
Dr. Edward N. Reddin
William H. Rose
William F. Ryan
P. J. Reynolds
E. P. Rostler
Frank J. Ruh
C. J. Roth
N. J. Rauen
Edmond H. Roche
W. J. Ryan
K. Ricker
Henry Rehm
Rev. Edward Ricclardelli
Dr. J. P. Smyth
Jesse Spalding

Thomas F. Scully
John F. Smulski
James B. Sheil
Francis E. Simmons
D. E. Shanahan
James M. Slattery
Frank J. Schaub
Joseph C. Smith
Hon. D. W. Sullivan
Adolph H. Schmitz
William N. Sheahan
Nicholas J. Schmitz
Joseph H. Showalter
Thomas J. Stapleton
Anthon Schwind
Roger C. Sullivan
J. A. Shannon
Denis E. Sullivan
E. J. Sackley
Emil Straus
N. H. Seiwert
H. Ebert Shaeuser
Rev. F. C. Scieszka
Wesley Smith
James G. Sullivan
James F. Scully
Dr. J. F. Sweeney
Bernard F. Sieben
John Stach
John Stand
S. Schroeder
M. J. Seifert, M. D.
George N. Steinmiller
William B. Silben
Peter A. Schmitt
John Smorowski
Fabian Stindle
Hon. Kickham Scanlan
M. E. Scully
Edward Sinnott
Frank J. Sedlak
Fridolem Schwarz
Charles A. Sceleth
Boetius H Sullivan
R. M. Sweitzer
Ferdinand J. Trahn
J. F. Triska
John P. Terrie
John F. Tyrell
Anthon Thonnes
Jeremiah Tierney
Rev. J. B. de Villa
Msgr. E. J. Vattman, U. S. A.
J. Louis Vett, M. D.
Frank J. Vonesh
T. J. West
Rev. N. P. Weidner
Rev. John N. Weller
Frank Walsh
Robert N. Wolf
Leo J. Winiecki
John Wends
Emil Weidermann
John Wendt
Michael Walsdorf
James M. Whalen
George E. Warren
Morton Wallner
Frank Weis
Dr. T. Z. Xelowski
William J. Zimmerman

The archbishop elect spent the night of February 8 at the archiepiscopal residence resting and preparing for the great ceremony to take place on the morrow.

Installation Ceremonies.

About nine o'clock on the morning of the 9th of February, the members of the retinue of clergy and laymen appointed to act as escort of honor began to gather at the episcopal residence and about 9:30 o'clock the procession of automobiles with the archbishop-elect at its head was under way.

The long procession moved to the chancellery at Superior and Cass Streets. There the clergymen left their cars and the ecclesiastical part of the ceremony, the procession on foot to the Cathedral, a block away, began.

The streets about the Cathedral block were filled with people. Admission to the Cathedral was by ticket and the fortunate holders of passes were already in the church.

At the door of the Cathedral the archbishop-elect was met by the Right Reverend Msgr. Michael J. Fitzsimmons, the administrator of the diocese, and Reverend Dennis J. Dunne, master of ceremonies. His first act was to kiss the cross. He put incense in the censer, touched his hand to the holy water and crossed himself and was sprinkled with holy water and incensed by the master of ceremonies. Then the choir began the song, "Ecce Sacerdos," and the archbishop, accompanied by Monsignor Fitzsimmons and Dr. Dunne, entered the Cathedral.

When they entered the sanctuary the archbishop knelt before the altar and the other officers of the Mass and took their places. While the archbishop was kneeling Monsignor Fitzsimmons read the "*Protector*" and at its conclusion the archbishop ascended the steps, kissed the altar, sang the oration of the saints, gave the blessing and ascended the throne.

The proclamations, termed "bulls," were read by Rev. Dr. Hoban:

"*Benedict, Bishop and Servant of the servants of God, to his dear children, both clergy and laity of the Metropolitan See of Chicago, health and Apostolic Benediction.*

"To-day in the plentitude of Apostolic Power, freeing our venerable brother, George William Mundelein, until now titular Bishop of Loryma, from the bond which bound him to the Titular See of Loryma, with the advice of our venerable brothers the cardinals of the Holy Roman Church, and with Apostolic Authority, we have chosen and appointed him Archbishop and Pastor of your Metropolitan Church of Chicago, at present deprived of the consolation of a pastor.

"Wherefore, we oblige you all, and we exhort you that sincerely receiving George William Mundelein Archbishop-Elect, as father and pastor of your souls, and rendering him all due honor, you will give perfect obedience to his wholesome advice and commands, so that he will rejoice to find in you devoted children, you in him a loving father. It is our wish, and we command that under the care and devotion of the one who until now administered your archdiocese these letters be publicly read from the pulpit on the first feast day solemnly celebrated by the faithful.

Given at Rome, Saint Peter's, year of Our Lord 1915—
9th day of September, second year of our Pontificate.

OCTAVIUS CARDINAL GAGIANO,
Chancellor of the Holy Roman Church.

RAPHAEL VINIRI,
Protonotary Apostolic.

JULIUS CAMPERI,
Protonotary Apostolic."

After the reading of the bull the new archbishop was greeted by the address of the laymen. Mr. John A. Lynch had been deputed by the laymen for this purpose and delivered the following address.

"Your Grace:

"The church of Christ, in its splendid impressive and awe-inspiring investiture of the pallium upon you, the chosen one, today, gives to this great metropolis of ours a new archbishop. It is a momentous occasion for the church and for us. The pronouncement already has gone forth and all Chicago—civic as well as Catholic—expectantly awaits your undertakings.

"Archbishop Mundelein, you succeed one whose virtues and achievements have been duly recorded in the daily press. In the solitude that he observed and preferred he labored incessantly for the progress of the church in Chicago; and the greatness of his work in that direction, I believe, will not be fully understood or realized, nor its value rightly appreciated, until history plays its part and gives to humanity a true accounting. Although of a retiring nature, he kept in touch with every public enterprise and was keenly observant of all political activities affecting churchly interests. He was, indeed, a great man and his loss is keenly felt.

"And now, with the marvelous wisdom that has guided her through all the ages, Holy Mother Church appoints for his successor one, in the person of your Grace, in whose selection we may deem ourselves particularly fortunate. Your enthusiasm and indomitable will insure our admiration; your scholarly attainments compel our praise.

"Although a novice in years only, already the fame of your marvelous work in the city which within a day regretfully witnessed your departure has preceded you.

"His Excellency, the papal delegate, archbishops, bishops, monsignors, abbots and priests, as the representatives of the Church, are gathered today to do you honor and,

with all the pomp and glory of the ceremonials of Mother Church that thrill the Catholic heart, welcome you to the dignity of your office.

"We, the Catholic laity of this great cosmopolitan city of the United States, where more than twenty-five languages are spoken, representing as we do a million souls that need your spiritual guidance; the poor and needy; the orphans (of whom there are many), so anxious to find a place in the heart of the vicar of the Galilean; students so desirous of obtaining an education—all bid welcome to your Grace, Archbishop Mundelein. Humbly we pledge our loyalty, our obedience, our support and our hearty co-operation. We hope you will find in Chicago a prolific field for your wonderful abilities and beg God to shower upon you His choicest blessings."

Next came the address of the clergymen read by Right Rev. Msgr. Michael J. Fitzsimmons, administrator of the diocese.

To Your Excellency, Your Grace, Archbishop Mundelein, Bishops and Visiting Clergy, we the priests of the Church of Chicago, extend, this morning, a cordial salutation.

"We have assembled here, Your Grace, in the name and authority of the Holy See who appointed you Archbishop of this Province; in the name of the archdiocese which you will govern; in the name of the Catholic people of Chicago and vicinity, both lay and clerical, over whom you will preside—to participate in the official ceremonial of your installation, and to ask the God of all wisdom to direct your efforts for a successful administration in the new field of your episcopal labors.

"We offer you our warmest congratulations and wish to extend to you and your friends from far and near, a hearty welcome on this, your first official appearance amongst us.

"Speaking for the eight hundred priests of the archdiocese, we assure you that we are gratified exceedingly by the magnificence of this spontaneous presence, this signal manifestation of good will that is shown you, and in their name, we welcome you eight hundredfold—we promise you our hearty co-operation in the arduous but glorious work that lies before you.

"Some months ago, a great concourse of people assembled within these walls to venerate the dead, and assist in the solemn obsequies of one who, during twelve years of official life, had won the esteem and love of those who knew him. As a citizen he commanded universal respect; as administrator he had the confidence of all; as archbishop he had our love. Stricken in strong physical manhood, the keenest interest was everywhere aroused, and during the weeks of his illness, hope, apprehension, anxiety followed in quick succession the trend of public inquiry, which ceased on the lips of the multitude only when it had spent itself in the hopelessness of death, and a canopy of gloom at once overhung the Catholic centers of the diocese.

"Projects calculated to promote the welfare of religion, naturally terminated in their conception with the life of their author.

"Temporary administration was intrusted to us by His Excellency, the Papal Delegate, but comparative inactivity necessarily followed, under the conservative policy of doing only that which was required to sustain normal conditions and to safeguard, in general, the interests of the Church.

"The close of this temporary regime is at hand. To-day has numbered the last link in the chain of events that has connected a sorrowful past with a joyful present, and a new era of life and energy opens, that gives flattering assurance of an active and successful future.

"We congratulate Your Grace on the privilege you enjoy of having His Excellency, the Papal Delegate, preside over the ceremony of your installation, to enthrone and invest you with the sacred Pallium. His participation adds a notable dignity to the brilliancy of this event and does honor to the diocese which we take occasion to recognize. We assure him of our highest esteem and veneration, because of his personal qualities and the exalted position that he holds.

"We note with pleasure the number of your brethren, members of the hierarchy, who grace this assembly, but especially your many associates of the priesthood in Brooklyn who have traveled a thousand miles to emphasize on this day their friendship for you.

"In all, therefore, that surrounds us this morning, there is a harmony of purpose, of action, of aspect, of thought and expression that argues forcibly for one conclusion;

that it is a day of joy, of honor, of happiness, of hopeful anticipation for Your Grace, and we interpret it as a promise of God's blessing for the Church in Chicago;—in this we are mindful of the scope of your activities and the admirable success of your efforts in the Brooklyn Diocese.

"Chicago has been fortunate in having in its episcopate during many years of its most marvelous development, able, prudent and zealous churchmen. In building up a system of parochial equipment which comprehends the simultaneous erection of Church and school, they have labored with foresight to keep apace with the tremendous growth of civic life. Orphan Asylums with Industrial departments followed the increase of population, and in this, though successful to a remarkable degree, they accomplished that only which was necessary for the foundation of mental needs of religion.

"The past, therefore, has been busy with essentials; the future cannot escape them, for even now, in the necessary requirements of Church and school, there are in some localities, problems that must be solved, and difficulties that must be overcome, before adequate facilities may be given the people to know and practice the faith which they have.

"The diocese that Your Grace will govern, comprises at present six counties, with a Catholic population of one million souls. It has an equipment of three hundred and seventeen churches, eight hundred priests, and a total of four hundred and thirteen parochial schools, colleges, academies and other educational institutions, having an attendance of one hundred and nineteen thousand pupils. Among these we point with pride of our diocesan college, established within the last decade, and giving liberal opportunity to young men without means who desire to study for the priesthood. Our parochial schools number two hundred and seventy-four, having an attendance of one hundred and thirteen thousand children. There are twelve orphan asylums with other charitable institutions of various kinds. Among these, we have belonging to the diocese, a Catholic Home of the Friendless. Other institutions are needed to mitigate evils in the social conditions of the masses who are in contact with vice and infidelity. These, however, are of the future and will have to wait for time and opportunity to develop. To administer to the spiritual and temporal needs of a vastly populated and rapidly growing city of nearly three million people, and to satisfy therein the many correlative needs of the Church, is a task so great that the life of one man can give it only a measurable degree of success, and the rest must needs be left as a heritage to his successor.

"Your official duties, Your Grace, will doubtless be arduous and will comprehend many problems for your solution, for although counsel will not be wanting, the ultimate decision will rest with you. There is, however, a Providence in our lives, and the God who has placed the burden on your shoulders will reward your sacrifices and will make it light. The zeal for His honor and glory that has actuated you to earnest and fruitful labors as Auxiliary of Brooklyn, will now more than ever stimulate your energies with stronger incentive in this, your greater field of action. Your youth, your energy, your ability, your success, has inspired us, your future subjects, with confidence, which we unite to-day with that of the Holy See, when in its wisdom, under the guidance of the Divine Spirit, it appointed you to rule the destiny of the Church in the great Archdiocese of Chicago.

"The future lies before you, abundant with opportunity and resplendent with hope. We see the Church in Chicago, under your inspiration, rise to unlimited possibilities of greater achievement. Therefore, we feel that we voice the sentiments of the clergy in saying that it is rather we, the people of Chicago, that are to be congratulated. We felicitate the archdiosese on the occasion of your enthronement, and we thank the Holy Father for having conferred this favor upon us.

"In conclusion, we, your priests, co-laborers in your vineyard, pledge you our loyal support. We pray Almighty God that, through His consolations, merited by your sacrifices, the heat of the day may be tempered and its burden lightened. We entreat Him that your stewardship may endure unto length of days in the enjoyment of physical vigor and spiritual blessings; that peace and prosperity may ever attend the Church in Chicago, for His greater glory and your immortal crown.

Aside from the sacred services the address of the new archbishop was looked forward to with the keenest interest and it may truthfully be said that this address was eminently worthy of the occasion. When His Grace said, "I

come to you even as came my predecessor, to give the best that is in me, my strength, my youth, my energy, my life—to lay them all on God's altar this morning for the Church of Chicago; *ad Sacrificandum Domino veni,"* his hearers received their first impression of the singleness of purpose which has characterized the young prelate in his services to the Chicago diocese.

So typical of his life was this address that it is here inserted in full.

ADDRESS OF HIS GRACE, MOST REV. GEORGE W. MUNDELEIN, D. D., ARCHBISHOP OF CHICAGO

Your Excellency: Let my first act, after taking possession of this Metropolitan Church of Chicago, be to welcome among us the representative of our Holy Father. To him, our Sovereign Pontiff, I pledge for myself, for my clergy, and for my people, absolute, unswerving loyalty, obedience and devotion. His word is our law, his wish our command, his welfare our personal concern. In him we recognize Christ's Vicar on earth, the infallible teacher of divine truth, the keeper of the keys of the Kingdom of Heaven. To him and to his predecessors in the chair of Peter, I am bound by the closest bonds of gratitude. The great Leo blessed me as a young priest and sent me forth on my mission. The lovable Pius raised me up to the episcopate, and now the gentle peace-seeking Benedict gives me the greatest proof of his confidence when he entrusts to my guidance one of the most important dioceses in the world. To him I do now pledge loyalty and devotion until death. Thou art the chief Shepherd of His flock, thou prince of the apostles. But there is another, a more intimate reason why I welcome you here today. You and I were friends when we were simple, unknown priests. Nothing has ever marred that friendship, nor lessened the warm regard and kindly feeling we have had for each other. I was the first to greet you when you came to these shores, and you were the first to wish me well as the pastor selected for a great diocese. There is no one I know from whose hands I would rather receive the archbishop's Pallium than from you. In the difficult years that lie before me, I will ever have your good wishes, your fraternal advice, your unselfish assistance, as in the past I have had your prayers.

The bishops of this province, and in their number I count the present Bishop of Green Bay, the esteemed and beloved former Auxiliary of Chicago, I regard them as part of the clergy of the archdiocese. They were priests of Chicago, their affections are here, their friends are here, and I can only repeat to them what I have said to them in private, that I trust they will be generous with me with their counsel. They will share with me their friendship, they will make my house their home. There is one other whom I deem well to mention. By the ceremony this morning I have lifted the burden from shoulders willing, robust, though no longer young. He has carried himself with prudence and distinction in the always difficult period of a *scdes vacans.* He has the affection of his fellow priests, and the esteem of the clergy elsewhere. But more than all else, he has attracted me by his constant loyalty to the memory of my two predecessors, and it seems to me that one who has faithfully served two archbishops will be just as loyal to the third. My first official act is to appoint as the senior vicar-general of the diocese Msgr. Fitzsimmons, and to charge him likewise with the affairs of the diocese.

And to my brethren of the episcopate, the Most Reverend Bishops who have come, many from a distance, all at great sacrifice, I am deeply grateful, for by their presence here they have honored the Church of Chicago, its clergy, its people, and its city.

And to you, priests of the Archdiocese of Chicago, to you I come today as the man selected by God to be your bishop, your leader, your spiritual father. By the inscrutable design of Providence and because of no merit of my own, I have been chosen as the one "*quam Spiritus Sanctus posuit regere hanc ecclesiam Dei.*" The task is one I did not seek, one from which I would gladly shrink, not only because of the vastness of the work and the difficulties in the way, not only because of my own youth, inexperience and unworthiness, but also because I follow in the footsteps of an archbishop whose life was a sacrifice, whose example was an incentive, whose memory is benediction. When in that, to me, memorable night the message came from him who represents in our midst Christ's Vicar on earth, that the Pallium of Chicago was to rest on my shoulders, from my very soul I cried out, as I knelt before the Master, "How can I follow after the great

Quigley, the prelate who has written his name large across the history of this wonderful diocese of the middle west; how will my weak hands take up the guiding reins where his palsied fingers have laid them down?" And then almost like an inspiration came to me the thought of how quickly but how well he had done his work, how he had prepared the ground for the one that would come after him, how he had finished what he had begun and how richly God had blessed his work. Fathers, have you ever realized how good God has been to the Church in Chicago; how it has become one of the choice spots in this country? When I count the hundreds of churches scattered throughout our city, when I review the great army of children in our schools, when I consider the splendid equipment to care for the sick, the orphans and the destitute, when I number the homes of the religious leaders so many nurseries of the more perfect life, when I see you, my priests, the captains of a mighty host, almost too numerous to count, gathered together from many countries and many climes and speaking many tongues, then do my eyes see the vision of the Epiphany and to my lips rise the words of the prophet, "Arise, be enlightened, for thy light is come and the glory of God is risen upon thee. Lift up thy eyes round about and see all there are gathered together; they are come to thee; thy sons shall come from afar and thy daughters shall rise up at thy side. Then shalt thou see and abound and thy heart shall wonder and be enlarged."

Fathers, this is more than a vision, this is a picture of our glorius hereafter, yours and mine. Never was greater opportunity given for the spread of God's kingdom; never was there better chance to work for His glory; never was there a brighter outlook for a harvest of souls than you and I have here in Chicago. What fools we would be to let sordid ambition, to let a lack of unity, to let a spirit of neglect and indifference blight the wonderful harvest that is preparing before our eyes. My life and yours count for little where God's glory is concerned; were I to spend my strength and energy in a few years what a small price it would be to pay for the fruits I can gather. So I come to you, even as came my predecessor, to give the best that is in me, my strength, my youth, my energy, my life, to lay them all on God's altar this morning for the Church of Chicago; *ad sacrificandum Domino veni.* But without you I am powerless, my work would be sterile efforts, lifeless. I need you. I need all of you, and I need you so much; I want you to stand behind me; to hold up my hand, to cover with the mantles of your charity my faults and my shortcomings. When you render to me your obedience, let it be with the promise exacted from you in your ordination. To you has been given a people than whom there is none more loyal, none more generous, none more willing. Whether they have come from the green hills of Ireland, from the clean little towns of Germany and France, from the now war-scarred plains of Poland or whether they first opened their eyes in this land of the free they form here this great city, the obedient sons and daughters of Mother Church and the best element of our citizenship. You, the 800 priests of this diocese, are their guardians. Keep them, do not lose them. Fathers, do not let them become estranged because of any fault of your own, because of neglect in teaching or default in good example. If we do, God will surely ask their souls of our hands at the judgment seat.

And you, my people, who today become my sons and daughters, children of the great family committeed to my care! The Divine Spirit sent me to you to be the pastor of your souls. The Lord has placed a heavy cross on willing but weak shoulders. Some day, perhaps not far distant, this city will be in mourning, these churches darkened, and before this altar will rest all that is mortal of the Third Archbishop of Chicago. Then will his spirit have passed before the scrutinizing eye of the Almighty and the accounting he must then give will be for a million and a quarter souls. From the moment that the word came to me that I must go to you this picture has never been far distant from my mind. It is the last thought to leave me at night, the first to greet me in the morning. Oh, if you only knew what a crushing weight this awful responsibility is, how unbearable it would be for a poor weak man, were it not for the consciousness that your prayers never cease to lighten the burden. It is the supplications of hundreds of consecrated virgins that move the Sacred Heart of the Master to pity His humble servant. It is the pleadings of the poor, the sick, the orphaned, the penitent, that cry to the Great Good Shepherd lisping prayers of more than one hundred thousand little children that pierce the clouds and reach the very throne of God, that He might strengthen their archbishop. And so, in the knowledge that like the Apostle, I can do all things in Him that strengthens me, I will not falter, but with God's grace, and your help, will bear without murmur the burden placed on my shoulders until the end.

With one voice your priests have told me that I comé to the most generous people in the world. Show yourselves that to me always, in good times or in bad, in certainty

and in doubt, stand loyally by your bishop; let nobody, let nothing part you from him. Christ's words come ringing down through the ages, for they were meant as much for the successors of Apostles as for the Apostles themselves. "He that heareth you heareth Me: He that despiseth you despiseth Me." A little while ago, in the hushed silence that followed the moment of Consecration in the Mass, I could almost hear the whispered voice of our Sacramental Saviour as He breathed over us the prayer He uttered over His Apostles just before He began His passion. "Father, I pray for them, I pray not for the world, but for them whom Thou hast given Me because they are Thine. As Thou hast sent Me into the world I have also sent them into the world. And not for them only do I pray, but for them also who through their word shall believe in Me, that they all may be one, as Thou, Father, in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me." That we may be one, one in all things, one at all times, that as we are one in faith and doctrine, so we may be one in work, one in charity—bishop, priests and people, one here and there. You remember that one splendid sentence in the Epistle of All Saints' Day: "And then I saw a great crowd that no man could count, of all nations and tribes and peoples and tongues, standing before the throne in sight of the Lamb, clothed in white robes and palms in their hands." The great Church of Chicago, gathered from the nations of the earth; that it may be there, bishops, priests and people, that we may all be one there, when you and I pass from the Church Militant God grant that it be to the Church Triumphant, to the great white throne of Heaven, to chant God's praises forever and forever!

I would hardly be human were I to remain unmoved by the warmth of your welcome, and I would be ungrateful did I not give some expression of my deep appreciation of your kindly feelings. It would be unwise and useless to make extravagant promises now, but one thing I can assure you, in the moments of loneliness that sometimes come to all of us and especially to those in high places, the memory of the warmth of your reception and the heartiness of the welcome of your peoples to me will cheer and comfort me for many years to come. But yesterday I left home and kindred and the dearest friends man ever had, and abandoned the fruits of many years of labor, but I did so without regrets, for today, the Lord has united me to the house He has selected for me for eternity, to the wonderful Church of Chicago, and to her and to her children. I will, with God's help remain faithful until death do us part. And now let me say one thing to comfort you, priests of the archdiocese, and I say it here in the presence of His Excellency, the Apostolic Delegate. For a great, proud diocese like ours, practically the first in the country, it is a test of loyalty and obedience to receive as its head an obscure bishop from a long distance away. I know of no diocese in the east that could have stood the test so nobly as did Chicago. Gentlemen, I am proud of you. Although a stranger to almost every one of you, the diocese, almost to a man, prepared to welcome the new archbishop warmly, saying, "Whom the Lord sends us will be welcome." Let me tell you that example of this kind does more to convince our non-Catholic brethren, as well as our own people, that our profession of loyalty to the Holy See is not lip-service, but comes from the depths of our being, with the entire power of our will and all the warmth of our hearts. And now from the clergy of this archdiocese I am going to ask a favor to-day. I am going to take advantage of the warmth of your welcome to ask you to be patient with me and to have consideration for me. Remember this is the first day I spent in your city. It will take me time to study the diocese and its circumstances. Rome was not built in a day, and I don't expect to accomplish much for awhile. I must first study men and study conditions. Secondly, I am different from the late archbishop—the Lord cast me in a different mould. Perhaps I am quicker in grasping a thing, and am likely to act more quickly. So don't judge at once that I have not attached enough weight to your case, and if I seem to hurry you a little when you call, it is not that I am not interested in you, but perhaps because others may be waiting, and waiting impatiently. Finally, remember I have a bad memory for names and faces, so if I a second or a third time ask your name, lay the blame on a leaky memory rather than on a cold heart. Secondly, be considerate with me—you will find me very human—and it is human to err. I am going to make mistakes. But I am your archbishop, and I look to my priests to cover up my mistakes, not to expose, to discuss or to criticize them. For to whom else can I look for such consideration? Your archbishop is the one man in this town who is constantly in the spotlight. Shield him as much as you can. Have consideration for him, and he is likely to be considerate with you. I come here to you because I have been sent to you by the same power that sent Patrick to Ireland, Boniface to Germany, Augustine to England. And like them, I came here to labor for you and with you. I have been told by many of the bishops that I come to the

most difficult and most thorny position of the Lord's vineyard. But let me assure you that my sincere, my honest conviction is that I am coming to the most fertile portion, to the part promising the greatest, the richest, the golden harvest of souls. And so, I come not here to obtain a reputation, for a reputation is only a gossamer web, which a sudden gust blows away. I come not here for popular favor, for the popular favor today is and to-morrow has vanished. I come not here to look for honors, for the highest honor in the gift of the Holy See is to be Archbishop of Chicago. I repeat, I came to labor with you; we are both sowers of the seed, you and I, and all that we hope for, our whole ambition is wrapped up and contained in that one Biblical sentence, "And some fell on good ground, and having taken root, brought forth fruit in abundance."

Upon the conclusion of the archbishop's address Solemn High Mass was celebrated by Msgr. John Bonzano, the papal delegate, in the same manner as in Solemn Pontifical High Mass.

The officers of the Mass were the following:

Msgr. John Bonzano, the papal delegate, celebrated the Mass; Father Francis O'Brien was deacon and Father David McDonald, assistant. Very Rev. Dennis J. Dunne of the Holy Name Cathedral was master of ceremonies, and Rev. Daniel J. Riordan and Rev. Francis Bobal were deacons to the new archbishop.

Upon the new archbishop's right sat Rev. Daniel J. Riordan, and on his left Right Rev. Mgr. William McNamee, vicar general of the Diocese of Brooklyn. Behind the throne stood groups of priests, and back of these were the bishops and monsignors, amongst whom were Bishops Peter J. Muldoon of Rockford; J. W. Shaw of San Antonio, Texas; P. A. McGovern of Cheyenne, Wyo.; J. T. Tihen of Lincoln, Neb.; H. Althoff of Belleville, Ill.; M. F. Burke of St. Joseph, Mo.; J. F. Busch of St. Cloud, Minn.; John E. Gunn of Natchez, Miss.; P. J. Donahue of Wheeling, W. Va.; Austin Dowling of Des Moines, Iowa; P. J. O'Reilly of Lebedos; D. J. O'Connell of Richmond, Va.; J. M. Koudelka of Superior, Wis.; Edward P. Allen of Mobile, Ala.; H. J. Alerding of Fort Wayne, Ind.; Joseph Schrembs of Toledo, Ohio; P. R. Heffron of Winona, Minn.; P. P. Rhode of Green Bay, Wis.; V. Wehrle, O. S. B., of Bismarck, S. D.; J. J. Lawler of St. Paul, Minn.; S. S. Ortynsky of Philadelphia, Pa.; Joseph P. Lynch of Dallas, Texas; M. J. Gallagher of Grand Rapids, Mich.; Edmund J. Obrecht of Trappist, Ky.; Vincent Huber, O. S. B., of Peru, Ill.; C. E. McDonnell of Brooklyn, N. Y.; E. M. Dunne of Peoria, Ill.; P. J. Garrigan of Sioux City, Iowa.

The archbishop was invested with the pallium, that is, it was placed upon his shoulders before the Communion. After the Communion the pallium was placed on the center of the altar with its silk coverings.

At the conclusion of the Mass the papal delegate, Msgr. Bonzano, sitting upon the platform of the altar, received the oath of the new archbishop, who knelt before him. The oath is as follows:

"I, George William Mundelein, Archbishop of Chicago, from this hour forward will be faithful and obedient to St. Peter, to the Holy Apostolic Roman Church, to My Lord, Pope Benedict XV, and his successors canonically entering. I will not join in any counsel or agreement to deprive them of life or limb, or to bring them into captivity. I will disclose to no one any counsel which may have been entrusted to me, whether by themselves or their nuncios, or by letters, in any way to which my knowledge will cause harm. I will give aid, saving my order (that is, so far as the canons which forbid bloodshed to an ecclesiastic permit), to defend and to maintain against every man the papacy of the Roman Church and the royalty of St. Peter; when called to a synod I will come unless hindered by a canonical impediment. I will treat with honor the legate of the apostolic see in coming and returning, and I will help him in his needs. I will visit the thresholds of the Apostles every three years, either in person or by deputy, unless I be absolved by apostolic dispensation. The possessions which appertain to my episcopal board I will not sell or give away, or pledge, or enfeoff afresh, or alienate in any way without having first consulted the Roman pontiff. So may God help me and these holy gospels."

After the oath Msgr. Bonzano arose with his miter on, lifted the pallium from the altar and laid it upon the shoulders of the elect, who was still kneeling. While doing so the papal delegate said:

"To the honor of Almighty God, the Blessed Mary ever Virgin, and the Blessed Apostles Peter and Paul, of our Lord Pope Benedict XV, and of the Holy Roman Church, as well as the church of Chicago, which has been entrusted to thee, we deliver to thee this pallium taken from the body of the Blessed Peter, in which is the fulness of the pontifical office, together with the name and style of archbishop, that thou mayest use it within thy own church, on the appointed days which are set down in the privileges granted by the apostolic see. In the name of the Father and of the Son and of the Holy Ghost."

The delegate thereup took off his miter and moved to the gospel side of the altar. The new archbishop then arose with the pallium, and descending to the altar, having his cross before him, but with his head uncovered, solemnly blessed the people, saying:

"May the Name of the Lord be Blessed.
"Now and forever more.
"Our Help is in the Name of the Lord.
"Who has made Heaven and Earth.
"May Almighty God bless you, Father, Son and Holy Ghost.
"Amen."

And so ended the ceremony of installation.

The Installation Banquet.

The next great demonstration of welcome to the archbishop was the installation banquet of the President and Board of Governors of the Catholic Church Extension Society of the United States of America, tendered to the new Chancellor of the Society, the Most Reverend George William Mundelein, D. D., in Cathedral hall of the University Club of Chicago, Thursday evening, February 10, 1916.

Mr. Edward Francis Carry was toastmaster on the occasion, and the following program was adhered to.

Speakers	Richmond Dean William J. Calhoun
Music	The Paulist Choir
Recitative	Jerome J. Crowley
Dramatics	Frederick J. Ireland and Students of Cathedral College

The artistic souvenir program was a feature of the banquet, and besides the excellent decorations and illuminations contained an original poem, "The Death Dream of Marquette," by Rt. Rev. Msgr. Francis Clement Kelley, set to music by Rev. Francis J. Finn, the talented director of the Paulist Choir; art arrangement by Thomas A. O'Shaugnessey; settings by Thomas Moses.

As is well known this banquet became a near-tragedy, due to the occurrence, quite generally thought to be criminal, by which the soup served was tainted with poison.

The Laymen's Reception.

For some days there was a continuous round of welcomings to the new archbishop, but the most important affair yet to be noticed was the laymen's reception at the Auditorium Theatre on the evening of Sunday, February 13, 1916. On that occasion a vast concourse of people filling the hall to overflowing gathered and participated in the glad welcome. The program of the evening was as follows:

Richard C. Cannon, Chairman

Selections ---------- Chicago Band
William Weil, Conductor.

Ecce Sacerdos Magnos---------- J. Lewis Brown
Paulist Choristers—Father Finn, Conductor.

Address ---------- Thomas H. Cannon

(a) Emitte Spiritum Tuum---------- Schuetky
(b) Legend ---------- Tschaikowsky
Paulist Choristers—Father Finn, Conductor.

Address ---------- John P. Lauth

Address ----------Louis Charles Brosseau

Salve Regina ---------- Buck
James Goddard, Chicago Grand Opera Company

Address ---------- John F. Smulski

Creation ---------- Beethoven
James Goddard, Chicago Grand Opera Company.

Address ---------- Joseph J. Janda

Address ---------- Bernard P. Barasa

Coronation March from La Prophete ------ Meyerbeer
Chicago Band, Will iam Weil, Conductor.

Address ---------- Most Reverend Archbishop

At the close of the exercises the audience sang "Te Deum" and "Illinois."

Finale ---------- Star Spangled Banner
Chicago Band, William Weil, Conductor.

The addresses by the laymen were presented on the part of the various racial elements of Chicago and had for their purpose pledges of fidelity to the new archbishop. While all of the addresses were meritorious, that of Mr. Thomas H. Cannon was the most general in scope and most interesting from an historical standpoint. Twenty-five years before, Judge Thomas A. Moran had delivered an address of the same general nature in the presence of the Most Rev. Archbishop Patrick Augustine Feehan on the occasion of the celebration of his silver jubilee, which address is reproduced in a former chapter. Both for its significance and for the purpose of comparison with Judge Moran's address, Mr. Cannon's effort is here reproduced:

Address of Welcome by Thomas H. Cannon.

The history of the Catholic Church in Chicago is related in a most interesting way with the city of New York. On the erection of the See of Chicago, the Right Rev.

William Quarter was named as its first bishop. As Father Quarter, he had been pastor of St. Mary's church in New York and it was by his permission that in April, 1835, under the leadership of a famous pioneer priest of New York, Father Raffeiner, that the German Catholics of that city met in the basement of St. Mary's church and there organized the congregation of St. Nicholas, the native parish of Most Rev. Geo. William Mundelein, now Archbishop of Chicago. So that the first bishop and the present archbishop of Chicago came out from the East and both came from the city of New York.

But how different the conditions which have arisen after a lapse of seventy-two years. When Bishop Quarter reached Chicago in May, 1844, he found only two priests and one church, old St. Mary's, in the straggling prairie town that had grown up about Ft. Dearborn. Catholics were few and scattered; of priests and churches in the entire diocese there were not many, but from this humble beginning the progress of the Church has kept steady pace with the growth and the material advancement of the second city of America.

Today His Grace is called to rule over an archdiocese ministered to by over eight hundred priests, with over three hundred churches, of which two hundred and sixteen are in Chicago and one hundred and ten in the five counties outside of Chicago comprising the archdiocese.

Here he finds, as he left in his late home, a preparatory seminary for the education of candidates for the sacred priesthood. One of the glories of the archdiocese over which he is called to rule is its parochial school system with over two hundred and fifty schools and an enrollment of over one hundred and ten thousand children; more than are enrolled in any other diocese in the United States. Of institutions of higher education he finds colleges and academies for girls and boys; besides universities of the highest standing, the attendance at which, added to that of the parochial schools, makes a total of over one hundred and twenty-five thousand young people under Catholic care and training.

Here he will find in perfect working order institutions which care for the sick and the sinful, the aged and the orphan, the dependent and the delinquent, with consecrated men and women spending their lives for the relief and comfort and correction of those committed to their charge.

In addition to these there are the voluntary organizations of laymen and women who have established social settlements, day nurseries, protectorates for young women and other forms of charity. He will find full play for his business acumen in managing and conserving the temporalities of the Church, which are estimated to represent a value of over fifty million dollars.

Here one hundred thousand men and women are enrolled in the Catholic fraternal organizations providing protection for their homes and families and while inculcating lessons of thrift and probity are giving every aid and support to all that makes for the advancement of the Catholic cause. Since the establishment of the Chicago Diocese it has been governed in turn by Bishops Quarter, Van de Velde, O'Regan, Duggan, Foley and Archbishops Feehan and Quigley; an illustrious succession who have left the impress of their saintly lives, their learning and their devotion upon the Catholic Church in the United States.

Here in the most cosmopolitan city in the world he will meet Catholic men of every race and every color. Here the descendants of the Teuton and the Celt, the Saxon and the Frank, the Latin and the Slav have come in their thousands to build up this mighty metropolis of the West and among its teeming millions of today are counted nearly one million and a half of Catholics; so that it has been said that there are more Catholics in Chicago of the different races than may be boasted of in the proudest capitals of their native lands. And these people, Catholic Americans all, but one in Faith, unite today in a most cordial welcome to him who has been appointed to be their ruler and guide in all things spiritual and as they were loyal, obedient and devoted to his saintly predecessors so they will be to him and although he comes to labor in a new and strange field he has but to indicate to the faithful men and women of the laity his wishes and desires and he will find a ready response from them in the furtherance of all his plans and projects.

In the few short days since he has assumed the burdens and cares of his archiepiscopal office, his public utterances in the pulpit and in the press have endeared him, not only to his spiritual children, but to the great body of our citizenship.

And so, Most Reverend Archbishop, speaking in part for the laymen and women of Chicago, I voice their greetings to you on this occasion and their congratulations upon

your elevation to your high office. In their name I pledge to you their unfailing devotion, their unswerving loyalty, their perfect obedience.

On Thursday I heard you express the wish that Chicago and its people might come to like you as you have already learned to like them. The laymen of Chicago like you with the liking that comprehends love and respect and I express the hope that your years may be many and your labors fruitful in the cause of God and of native land."

No one of the nearly five thousand people who filled the Auditorium on this auspicious occasion will ever forget the stirring address of the new archbishop. Clad in his robes of office and displaying every evidence of youth, vigor and perfectly controlled enthusiasm, he appeared the ideal, progressive churchman and at once won the admiration of every man and woman present. The eloquent address he then delivered completed his conquest and gave him the esteem and love of all his hearers. This address to the laity of his diocese undoubtedly deserves a place in history and is here reproduced in full.

ADDRESS IN REPLY TO THE WELCOME OF THE LAITY OF THE ARCHDIOCESE, DELIVERED IN THE AUDITORIUM, CHICAGO, FEBRUARY 13, 1916

To recall to memory a scene similar to this you must go back far in the history of the Church, yes, back to the days of the Apostles themselves. Then it was that the Prince of the Apostles, Peter, and his companions appeared in the streets of Jerusalem, just after the Holy Ghost had confirmed them in the mission Christ had given them. There these first Bishops of the Church spoke the message of salvation to thousands who had come from other lands, and who spoke in divers tongues. Though the spokesman of the Apostles, our Lord addressed Himself to them in his native tongue; yet all of them understood His message.

But a few days ago the eighth bishop of this see since its erection, and its third archbishop, presented himself in your Cathedral church and caused to be read to the gathered priests and people the commission that had been given to him by Christ's Vicar on earth,—a commission to be the pastor of more than a million souls, and the bishop of one of the greatest churches in Christendom. Tonight, as one of the true successors of those first Apostles, I—that pastor and bishop—come before this great crowd of people, who represent more nations and tongues than were gathered in Jerusalem's streets on Pentecostal day; and behold the same event is again repeated. For while you may speak to me and to each other in many tongues, yet my greeting to you, spoken in the language of my motherland, reaches every one of you, and the import of its every word sinks deep down into all your hearts, for you know it is the voice of your bishop, the words of him whose flock you are,. Now you know his voice, you have seen his face, and you have given him your loyal pledge. No words can tell my gratitude for this wonderful demonstration. It is the one thing I desired, the sole thing I longed for, the only request I made—that I might see as many of my people as I could and that I might see them before all others.

All my priestly life has been spent in close touch with the people. I had thought up to a few weeks ago of each act of these twenty years, of the men and women I had helped, of the children I had instructed and confirmed, as a matter of course, as just a part of duty, as simply an incident of the daily routine. But for days, lately, the police have halted traffic just to shake hands and say good-bye, the clerks in the stores have expressed their sorrow at my going, millionaires have called to pay their final respects, the editors of every Brooklyn paper have written me their regrets, bank presidents have sent messages of farewell, and scores of childish scrawls have told me that I had the children's prayers. It has been just one long cry of God-speed, good-bye. It has been the farewell of many friends gathered by twenty years of work for a people, a loving group, waiting by the wayside to watch grow smaller and finally disappear in the distance the lonely figure of a departing friend.

But do not think that I felt sorrowful! I was coming to a people of my own, a people who belong to me, because God has given them to me, a people gathered from the nations of the earth; speaking many tongues, but united in their faith to God, in their allegiance to our Holy Father, in their loyalty to their bishop. He has given them

to me, a young man, that I might mould them, that I might lead them, that I might teach them, that I might labor for them and with them. He has prepared me for this work. He has trained me in the parts of His service. He has been with me as simple priest, as diocesan official, as parish pastor, as assistant bishop, that I might prove a fit instrument for His work. All through my life have I seen, as with my opened eyes, His guiding hand. And now I know why. God has raised me from an obscure, unknown bishop from far away, to what is probably the most important position in the Church of this country. And now I assure you most solemnly, should I ever fail to do His work, to accomplish great things for Him, then it is entirely my own fault.

Why is it then that I come so gladly to Chicago? Not for the honor of the position, for that does not attract me; not the power of the place, for power means responsibility, and that I would shun, if I could; not for the difficulties in the way, for they do not frighten me. But the one thing that appeals to me and yet causes me to fear, is that to the Archbishop of Chicago is now given such wonderful opportunity, such tremendous possibilities of doing great and good things for God and fellowman, as is rarely given to a human being. Do you know what that means? It means that I am like the servant of the gospel, to whom five talents have been given, and when the hour strikes, and the time has come that I may no longer work, the Master will expect me to bring back another five talents in addition, the fruits of my labors, otherwise I shall be adjudged an unprofitable servant. Never, in our country at least, was a heavier burden placed on one man's shoulders.

Were I to attempt to carry it alone, I should soon stagger and fall under its weight, as did my Master on the climb to Calvary's height. Last Wednesday I appealed to my priests to help me carry it. To-night I appeal to my children, young and old, to lighten its burden. First, pray for me, pray for me always. No one needs it more. I know you will, for otherwise you would not be the dutiful children I think you are.

Then, if I can read the signs of the times, it won't be all clear sailing. And if I see aright, no bishop of Chicago ever needed the help, the backing, the support of the laity more than I. Plans are maturing, schemes are developing, and attacks are preparing to pull down the work of years. I don't want to be a pessimist. I do not know whether there be any such danger threatening us in this city or this state. But did it ever come, I would rest neither day nor night until I had roused every Catholic man with the spark of faith in his soul. And let me add that, among the foremost to help us, would be the decent people of our city who are not of our faith, for they would recognize that the great conservative force for law and order, the great bulwark against anarchy, the great preventative agency against crime in our cities, is the old Catholic Church. Pull it down, destroy it to-morrow, close its schools and its charitable institutions, and you might just as well get ready to meet the cyclone of crime, the reign of terror that would sweep our city, raze its walls, blot out its people. This is no exaggeration, every thinking man knows it; and so every well-meaning Chicago citizen would stand by us if danger threatened, and if such danger were made known to him.

No citizen has entered your city who was so kindly received as your archbishop. No ruler, temporal or spiritual, was ever more enthusiastically greeted. No one has ever come from whom the city has hoped more, from whom the press has awaited more, in whom the people have trusted more than your archbishop. Will you, my people, help me to show myself appreciative by supporting my efforts to make our city better spiritually, hence safer materially; to make Chicago more beautiful in its religious edifices; to make our city, our homes, our people, more attractive by giving the young instruction, by giving the poor assistance, by giving the sick relief, by giving us all a deeper faith, a broader charity, a stronger bond with God, with the home, with the family, with our neighbor?

I would be ungrateful and discourteous did I not pause in reverent silence at the name of my late lamented predecessor, Archbishop Quigley. But I will not tarry, for the time approaches when I will bring his name permanently and prominently before every man, woman and child in the diocese.

And now from the depths of my heart I pray Almighty God to bless you,—your homes and your families,—that His blessing may be fruitful of every good for you now, and in the future. May the blessing of Almighty God, Father, Son and Holy Ghost, descend upon you all and abide with you forever.

Respecting this meeting a Chicago periodical published as a leading editorial in the then current issue the following:

"Chicago has been profoundly stirred during several days just past by the advent of the new spiritual leader sent to direct the destiny of the archdiocese.

"A welcome as universal as it was enthusiastic has everywhere met the archbishop and to the great joy of all the people the greeting has beyond doubt been a source of much satisfaction to the archbishop. He himself has repeatedly said so.

"Columns of the press have been devoted to descriptions of the outbursts of welcome and full justice has been done to all the ceremonies, yet we cannot resist the inclination to dwell briefly upon the great mass meeting at the Auditorium.

"It was a spectacle that few people, indeed, amongst the millions may ever be expected to see, and if it was magnificent to the eye it was yet more magnificent to the ear.

"The simile of the 'Gift of Tongues' applied by the archbishop was most apt. In the vast throng in the immediate presence of His Grace the Archbishop was represented almost the whole world. Men of every blood strain and of every tongue sat before him, and the representatives of many races in their name welcomed him.

"Nowadays we like to marshall facts and this demonstration was a fruitful field for big facts. The meeting itself was a big fact. How could it be duplicated? Again, here were representatives speaking for a million people, another big fact, and, by the same token, speaking with authority, for there is not a Catholic in the archdiocese but echoes the pledge spoken of loyalty and devotion to the spiritual dominion of their appointed shepherd.

"Besides the million individuals of which the new archbishop's charge consists, there are above three hundred organized divisions, each with its own problems to solve and difficulties to overcome, viz., three hundred parishes which must make their separate ways. Add to this some two hundred and fifty schools with their separate interests to care for and then go over, one by one, the hospitals, alms houses, orphanages, asylums and homes, and you have a complex and stupendous series of separate interests, separate ideals, distinctive characteristics and blood strains, and yet, as was the case with the auditors of the apostles when they spoke 'in divers tongues,' they were and are all animated by the same truth.

"It ought to be set down in all sincerity that the laymen's reception was in every detail a distinct credit to the laymen of Chicago and that it reflected great credit upon the men who arranged and executed it.

"It is due the laymen who were accorded the high distinction of voicing a welcome on the part of the brotherhood of their blood that they arose completely to the occasion. None said either too little or too much and Messrs. Gannon, Cannon, Lauth, Brosseau, Smulski, Janda and Barasa earned the gratitude of the Catholic laity of Chicago by their sound and scholarly utterances upon this auspicious occasion.

"We think it permissible to direct attention to some of the thoughts that were given prominence throughout the meeting and first of all that, in direct opposition to the spirit of the age, not a single indication was present of the power of the temporalities. There was no homage to place and power, nor was there either any railings against authority.

"There was not the slightest note of bitterness either against the ill-wisher or the more fortunate.

"There was an ardent plea for a fuller fellowship and a broader brotherhood.

"There was a broad sympathy for the grown and an earnest solicitude for the youth.

"And, above all, there was a wholesome spirit of loyalty and co-operation that must and plainly did please the archbishop.

"But we have said so much without speaking directly of the central figure, the archbishop himself.

"If we had formed an exalted opinion of the young prelate in advance of his coming we were yet unprepared for the man of surpassing ability who came.

"We have learned to think it one thing to celebrate the Holy Sacrifice, preach a sermon and minister to the spiritual needs of a flock, and quite another to appear in

public and take a place amongst public men, and if perchance a clergyman does not appear quite so well in public as a practical public man, we are not surprised; but there was no such occasion for surprise with respect to the new archbishop. No platform speaker displays an easier grace, and none is more eloquent with the true elements of oratory. Nor could any statesman in fewer words or more pointed language state his platform. In so many words the archbishop declared for such a direction of our lives as will promote peace, order and true fellowship here and eternal happiness hereafter.

"Not the pride and admiration alone of the Catholic people has been called out by His Grace in his few days amongst us, but as well our high esteem and sincere affection."

There were other receptions and welcome meetings but those described were the principal demonstrations and will live in history as amongst the most notable in the record of Chicago.

THE FULFILLMENT

The great demonstrations, and especially the new archbishop's part in them, gave promise of an active and brilliant administration. The record of the few years that have passed since the installation afford an opportunity to judge somewhat of the fulfillment.

While the then archbishop-elect was yet enroute to Chicago he was pressed to state his policy, and is reported to have said that he would cross the bridge when he came to it. When the time came, however, it was found that he had no difficulty in defining his position upon any subject properly within his jurisdiction. One of the first statements regarding the diocese and his proposed work therein was with reference to the development of the parochial school system. In fulfillment of the thoughts suggested he very early strengthened the organization of the parochial schools, unified the methods of teaching and text-books, and by an episcopal order required the branches included in the curriculum to be taught in English in every school.

In one of his very earliest responses to addresses of welcome presented, His Grace intimated that he expected to provide a suitable memorial to his immediate predecessor, the Most Rev. James Edward Quigley. In fulfillment of the suggestion he soon set about the erection of the Quigley Memorial Seminary, now completed and housing over four hundred young men, in charge of one of the ablest faculties in the United States. The beauty of the magnificent structure in which the seminary is housed, is exceeded only by the equipment and appointments supplied to carry out the principle upon which His Grace relies for best results—a sound mind in a sound body. Had nothing else been accomplished, the opening of the Quigley Memorial Seminary would give Archbishop Mundelein a high place in the history of Chicago and entitle him to the lasting gratitude of its citizenship.

But many more promises have either been realized or are in the way of fulfillment. When the Knights of Columbus of the Fourth Degree petitioned His Grace to honor them with his presence that they might express their fealty, he bestowed that favor and, as if in return, asked a favor of them—that they sponsor a worthy institution for the reclamation of wayward boys.

The Knights gallantly accepted the work assigned them and although interrupted by the several disturbed years during the war, have the work well in hand.

In like manner the women of the Women's Catholic Order of Foresters, begged their bishop to be their guest that they, too, might express their fealty. In granting the request, His Grace made another of them—that they sponsor a work which would provide clubs and other valuable advantages for working girls. This work was graciously assumed and for some years such girls' clubs have been open and have served the needs of many working girls in the loop district.

His Grace next turned his attention to the problem of providing education for the children in the poorer districts and especially for the children of Italian parents. How much has been accomplished in this regard may be judged from the numerous recitals of schools opened for such children. Indeed, the accomplishments in this respect when grouped in a single statement would show most surprising results.

The new archbishop seemed alive to every need. His predecessors had indeed worked wonders as against the difficulties in a fast growing city under the circumstances of the times, but there were still many needs and Archbishop Mundelein was anxious to meet them. It was not to be wondered at, therefore, that he noted the need for some care for unemployed men—some means of tiding them over until better days,—in short, help for the down-and-outs. He, therefore, set about securing a home for people of this class and has admirably filled the need in the home established at 641 West Randolph St., under the Mission of the Holy Cross. At this home clean, comfortable beds, hot and cold shower baths, access to all leading newspapers and magazines, clean linen, ventilated lockers and piano and music in the recreation room are furnished gratis; also board and lodging to those who are starting to work, clothes for those in need, a chapel for the Catholics and such other attention as individual cases require; employment is secured for those who are out of work and in a general way an opportunity is given to begin over. In the first two years of the existence of the Home (1917-1918) seventy-six thousand seven hundred and forty-five lodgings were furnished; employment was secured for one thousand five hundred and fifty-one and thirteen thousand two hundred and twenty-one meals were furnished free; eighty-two sick persons were sent to the hospitals for free treatment and the average daily attendance at the Home was one hundred and five. Such is the Holy Cross Mission—one of the earliest works of Archbishop Mundelein.

Following in the order in which the several new projects were announced, Rosary College was next proposed. Early in October, 1916, when His Grace was a guest of the Catholic Women's League he introduced the plan for a Catholic women's college and expressed his wish that the women become its supporters, advertisers and developers. On this occasion the archbishop apprised his audience that within a short time one of the great Catholic colleges for women in the United States with all its staff of teachers

and its entire equipment would move into Chicago so as to give all Catholic women a chance to obtain higher Catholic education right here at home—"the ground has been broken and soon a number of buildings must be erected." His Grace suggested that Chicago would have reason to be as proud of such an institution as Washington is of Trinity College. The war, of course, interfered with this work as it did with almost everything else, but Rosary House was soon established at River Forest and the Dominican Sisters, under the direction of the archbishop perfected an organization of women with Mrs. Edward Hines at its head that set about arrangements for the new Rosary College for which ground has already been broken. Rosary College may now be considered an established fact and one of the great institutions of the Chicago Diocese.

The next great movement inaugurated by Archbishop Mundelein was the "Big Brother" work of the Holy Name Society. It may truthfully be said that under His Grace's direction the Holy Name Society itself was revivified. Most of the church societies for men have been merged into the Holy Name Society and that fraternity has been built up into a strong, enthusiastic brotherhood with more than one hundred thousand members in the diocese. The special work assigned to the Holy Name Society as above suggested was the "Big Brother" work. Right Reverend Alexander J. McGavick was placed in direct charge of the movement. The plan contemplates the existence of a chapter of the Holy Name Society in every parish. A representative of the Holy Name Society is stationed in the Boys' Court when Catholic boys are arraigned in court, and when, as is quite usual, paroled, the court is requested to parol them to the officers of the branch of the Society in whose parish the boy belongs, and these officers are called upon to assume responsibility for the boy's good behavior. Upon the establishment of this work, His Grace said: "I do not believe in confinement for boy offenders. Between the ages of fifteen to nineteen boys are most susceptible to the influence of older offenders." By this means the boys will be accounted for, and the man in charge of the central offices, by means of his records, can keep track of every boy paroled to the local societies.

This work was inaugurated January 1, 1917, and the first report shows that during the year ending March 1, 1919, more than four thousand boys passed through the courts and came under the care of the Holy Name Society. Of that number one thousand seven hundred and one were appointed to "big brothers;" five thousand five hundred and sixty-seven positions were secured for those out of employment; of three hundred and thirty-seven reported to the representatives of the Holy Name Society in court, one hundred and twenty-three were sent to their pastors to take the pledge and one hundred and fifty-six incorrigible boys were brought to the office by the parents, where advice and direction were given them. It may be said that the work has been more extensive since that time, and is really a monument to the solicitude of the archbishop and the zeal of the men who are discharging the duties imposed upon them.

In the last month of the first year of the archbishop's administration, His Grace gave to the pastors and people a letter regarding catechetical instruction, which has proved of great satisfaction to the faithful who cling to the virtues of the spoken word. There was a tendency to confine elemental teachings to children and youths, and His Grace directed attention to the fact that such teachings were valuable to adults. In his letter to the clergy he said: "As the years pass by and we grow older we are apt to forget some of those great truths taught us in childhood unless they are sometimes recalled to our minds. The remembrance of God's laws, first published on Sinai's Mount, may become faint unless they are restored for us occasionally. The penalties for their transgression may become less terrifying and less effective unless we are reminded of them from time to time." His Grace states how this may be done: "Now all this is best accomplished by frequent, short, doctrinal discourses, called catechetical instructions. In order, therefore, to bring about a better understanding of the truths of our holy faith, to promote the greater spiritual good of our people, to fulfill in a uniform, practical and efficient manner the mission of our clergy as teachers, we propose to institute a regular course of catechetical instructions, so arranged throughout the year according to time and manner that the same doctrine of our faith will be explained on the same Sunday in every church of our diocese."

This arrangement was inaugurated on the first Sunday in Advent of 1916, and has proved of great interest, and, no doubt, of great spiritual value throughout the diocese.

Catholic Charities.

In January of the second year of Archbishop Mundelein's administration he began the serious investigation of the charity problem, and first building up the St. Vincent de Paul Society, he eventually launched what may be the greatest work of his lifetime, The Associated Catholic Charities of Chicago. The record of this stupendous movement will undoubtedly constitute one of the most interesting pages in the history of the Catholic Church in Chicago.

The burden of Catholic charities was carried by the St. Vincent de Paul Society and the other individual Catholic charitable organizations and institutions during the year 1917, which was a very trying one, and it became apparent on all sides that something different must be devised. How the Associated Catholic Charities was brought about is a very interesting story.

Wishing to lend every assistance practicable to the Most Reverend Archbishop in his heroic efforts to alleviate the suffering and ameliorate the condition of the widows and orphans, the feeble and infirm, the weak and faltering, the abandoned and cast-off, a group of Catholic laymen addressed to His Grace the following letter:

"Chicago, March 17, 1917.

"The Most Reverend George W. Mundelein,
"1555 North State Street, City.

"Most Reverend and Dear Archbishop:—

"At a meeting of the undersigned committee, held at the Chicago Athletic Club, March 16, the following resolution was adopted: That His Grace, Archbishop Mundelein, at the request of this committee, kindly ask the pastors of the city parishes to send at once to Father Rice, spiritual director of the Society of St. Vincent de Paul, the name of one representative Catholic layman of their parish.

"This gentleman will be invited to attend an informal dinner at one of the downtown hotels on or about April 10, as a guest of this committee, for the purpose of formulating a campaign for the extension of the activities of the Central Office of the St. Vincent de Paul Society. No contributions will be asked."

Edward A. Cudahy
Jesse Spalding
George J. Cooke
Richard A. Cavanaugh
William H. Hill
William A. Amberg
Edward O'Callaghan
Edward N. Hurley
Edward F. Carry
William J. McCartney
G. P. Gilman
Dennis F. Kelly
R. J. Collins
L. J. Ferguson
Edward Hines
Michael W. Murphy
John L. Fortune
Dr. R. J. Tivnen
Roger C. Sullivan
John P. McGoorty
Richmond Dean
Harry J. Powers
Very Rev. Msgr. E. A. Kelly
Thos. F. Keeley
Andrew J. Ryan
John P. Hopkins
Rev. E. F. Rice
Joseph W. Cremin, Chairman

This request received the hearty approval of His Grace, who met the committee and the representatives from the different parishes on April 10, 1917.

This meeting was called for the purpose of extending the activities of the central office of the Society of St. Vincent de Paul, but after the recital of the difficulties constantly confronting the many charitable organizations in their efforts to obtain the funds necessary to carry on work, which could not be omitted, all were convinced that some remedy must be found. Hence, to provide the funds necessary to continue the operation of these agencies and institutions, and to relieve the generous ones who freely gave to every worthy cause from being over-burdened with appeals for assistance, it was determined to have a single agency for the collection of all funds. In doing this, it was hoped that the promiscuous begging, so annoying to the general public, would be eliminated, and the duplication, which so frequently follows where there is a lack of co-ordination and proper supervision, avoided.

During the year the plan was perfected, and on January 21, 1918, a charter for the Associated Catholic Charities of Chicago was obtained from the State of Illinois. On May 3, of the same year, officers and directors were elected.

All Catholics in the Archdiocese of Chicago were invited to become members of the Associated Catholic Charities, and to contribute such sums as their financial condition warranted, with the understanding that a yearly contribution to the Associated Catholic Charities would exempt them from making other donations to Catholic charities for one year.

It was thus that the charitable work of Catholics in the Chicago Diocese was consolidated and put upon a stable basis.

In his first address before the annual meeting of the Associated Catholic Charities, on Monday, April 14, 1919, His Grace detailed the work of the organization, and amongst other things gave his reasons for taking so deep an interest in the work.

"Now, gentlemen," said His Grace, "I might very readily comfort myself with the reflection that the Church of Chicago is a big enough job for one man to care for, that I would be fulfilling my duty by looking after just the ordinary routine of my office, as so many others are doing, and let the city take care of itself. But I feel that within me and behind me there is a force and energy that can do more for its welfare than any organized reform movement, than any combination or party of men, and that is the beneficent influence of the Catholic Church. Moreover, I confess I have an ambition, not to be a world power or a figure in history, not to build a wonderful Cathedral or found a great seat of learning;—just this, I hope I may live to see the day when we can say that no cry of distress arose anywhere in this big city from any of our Catholic people that we did not do our best to still, that no one in want of charity, or counsel, of religion, was turned from our doors."

This address is made memorable by His Grace's reference to Bolshevism, one of the strongest pronouncements upon that subject in all the literature of the time. "We hear a great deal now-a-days about Bolshevism," said His Grace. "The newspapers are speculating whether it will reach us here—the wealthy are concerned whether the poor class will rise. The archbishop even has been asked whether he would discuss the question. Gentlemen, Bolshevism is not a contagious disease. The germs may be in the air, they are even in peace-time, but unless there is a predisposition, unless the soil, the minds and hearts of a people are disposed for violence, unless there be valid reasons, it won't take. There must be oppression, there must be unfairness, there must have been suffering beforehand. In Russia the poor man was like dirt underfoot; in Germany there had been want, there had been starvation among a people previously well-fed — moreover they had lost, and almost invariably a conquered people revolts and looks for some man or some class to punish in their anger. Bolsheviki means the majority, and the majority are always the poor. And so, if the American business man will learn a lesson to treat his workmen fairly and justly, and not simply like a part of his machinery; if the intelligent, the educated, and the righteous men will not try to forcibly reform and regulate the rest of the population by the restriction of the ballot or by legislation in which they have had no say; if, more than all else, all of us will have some concern for those in distress, help the poor, shelter the children, provide for the sick, take an interest even in the erring, make a personal sacrifice which others can see to accomplish this, then the Bolshevism of Central Europe will have as much chance here as the tubercular germ in a healthy, well-nourished body."

This is not the place to detail the workings of the Associated Charities. It should be said, however, that an apparently natural outgrowth of the or-

ganization is the Misericordia Maternity and Infants' Hospital. In the same address His Grace announced that he had purchased property on Forty-seventh Street, between California and Mozart, and that the plans had been drawn for the erection of such a hospital. When completed the hospital will be under the direction of the Sisters of Mercy, not to be conducted as a department of Mercy Hospital, but entirely independent thereof. The proposed cost of the present improvement is one hundred thousand dollars, and the construction is to be a part of the work of the Associated Catholic Charities of Chicago.

It was at a meeting under the auspices of the Associated Catholic Charities, held on April 6, 1917, that the Catholics of the Chicago Diocese were pledged, through their spiritual leader, to the United States government for the purposes of the war. The twenty-five tongues that are spoken by the Catholics of Chicago were represented at this meeting. It was before these men that the archbishop arose and in their name and in the name of the millions that they represent, gave the pledge of definite and concrete help to the government in the hour of national peril. The archbishop spoke simply and forcibly, rejecting all literary subterfuges to create an impression, yet words were never spoken that stirred hearts more deeply than those His Grace uttered. Each time the archbishop told a new way in which he and his people would support the government, the men commenced a new demonstration, proving that His Grace was indeed voicing their sentiments.

Details of this great charity organization would be out of place here, but the issuance of a six-hundred page book in 1918 as the first report of the Associated Catholic Charities of Chicago is an historic event eminently worthy of record

A summary of the report for 1919 reads as follows:

> During the past year 2,700 orphans and children were cared for in the training schools and industrial schools; 320 persons received medical care in the hospitals; 700 persons received temporary care in St. Joseph's Home for the Friendless; 510 girls were sheltered at the House of the Good Shepherd; 104 girls were taught at Illinois Technical School for Colored Girls; 157 girls were cared for at St. Margaret's Home and Maternity Hospital; 226 deaf children received instruction at the Ephpheta School; 1,076 children were provided for daily in the day nurseries; 115 men at the Mission of the Holy Cross; 50 women at St. Elizabeth's Business Woman's Club; 70 children at Guardian Angel Center; 4,641 persons received assistance through the Society of St. Vincent de Paul, and 17,715 persons received assistance where there was no relief society in the parish:—Adapted from the March issue of The Charity Watchman.

In the War Period.

By this time the country is plunged in the depths of war, and His Grace without hesitation throws himself into all of the patriotic movements of the day. One of the greatest welfare agencies in existence, interesting itself in war welfare work, was the Red Cross. A representative of that institution having appealed to the archbishop, His Grace replied as follows:

"Archdiocese of Chicago,
"Chancery Office,
"740 Cass St. Chicago, Ill., April 30, 1917.

"Mr. Charles H. Wacker, Chairman,
"Citizens Committee, American Red Cross,
"529 Monroe Building, Chicago.

"My Dear Mr. Waeker:—

"I beg to inform you herewith of my acceptance of membership in the American Red Cross Society, Chicago Chapter, as requested by you. I have accepted appointment but to very few committees during my time in this city, but I feel that it would be a neglect of civic duty if I did not associate myself with the Red Cross Society, particularly at this time. In a time of national crisis, every citizen must be ready to do his share, either to serve the country or to help relieve those who must serve in the field, for that is an obligation that is laid upon us by reason of the many benefits we have received in this wonderful country of which we are citizens.

"I shall be glad, therefore, to co-operate with you and to instruct and direct others under me to co-operate with the work of the Red Cross, particularly in the line of bringing relief to the families of those who serve in the army and navy, or those who may return wounded or disabled from the battle-field. At the same time I wish you and those who work with you every success in your most laudable endeavor to place Chicago at the head of the American cities, for I am sure that you will find that our city will rise to the occasion, for Chicago, if she is anything, is certainly patriotic.

"I beg to remain, my dear Mr. Wacker, sincerely yours,

(Signed) "GEORGE W. MUNDELEIN,
"Archbishop of Chicago."

Within the month the Liberty Bonds were put on sale, and in answer to an appeal from the chairman of the Liberty Loan Committee, His Grace wrote the following letter:

"Archdiocese of Chicago,
"Chancery Office,
"740 Cass St. "Chicago, Ill., May 29, 1917.

"Mr. Charles W. Folds, Chairman,
"Liberty Loan Committee,
"208 South La Salle St., Chicago.

"My Dear Sir:—

"Mr. Richmond Dean called on me yesterday in order to learn what, if any, measures could be taken to enlist the sympathies of the Catholic clergy in bringing before their congregations the desirability of investing in the new Liberty Loan by the members of their congregations. At the conclusion of my conversation with him, he asked me if I would not kindly embody in a short letter the information that I had given him.

"I told him that we were prepared not only to speak well of the new Liberty Loan, but that I felt that the Catholic Church here in Chicago owed a much more active co-operation with the government under the present circumstances than the mere advertisement from the pulpit that they could give in this matter. In consequence, at a meeting of the clergy of the diocese, held here today, I informed them that the archbishop himself would take a large block of the bonds, and would at once subscribe for ten thousand dollars' worth of bonds as the first installment. Secondly, there are three hundred and fifty parishes in this diocese, and the pastor of each parish was instructed to invest at least one hundred dollars or more of the parish money in the new loan, so that every Catholic parish in Chicago, no matter what the nationality may be, would take an active co-operation in the floating of this new war loan. They were instructed, if any parish was so poor that it did not have a hundred dollar fund, the priest was to borrow that amount, and if later on it was found necessary to dispose of the bonds at any time, that the archbishop would take them up and pay for them at the same price at which they had been procured. Thirdly, in order to encourage the helping of the nation

at the present time, as well as the giving in charity it was announced that the archbishop would accept donations for diocesan charities or religious purposes, such as, for instance, scholarships to the Preparatory Seminary, in the form of the Liberty Bonds in preference to cash, and that he would accept the bonds at a figure of 102, remitting to the donor or placing to his credit, twenty dollars for every one thousand dollars given in this form. Every pastor was furnished with a blank form of application, which he was to fill out and deposit with the bank that he does business with, any time within the next week or ten days.

"I might add that the purpose is in order to show the people of Chicago, and especially our Catholic people, that the Church feels it a positive duty at this time to aid the nation in every way that it possibly can in return for the peace and the liberty that the Church has always enjoyed in these United States. And I say this in no spirit of boasting, but simply in order to carry out the pledges that I made when our nation first entered this war, that we will lend every aid, every encouragement and every assistance to our country at a time when our country needs us.

"I beg to remain, very truly yours,

(Signed) "GEORGE W. MUNDELEIN,
"Archbishop of Chicago."

The Illinois Catholic Historical Socety.

The year 1918 marked the hundredth anniversary of the admission of the State of Illinois into the Union of States, and most naturally the legislature of the state provided for the observance of the anniversary. Naturally, too, the occurrence of the centenary brought into retrospect the history of the state, no part of which might be considered independent of the history of the Church within the state. Alive to these conditions, Archbishop Mundelein encouraged the creation of an organization that would have for its special object the collection, preservation and publication of historical documents and data bearing upon the Church.

Accordingly in the year 1918, the Illinois Catholic Historical Society was organized with His Grace as first honorary president, and the four suffragan bishops of the state as associate presidents.

The first work of the Illinois Catholic Historical Society was the launching of a quarterly magazine, *The Illinois Catholic Historical Review*, which at once took rank with the leading historical publications of the country.

The first public meeting of the Illinois Catholic Historical Society was also the first public meeting in the assembly hall of the Quigley Memorial Seminary, held there at the suggestion of His Grace, the Archbishop, as the semi-dedicatory meeting of that auditorium. The meeting was held on December 3, 1918, in observance of the date December 3, 1818, upon which Congress by law admitted Illinois to fellowship in the union of states.

On that occasion His Grace made a significant address, which disclosed his deep interest in history and his purpose to attach due importance to the matter of history. After some introductory remarks His Grace said: "Now this meeting here tonight in this as yet unfinished auditorium, may be regarded as a sort of informal dedication of this part of the building. Many a celebrated gathering will convene here in this room; often will the clergy come to their conference to be addressed here by eminent ecclesiastics and famous men, but you have the distinction of having occupied it for the first

time, and the chronicles will record that the Illinois Catholic Historical Society was the first to make use of this cheerful, comfortable and artistic auditorium, of which I am quite proud, and convened here for their first public meeting. And in these last few words you have the final reason why this occasion is a memorable one. It has taken us seventy-five years before we succeeded in getting together a Historical Society. The old saying is true enough 'it's better late than never,' and I trust that it will be many times seventy-five years old before it goes out of existence. I do not think it needs any argument to convince anyone of the desirability of such a society and its work. But if argument is needed, why you need only go back to the most convincing of all proofs, Holy Writ. After all, the larger portions of the Books of Moses are given over to the history of the chosen people, and I doubt whether the entire Jewish people counted up as big as the Catholic population of Illinois. When the inspired writers of the New Testament were chronicling the words and deeds of the Savior, they did not finish until they had written a history of the first Christians in the two generations after Christ in the Acts of the Apostles. Now, when in the ordination of a subdeacon the bishop comes to the admonition he ends it up with about these words: 'If until now you were careless in Church, henceforth you must be devoted; if, until now you have been somnolent, from now on you must be awake.' I might say the same thing to the Catholic men and women, and the clergy, too, of Illinois. We have practically no records to show of the past three quarters of a century. Our history is entirely unwritten. Until now we have lived in the brick and mortar stage. I have often said our progress has been entirely parochial. From now on we must be more united in our work, less parochial, less diocesan even, rather state-wide, even national in our activities. The priest or layman who thinks that the world ends at the parish limits is not far-sighted.

"We must make up for the neglect of the past—we must begin to gather, if even in fragments, some of the history of the years that are gone. We have now a building, in which to store our historical documents, the library here is a fitting and safe casket to hold them. We have this society just founded to study them—to gather them, and with their magazine to give out the results of their study to the world outside, and to posterity. And this publication is one we can be proud of. It is gotten up in an attractive form, and its contents are interesting and instructive. I have been complimented on it, and have heard it praised in many quarters from the Atlantic to the Pacific. It would be a pity to ever have its work discontinued for lack of support. The society should receive encouragement from every source, and all who possibly can should enroll in its membership and especially in its life membership to safeguard the continuance of this work. I have seen movements of this kind begin, and I have seen them fail, and the reason was generally lack of financial encouragement. Your system of life membership appeals to me as the best I have come across to make your work lasting, to insure its success. I need not add that your work has not only my blessing, it has also my encouragement. It has every aid I can give it."

Progress of the War.

The war work still went on. Indeed from the very moment of the declaration of hostilities His Grace embraced every opportunity of appropriately serving his country. He was amongst the signers of the notable address of the American Hierarchy, adopted at a meeting of the prelates in Washington, D. C., twelve days after Congress, upon the recommendation of the President, declared a state of war with Germany existing. This was one of the most notable papers in connection with the war, and certainly deserves to be preserved in history. The address was adopted on April 18, 1917, and read as follows:

"Standing firmly upon our solid Catholic tradition and history from the very foundation of this nation, we reaffirm in this hour of stress and trial our most sacred and sincere loyalty and patriotism toward our country, our government and our flag.

"Moved to the very depths of our hearts by the stirring appeal of the President of the United States, and by the action of our national Congress, we accept whole-heartedly and unreservedly the decree of the legislative authority proclaiming this country to be in a state of war.

"Acknowledging gladly the gratitude we have always felt for the protection of our spiritual liberty and the freedom of our Catholic institutions under the flag, we pledge our devotion and our strength in the maintenance of our country's glorious leadership in those possessions and principles which have been America's proudest boast.

"Inspired neither by hate nor fear, but by the holy sentiments of truest patriotic fervor and zeal, we stand ready, we and all the flock committed to our keeping, to cooperate in every way possible with our President and our national government to the end that the great and holy cause of liberty may triumph, and that our beloved country may emerge from this hour of test stronger and nobler than ever.

"Our people, now, as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again, as in every former trial of our country, win, by their bravery, their heroism and their service, new admiration and approval.

"We are all true Americans, ready as our age, our ability and our condition permit, to do whatever is in us to do for the preservation, the progress and the triumph of our beloved country."

The letter was signed by Cardinal James Gibbons, Archbishops John Ireland, John J. Glennon, Sebastian G. Messmer, Henry Moeller, Edward J. Hanna and George W. Mundelein.

Even before this declaration was promulgated the archbishop had, on the 7th of April, 1917, the next day after the declaration of hostilities, pledged the undivided and unified loyalty and support of the nine hundred priests and one million Catholics in his archdiocese to the country and flag. He declared that priests, Sisters of Charity, and the young men of his charge would enlist in the nation's service, and that every Catholic hospital with its equipment and service was at the service of the government. In part the archbishop said:

"For a long time we nourished the hope and persisted in the prayer that we, as a people, might be saved from taking part in this world tragedy, but Providence has ordained differently.

"Now that it has begun none of us can tell how long it will last, what the cost in human life may be, and what sacrifices all of us must make. But one thing is certain —and I speak for myself, nine hundred priests and one million Catholics—the moment the President of the United States affixed his signature to the resolutions of Congress,

all differences of opinion ceased; we stand seriously, solidly, and loyally behind him.

"And so, in this hour of crisis, I pledge the loyalty of our Catholic people to our flag. In the present and in the future, even as in the past, when our country needs us we will be there to do our share—and even more."

To dwell upon the details of the archbishop's part in the war is unnecessary here. It may be said, however, that in each of the movements, whether for the Red Cross, the Knights of Columbus, the United Welfare organizations, the Jewish Welfare, the sale of Liberty Bonds and War Savings Stamps, His Grace took a prominent position and exercised a most powerful influence. Indeed, every agency of the Church was transformed into an agency of the war. In the lobbies and corridors of every Catholic Church in the archdiocese, subscriptions were taken for membership in the Red Cross, for Liberty Bonds and for the several drives, and at many of the most important of the meetings, His Grace appeared and lent his presence and his eloquence to the effort.

Much favorable comment resulted from an invocation by His Grace. At one of the largest of the demonstrations held in the Auditorium, where addresses were made by Governor Frank O. Lowden, Clarence Darrow, Congressman Henry T. Rainey, Harold L. Ickes and Samuel Insull, the archbishop spoke the following invocation:

"Almighty Eternal God, Who dost guide our destiny and hold the universe in Thy hand, do Thou look down on us this day and hear our prayer; bless and protect our beloved country, which has been for countless thousands a haven of refuge and a shelter in adversity; keep it ever the land of the brave, even as it is now the home of the free; bless this our nation, which Thou has formed from the flesh and blood of many nations and tribes and peoples; make us ever worthy of the blessings Thou has showered upon us; keep us united as a people, loyal to our flag, devoted to our country and our country's cause, mindful of those ideals of freedom and democracy on which our fathers have built this Republic and which have made this nation great, and in this, the hour of our country's trial, from a spirit of bitterness and the traitorous tongue, deliver us, O Lord; bless and guide our President in these troublous days when his burden has become so heavy, give him the light to see the right and the courage to do it; bless these, Thy children, who stand here bowed before Thee, for they have placed on the altar of their country their nearest and dearest, not gold or treasures, but bone of their bone and flesh of their flesh, their sons who wear their country's uniform and are enrolled in our army and navy; heal the wounds that the parting has caused, repay them the sacrifices they have made, have their children ever in Thy keeping here and hereafter; bless our army and navy, give victory to our arms, and make that peace that will crown our efforts be lasting, glorious and forever pleasing in Thy sight through Christ, Our Lord. Amen."

To the very end of the war and especially in the worthy work of reconstruction since the cessation of hostilities, His Grace exercised every proper influence and embraced every worthy opportunity to bring to bear his own influence and that of the Church for the good of his country and the welfare of humanity.

Glancing over the four years of the record made by Most Reverend George William Mundelein as Archbishop of Chicago, there are, besides those greater movements already detailed, many works that in comparison might be classed as of minor importance, but which are nevertheless of great significance. The plan, for instance, inaugurated by the archbishop of paying children and youths in dependent institutions for their labor in the various

branches in which they are being taught, and opening bank accounts for them that they may have funds to depend upon when they are qualified to leave the institutions, is a noble thought, and as the records show, is being nobly executed.

Again, the development of vocational training in the several institutions has been such as to fit the inmates for a highly respectable and independent place in life. To instance one case: the printing and publishing department at St. Mary's Training School in Desplaines has been arranged and equipped by His Grace in such a manner that it is scarcely second to any printing and publishing house in Chicago. Other institutions are similarly equipped with departments for the highest training in industrial vocations.

The Greater University.

Although His Grace's heart is in everything that he undertakes, yet to the onlooker it is plain that his chief hopes are centered in education. The development of the parochial schools, the establishment of Rosary College, the foundation of the Bishop Quarter school for little boys, the building and opening of the Quigley Memorial Seminary, all lead up to the master work of his life-time—the creation of the Mundelein Seminary.

In speaking of this projected seat of learning when its establishment was first announced, one of the daily papers said: "Archbishop Mundelein's plan to build within the Archdiocese of Chicago the largest Catholic University in the United States is far from surprising. It is but a timely recognition of the power, the wealth and the zeal for education of the Catholic portion of the population of this second city of America and its environs.

"Some critics will say, of course, that institutions of learning founded by religious bodies are not, strictly speaking, in conformity with the American spirit of education. In so saying such critics are singularly blind to the genesis of most everyone of America's leading colleges and universities except state institutions. Harvard was founded by a religious body—so was Yale, so were practically all the other great eastern universities and very many in the west. Coming nearer home we find the same principle governing the birth of Chicago's two principal secular universities — Northwestern and Chicago. The University of Chicago was founded by Baptists, and the Northwestern University at Evanston was founded by Methodists.

"It is logical that this city should be the center of a cordon of institutions of learning in all branches, liberal as well as technical.....It is to the glory of religious bodies, representing all varieties of creeds, that they plant the seeds of higher education and nourish its first weakling steps even where sacrifice is necessary. Every new university in the American Republic helps to make democracy safe."

The great university will be on the shore of Lake Area, near Libertyville. The ground covers a tract of three hundred acres. The lands were bought before the war, but building operations were not commenced. The courses of study have received much attention, and His Grace has sent instruc-

tors to various seats of learning for special preparation for the university. The plans are in a forward state, and soon work will begin upon the buildings.

The last move on behalf of the Mundelein University is a drive amongst the priests of the diocese for funds to erect one of the principal buildings. This drive, by the same token, results from an interesting characteristic in the archbishop. The twenty-fifth anniversary of his ordination to the priesthood and the seventy-fifth anniversary of the establishment of the Chicago Diocese coinciding, it was proposed to observe jointly these anniversaries, and in accordance with the universal custom to present His Grace with a liberal purse on behalf of the clergy and laity. Being advised of the proposals, His Grace courteously declined pecuniary favors to himself, and requested that the clergy devote the offering they would have made to create a gift for him, to a fund for the erection of one of the buildings of the new university. With similar generosity he requested that the offering which the laity might have been inclined to make for the creation of a purse would be converted into the funds of the Associated Catholic Charities that the work of that institution might be efficiently carried out.

In this review of the work of Archbishop Mundelein chief attention has been given to the great new undertaking. It would be grievously wrong to leave the impression that the existing works and institutions of the diocese and the regular routine of diocesan work suffered in any sense. Indeed every work of his predecessors has been sustained and strengthened. No parish, no school, no benevolent institution—in fact, no feature of church work has either escaped his attention or stood long in need of the aid or counsel of the archbishop.

To add to the fund being raised by the clergy for the greater university, a contribution by Mr. Edward Hines of five hundred thousand dollars has just been announced by His Grace, and a more detailed statement of the plans has been given.

It is announced that the several institution for higher education will be coordinated and the new foundation will constitute the central seat. Each will be developed along the lines of its greatest usefulness and a single degree conferring power vested in the greater university. The archbishop is ambitious to make the new foundation and its affiliated institutions second to no educational center of modern times.

Laymen acquainted with important affairs and knowing something of the conduct of business, are astounded that a single individual can so successfully direct so many and such important affairs. Embodying the biggest corporation in Illinois—almost the biggest in the world—the holder of more than fifty million dollars' worth of property, the head of an institution in which above a million are members or co-partners, with the right at all times to appeal directly, the Archbishop of Chicago conducts with surprising satisfaction the affairs of the Church, with the direct help of but a few able assistants, but, of course, with the co-operation of all his priests and people.

If the record of these four crowded years can be taken as a criterion and His Grace shall be spared to his people for a reasonably extended administration, the Chicago Diocese, Chicago, Illinois, the whole country, indeed, will be greatly his debtor.

Besides the diocesan archives the following publications have been drawn upon for information relative to facts related regarding the life and labors in Chicago of Archbishop Mundelein: The Brooklyn Eagle; The Brooklyn Union; The World Magazine; Citizen (Brooklyn); Catholic News (Brooklyn); Times (Brooklyn); The Globe (New York; The Tablet (New York; New York Journal; The Times (Detroit); The Herald (La Porte, Ind.); Argus (La Porte, Ind.); Catholic Bulletin (St. Paul; The Ledger (Philadelphia); Our Sunday Visitor (Indianapolis, Ind.; Literary Digest; Sacred Heart Record (Boston); Standard Opinion; South Bend News; The Christian Family (Techny); The Columbian (Chicago); The New World (Chicago); Oak Leaves (Oak Park); Peoria Transcript; La Salle Post; Jacksonville Journal; Joliet News; Kankakee News; Chicago Tribune; Chicago Daily News; Chicago Examiner; Chicago Herald; Chicago Evening Post; Chicago American; Chicago Journal.

XIV.

Pastors and Missionaries Prior to the Erection of the Chicago Diocese



AS has already been seen, the Jesuits were the first clergy in Illinois. Rev. James Marquette, S. J., was the founder of the Church and the predecessor of the noble self-sacrificing body of men who have spread and maintained the gospel of Christ according to the doctrines of the Catholic Church in what is known as the state of Illinois.

During the Indian missionary period Father Marquette was succeeded by fellow-priests of his order, among whom were Father Claude Jean Allouez; Father Sebastien Rale; Father Jacque Gravier; Father Pierre Francois Pinet; Father Julien Bineteau; Father Pierre Gabriel Marest; Father Jean Mermet; Father Louis Marie de Ville; Father Jean Charles Guymoneau; Father Joseph Francois de Kereben; Father Jean Antoine le Boullenger; Father Nicholas Ignace de Beaubois; Father Jean Dumas; Father Rene Tartarin; Father Philibert Watrin; Father Etienne Doutreleau; Father Alexis Xavier Guyenne; Father Louis Vivier; Father Julian Joseph Fourre; Father Jean Baptiste Aubert and Father Sebatien Louis Meurin. The care of these missionaries extended from 1673 to 1777.

During the same period fathers of the same order visited the territory and administered temporarily; amongst whom may be named: Joseph de Limoges; Pierre Francoise Xavier de Charlevoix; Francois Buisson; Michael Guignas; Paul du Poisson; Mathurin le Petit; Jean Souel; Michael Baudouin; Jean Pierre Aulneau; Pierre du Jaunay; Antoine Senat; Jean Baptiste de la Morinie; Claude Joseph Virot; Julien Devernai and Nicholas le Febvre.

Missionaries Contemporary with the Jesuits

Contemporary with the Jesuits, or, at least coming soon after the Jesuits began their ministrations, were the following priests and missionaries: In 1680 came Rev. Gabriel de la Ribourde, Rev. Zenobius Membre and Rev. Louis Hennepin, all recollects.

In 1684 came Abbe Jean Cavelier, Sulpician, and Rev. Anastasius Douay, recollect.

In 1699 Rev. Francois Jolliet Montigny; Rev. Francois Buisson de Saint Cosme and Rev. Anthony Davion, all priests from the Seminary of Foreign Missions in Canada, came. Father Saint Cosme remained and established the foundation of the Fathers of the Foreign Missions at Cahokia. He was succeeded by Rev. John Bergier; Rev. Dominic Mary Varlet; Rev. Dominic Anthony Thaumur de la Source; Rev. John le Mercier; Rev. G. Galvarin; Rev. Joseph Courrier; Rev. Joseph Gaston; Abbe Joseph Gagnon; Abbe Nicholas Laurenz, and Rev. Francois Forget Duverger, all priests of the Seminary of Foreign Missions. Their ministrations in Cahokia extended to the year 1763.

The Martyr Missionaries.

Amongst these early priests there were several who would apparently qualify as martyrs, and without including those who had literally worn their lives out in the service, like Father Marquette and Father Sebastien Louis Meurin, there were at least six who suffered violent deaths at the hands of the savages.

The first to give up his life on the soil of Illinois for the faith was the aged and gentle Superior of the Recollects, the Reverend Gabriel de le Ribourde. Father Ribourde was of gentle birth of a wealthy family, and being nearly eighty years of age was in a position to have retired and spend the evening of his life in ease, but instead chose the Indian missions of America, and coming here with La Salle on his first voyage to Illinois, he remained with Father Zenobius Membre, another Recollect, at Peoria, for four or five months in the year 1680.

The Illinois Indians, having been routed by the Iroquois, Henry de Tonty, Father Membre and Father Ribourde found it necessary to abandon the Illinois River for the time being. In May, 1680, they embarked in a canoe to paddle up the river, and the canoe needing repairs they landed on May 19, 1680, about eighteen miles or twenty miles above Starved Rock, not far from what is now Morris. While Tonty and Father Membre were attempting to repair the canoe, Father Ribourde wandered off from the river bank, reading his breviary, and was set upon by a band of Kickapoo Indians and killed.

Although Father Membre escaped death on this occasion, it was only to perish in 1687 at the hands of hostile Indians in the settlement which La Salle founded in Texas.

Next in order of the martyrs was Reverend Francis Buisson de Saint Cosme of the Fathers of the Seminary for Foreign Missions. After serving in the Holy Family Mission at Cahokia for a short time Father St. Cosme removed to the south and was waylaid by Indians along the Mississippi and killed in 1706.

The next of the missionaries to suffer death at the hands of the Indians was Rev. James Gravier, S. J. Father Gravier had been Vicar-General of the Illinois missions, and labored for nine years in the vicinity of Peoria. During the course of his missionary work a libertine Indian who rebelled against church discipline and who being overcome by Father Gravier's influence, organized an opposition, and when the opportunity presented he and his band attacked Father Gravier, wounded him several times, and shot an arrow into his arm which could not be removed, but caused his death after much suffering in 1708.

Father Sebastien Rale, S. J., was another of the early missionaries who suffered a violent death for the faith. His tragic death in the Abenaki Mission, where he had served so faithfully and successfully for thirty years after he left the Illinois, is one of the saddest chapters in American history. The gifted missionary became a pawn of war and a victim of the English in their fight for supremacy over the French. Under the pretext that Father Rale prevented the Abenaki Indians from joining the British in their wars, he was condemned to death by the British authorities, and several attempts were made to take his life. A price of one thousand pounds sterling was put upon his head. At length, in August, 1724, eleven thousand British and Indian troops attacked the Abenaki village, where Father Rale was staying, with the purpose of his capture. Father Rale, knowing that he alone was the object of their search, would not permit the fifty defenders of the village to be shot down in his defense, though they were most willing to die for him. He, therefore, discovered himself to the invaders. He was not mistaken. A loud shout greeted his appearance. The man they had so often failed to find was before them. Their muskets covered him and he fell, riddled with bullets, at the foot of the cross which he had planted in the center of the village. They crushed in his skull with hatchets again and again, filled his eyes and mouth with filth, tore off his scalp, which they sold afterwards at Boston, and stripped his body of its soutane, but as it was too ragged to keep, they flung it back on the corpse. The murder of Father Rale was in part the fruit of Puritan bigotry, and was indeed gloried in as the "singular work of God." However, there has been a great change in sentiment, and the grave of Father Rale at Norridgewalk Falls in the Portland Diocese of the State of Maine, near the spot where he was so cruelly killed, is marked by a granite shaft, and is now a place of pious pilgrimage.

In 1736 one of the greatest tragedies of that tragical century occurred. Rev. Antonius Senat, S. J., who labored at Peoria, but was at the time the resident missionary of Vincennes, went with the garrison of Vincennes and another garrison from Kaskaskia, Illinois, as chaplain in an expedition against the Chickasaw Indians. Through an unpropitious occurrence the commanders of the expedition, Pierre D'artaguette, commandant in Illinois, and Francis Morgan, better known as Vincennes of Vincennes, with a number of others, fell into the hands of the Chickasaw. Father Senat, the chaplain, would not leave them to suffer at the hands of the Indians without religious ministrations, and also remained prisoner, al-

though he was offered his freedom. On March 25, 1736, the prisoners were led out in sight of the funeral pyre which the Indians were building, and when all was in readiness they were brought to the fire, securely tied, and slowly roasted to death. To the last moment Father Senat exhorted his fellow-sufferers to meet their punishment with fortitude and trust in God for their eternal salvation.

The next missionary to suffer a violent death at the hands of the Indians was Abbe Joseph Gagnon, who was killed shortly after arriving in the Illinois country, and not far from the Holy Family Mission at Cahokia.

The Transition Period.

As will be remembered, the Jesuits were banished from the French dominion, or, rather more properly speaking, from the domain that had been French, by the infidel Superior Council at New Orleans in 1763, and Father Forget Duverger, the last of the fathers of the foreign missions, anticipating similar treatment, left at the same time, so that in all of the territory now known as Illinois, there were for a short time at least only two priests. These two remaining priests were Fathers Luke and Hippolyte Collet, who apparently had been in the military service as chaplains with the French forces. Father Leonard Philibert Collet, who took in religion the name of Luke, had been chaplain at the French posts in Pennsylvania-Presquile and Riviere Aux Boeufs. They were both at the time located at St. Anne du Fort Chartres. Father Hippolyte Collet had been in St. Anne's since May, 1759, and Father Luke Collet since May, 1761. They attended St. Anne's at Fort Chartres, the Visitation at St. Phillipes, and St. Joseph's at Prairie du Rocher. Father Hippolyte Collet left the Illinois country in 1764, and Father Luke Collet died at St. Anne's, Fort Chartres, on September 10, 1765, and was buried there, but later his remains were removed to St. Joseph's, at Prairie du Rocher.

It will be recalled that Father Sebastien Louis Meurin, S. J., after much vexatious treatment, was permitted to return, and arrived in his old neighborhood early in the year 1764, but at first made his home in St. Genevieve, Missouri, from whence he visited the missions on the Illinois side.

After repeated requests for help on the part of Father Meurin the Bishop of Quebec sent to the missions in 1768 the great patriot priest—the second Marquette—Very Rev. Pierre Gibault.

Father Gibault arrived in the Illinois country in September, 1768, and for twenty-one years was the leading spirit of the entire middle west on both sides of the Mississippi. He restored the Church and brought order out of the chaos that existed. He was a brilliant man, highly educated, eloquent and well informed. He kept abreast of the times, and was from the very earliest a champion of the American cause, of which he was well informed, before George Rogers Clark conceived the conquest of the Northwest; and when Clark, under the authority of the Assembly of Virginia and Governor Patrick Henry, undertook the conquest of the Northwest, Gibault became the central figure in the events which led to the espousal by the inhabitants of the Northwest of the American cause. He was not only one of the ablest and most successful priests that had yet been in the Illinois country, but the greatest patriot of the Northwest in Revolutionary times.

American Jurisdiction.

Father Gibault and Father Meurin covered the field together and alone until the death of Father Meurin, which occurred on the 23rd of February, 1777. For some years until 1785 Father Gibault was alone in the territory. He, with his parishioners, had struggled through the Revolutionary War and the trying years succeeding, and had lived to find himself in a new ecclesiastical jurisdiction, being now subject to Prefect Apostolic John Carroll, appointed to have charge of the Church in the United States.

In 1785 the Prefect Apostolic sent Father Paul de St. Pierre, a Discalced Carmelite, to the territory. Father de Saint Pierre proved a devoted priest and ministered to the inhabitants of the Illinois country for five years.

In the process of gathering up the reins of Church government Prefect Apostolic, now Bishop Carroll, appointed Rev. Peter Huet de la Valiniere his vicar-general for the Illinois country, who arrived in Kaskaskia in 1785. Father Valiniere, though a good and pious priest, proved a great disturber in the new territory, and did little more than create much turmoil. The difficulties raised by him were, however, soon overcome when Bishop Carroll sent a band of Sulpitians to the West. Amongst them were Rev. Michael Levadoux and Rev. Gabriel Richard, who came to Illinois and officiated in all of the Illinois missions with great success.

Father Charles Leander Lusson was sent by Bishop Carroll to Cahokia in 1798.

In February, 1799, Fathers John and Donatien Olivier arrived in Illinois. Father John was stationed at Cahokia and Father Donatien at Kaskaskia and Prairie du Rocher.

Father Donatien Olivier for more than thirty years was the leading spirit and principal proponent of the Christian religion in the states of Illinois, Indiana and Missouri. He became the vicar-general of Bishop Carroll in the Illinois country, and inducted Bishop Flaget into his see. He was the tribune of the people and the herald of the bishop upon all functions and visitations; a man of singular piety and great eloquence, and most active in all of this difficult period in the experience of the Illinois Church.

Governor Reynolds in his historical work, "My Own Times," speaking of Father Olivier, said: "One of the ancient pioneer clergymen was the celebrated Olivier of Prairie du Rocher, Randolph County. This reverend divine was a native of Italy and was a high dignitary of the Roman Catholic Church for more than half a century. He acquired a great reputation for his sanctity and holiness, and some believed him possessed of the power to perform small miracles, to which he made no pretensions." Governor Reynolds is probably mistaken about his nationality. It is more likely that he was French, as he came to America from France in 1794 with Rev. William Louis Du Bourg, afterwards Bishop of New Orleans.

Father Olivier was greatly admired by Bishop Benedict Joseph Flaget, first bishop of the Diocese of Bardstown, and by Bishop William du Bourg, bishop of New Orleans, both of whom relied upon him and spoke of him in the highest terms.

Father Olivier was the last of the long line of priests who were not only the spiritual but the civic leaders of their time. From the very earliest days in Illinois to the time of his death there had existed this sort of leadership. After the death of Father Marquette the mantle fell upon the shoulders of Father Claude Jean Allouez, S. J. It was next assumed by Father James Gravier, S. J. The next to exercise absolute sway both in religious and civil affairs was Rev. Gabriel Marest, S. J. After him came Rev. Jean Antoine le Boullenger, S. J., followed by the Rev. Philibert Watrim, S. J., then by Rev. Sebastien Louis Meurin, S. J., who gave way to the young, strong secular priest and patriot, Rev. Pierre Gibault. Father Donatien Olivier succeeded to the popularity and influence over spiritual and temporal affairs and sustained it with great credit for a third of a century.

It was Father Olivier that occupied the place of honor at the banquet tendered Marquis de Lafayette when he visited Kaskaskia on the 30th day of April, 1825. On that occasion Father Olivier sat at the left hand of the distinguished guest and Pierre Menard at his right. It was Father Olivier, too, to whom the inhabitants, regardless of creed or condition and of their former conduct, fled, begging for the rites of the Church and last absolution in the excitement of the earthquake which visited the region in 1811.

Not alone as vicar-general of Bishop Carroll and of Bishops Flaget and Duborg, but as well by reason of his great probity and piety, Father Olivier was by common consent the leader. By the French Catholics he was revered as a saint. He was admired for his child-

like simplicity and unaffected piety, which traits he continued to exhibit in the midst of his apostolic labors until old age compelled him to abandon the field and prepare for death in retirement. He died on the 29th of January, 1841, at the Seminary of the Barrens in Missouri, at the advanced age of 95 years.

Like Melchisedech these great men were both kings and priests. Speaking especially of the Jesuits, Judge Sidney Breese, one of the earliest and ablest judges of the Supreme Court of the state, said: "No evidence is to be found among our early records of the exercise of any controlling power save the Jesuits up to the time of the grant to Crozat in 1712, and I have no idea that any such existed in the shape of government or that there was any other social organization than that effected by them of which they were the head," and Blanchard in his "Discovery and Conquest of the Northwest," says: "The French villages in the Illinois country as well as most other places were each under the government of a priest, who, besides attending to their spiritual wants, dispensed justice to them, and from his decision there was no appeal. Though this authority was absolute, the records of the times disclose no abuse of it, but on the contrary proof that it was used with paternal care."

The same was almost equally true of the successors of the Jesuit Fathers Pierre Gibault and Donatien Olivier. Before the end of Father Olivier's time many English speaking people came into the territory—indeed, the country was organized as a territory and as a state, but Father Olivier was the most influential man in the territory and state almost so long as he remained in health.

New Dioceses.

During Father Olivier's lifetime the Church began to be more closely organized. The Diocese of New Orleans was created in 1793, and the Diocese of Bardstown, now Louisville, Kentucky, was created in 1808. For New Orleans, Right Reverend William Du Borg was made bishop, and at Bardstown Right Reverend Benedict Joseph Flaget was bishop. These two prelates assumed the management of church affairs in the Illinois country and when later the Diocese of St. Louis was created in 1826 and Right Rev. Joseph Rosati was made bishop, he was given ecclesiastical jurisdiction over a large part of Illinois. And when in 1834 the diocese of Vincennes was created and Right Rev. Simon William Gabriel Grute was made bishop, those prelates and their successors exercised a sort of joint jurisdiction over Illinois until the Chicago Diocese was created. Bishop Brute became the leader in the eastern part of the state and Bishop Rosati in the western part, and the clergy who labored in the field in the early days of the nineteenth century, with a few exceptions, belonged to these two dioceses.

It seems that there were at least three clergymen who labored in Illinois during this period for whom the Bishop of Bardstown was responsible. These were Rev. Stephen Theodore Badin, Rev. F. Savine and Rev. Elisha Durbin. Two of these clergymen are referred to later as nineteenth century missionaries. As for the other, Father Savine, it may be said that he served several years at Cahokia.

As has already been seen the Bishop of Vincennes sent into the territory the priests who labored around Chicago, namely, Rev. Timothy O'Meara, Rev. Bernard Schaffer, Rev. Maurice de Saint Palais, Rev. Francis Joseph Fischer, Rev. Hippolyte du Pontavice, Rev. John Francis Plunket and Rev. John Gueguen. The rest of the clergymen who labored in Illinois prior to the creation of the Diocese of Chicago, with three exceptions, came from the Diocese of St. Louis. The three exceptions were Rev. Samuel Mazzuchelli, O. P.; Rev. Vincent Badin, brother of Rev. Stephen Theodore Badin, who came from the Diocese of Detroit, both of whom did missionary work about Galena, and Rev. Remigius Petoit, who also labored at Galena, but apparently came from the Diocese of Dubuque.

The great bulk of the clergy of this period, it will be seen, came from or were attached to the Diocese of St. Louis, including the following: Rev. Hercules Brassac; Rev. Francis

Cellini, C. M.; Rev. Francis Xavier Dahmen; Rev. Pierre Vergani, C. M.; Rev. John Timon, C. M.; Rev. Charles Felix Van Quickenborne, S. J.; Rev. Peter J. Doutreluingue, C. M.; Rev. G. Lutz; Rev. P. Borgna; Rev. Victor Pallaisson, S. J.; Rev. A. Mascaroni; Rev. John Francis Regis Ioisel; Rev. Vitalis Van Cloostere; Rev. J. N. Odin, C. M.; Rev. E. Dupuy, C. M.; Rev. Matthew Condamine; Rev. John McMahon; Rev. John Mary Ireneaus St. Cyr; Rev. Peter Paul Lefevre; Rev. L. Picot; Rev. Charles F. Fitzmaurice; Rev. B. Roux; Rev. Joseph N. Wiseman; Rev. Francis B. Jamison; Rev. G. Walters, S. J.; Rev. J. B. Healy; Rev. Stanislaus Buteau; Rev. Felix Verreydt, S. J.; Rev. Ambrose G. Heim; Rev. Timothy Joseph Conway; Rev. Louis Aloysius Parodi, C. M.; Rev. George Hamilton; Rev. Hilary Tueker; Rev. Augustus Brickwedde; Rev. John Blasius Raho, C. M.; Rev. Charles Meyer; Rev. M. O'Reilly; Rev. M. Ward; Rev. G. H. Toehmann; Rev. Richard Bole; Rev. Hippolyte Gandolfo; Rev. F. Czakert; Rev. John Kenny; Rev. Gasper H. Ostlangenberg; Rev. John B. Escourrier, C. M.; Rev. Ubaldus Estang, C. M.; Rev. N. Stehle; Rev. Constantine Lee; Rev. Joseph Henry Fortmann; Rev. Louis Muller; Rev. Louis du Courday; Rev. Joseph Masquelet; Rev. Joseph Maquin; Rev. Patriek McCabe; Rev. M. Cereos, C. M.; Rev. B. Rolando, C. M.; Rev. Michael Carroll; Rev. Hilary Tucker; Rev. Joseph Kuenster; Rev. Alphonsus Montuori, C. M.; Rev. N. Mullen.

Such is the roster of the elergy that labored in Illinois prior to the creation of the Diocese of Chicago.

The Diocese of Chicago.

When the Diocese of Chicago was erected and the first bishop, Right Reverend William Quarter, D. D., arrived in the diocese in 1844 he brought with him one clergyman, namely, his brother, the Rev. Walter J. Quarter, and he found within the borders of his dioeese the following elergymen: In Chicago, Rev. Mauriee de St. Palais, and Rev. Francis Joseph Fischer who, on their own responsibility, stayed to help the new bishop out until June, 1844, when they were peremptorily ordered to their own diocese of Vincennes by Bishop Celestine de la Halandiere. At other points in the state were Rev. Dennis Ryan, Rev. Patrick McCabe, Rev. Augustus Brickwedde, Rev. Joseph Henry Fortmann, Rev. Michael Carroll, Rev. John Brady, Rev. John Cavanaugh, Rev. Patrick James McLaughlin, Rev. James Gallagher, Rev. Mark Anthony, Rev. James A. Kean, Rev. Michael Prendergast, Rev. Vital Van Cloostere, Rev. Raphael Rainaldi, Rev. Alphonsus Montouri, Rev. P. J. Scanlon, Rev. T. G. Schaeffer, Rev. G. H. Ostlangenberg, Rev. William Feeley, Rev. Patrick Donahue, Rev. Joseph Kuenster, Rev. Terrence Murray, Rev. John J. Brennan, Rev. James McAuley, Rev. Nicholas Jung, Rev. John A. Drew, and Rev. Ambrose G. Heim.

Priests Ordained by Bishop Quarter.

The new bishop at once began to supplement his clergy by ordinations and by adopting new priests into the diocese. During the four short years of his administration of the Chicago diocese, Bishop Quarter ordained twenty-one priests as follows: On May 24, 1844, Rev. Patrick McMahon and Rev. Bernard McGorrisk; on July 7, 1844, Rev. Jeremiah Kinsella; on August 18, 1844, Rev. John Brady and Rev. John Ingolsby; on August 22, 1844, Rev. Thomas O'Donnell; on December 3, 1844, Rev. John Faughnan; on September 20, 1845, Rev. Francis Derwin and Rev. Philip Conlon; on October 15, 1845, Rev. James Griffin; on December 15, 1845, Rev. Patrick James McLaughlin; on January 8, 1846, Rev. Patrick T. McElhearn; on July 16, 1846, Rev. Terrence Murray and Rev. James McAuley, on August 18, 1846, Rev. James Gallagher and Rev. George Hamilton; on October 2, 1846, Rev. Joseph Rogan; on April 11, 1847, Rev. James Kean and Rev. Michael Prendergast; on June 26, 1847, Rev. Thomas Kennedy.

During the same period the following priests were adopted into the diocese: Rev. John George Alleman, O. P.; Rev. Jeremiah Anthony Carius, Rev. John Cavanaugh, Rev.

Toussaint Cour Jault, Rev. John Fahy, Rev. T. Fischer, Rev. Thomas Kelley, Rev. Patriek J. McLaughlin, Rev. M. Maraqua and Rev. W. Masterson.

Following closely upon the death of Bishop Quarter the viear-general and administrator of the diocese, Very Rev. Walter J. Quarter, sent two deacons, Dennis Dunne and Henry Coyle, to Detroit where, on October 4, 1848, they were ordained by Right Rev. Peter Paul Lefevre of that diocese.

During the administration of Right Reverend James Oliver Van de Velde, the second bishop of Chicago, the following clergymen were added to the diocesan clergy: Rev. Max Albrecht, Rev. Fr. Beaupre, Rev. John C. Brady, Rev. John Breen, Rev. J. G. Busschots, S. J.; Rev. John Peter Carolus, Rev. Felix C. Carel, Rev. Louis Cortuyvels, Rev. Timothy Conway, Rev. William de la Porte, Rev. James Dempsey, Rev. Michael Donohue, Rev. Rudolph Ettoffer, Rev. William Feely, Rev. J. F. Fischer, Rev. Peter Fiseher, Rev. H. Fitzsimmons, Rev. Hippolyte Gandolpho, Rev. John W. Gifford, Rev. Alexander Hattenburg, Rev. Augustine Hogan, Rev. L. Huicq, Rev. J. B. U. Jaeomet. Rev. Eusebeius Kaiser, Rev. John Peter Kraemer, Rev. Julius C. Kuenzer, C. SS. R.; Rev. Isidore A. Lebel, Rev. Barthelomew Lonergan, Rev. Michael Lyons, Rev. Jean Maistre (Lemaitre), Rev. Patrick McCabe (1850-V. D. 132), Rev. Peter McMahon, Rev. Alphonsus Montuori, Rev. C. Morogna, Rev. Fr. McBride, Rev. Joseph C. Mueller, O. SS. R.; Rev. J. O'Reilly, Rev. John Quigley, C. M.; Rev. Edward O'Neill, Rev. Raphael Rainaldi, Rev. Joseph Ranck, Rev. J. B. Regal, Rev. Thomas J. Ryan, Rev. Charles Schronderbaeh, Rev. Fr. Smith, Rev. L. Snyder, Rev. Fr. Sullivan, Rev. Patriek Terry, Rev. Joseph Vahy, Rev. Felix Verhaegen, S. J.; Rev. Felix Verreydt, S. J.; Rev. Francis Anthony Voelker, Rev. Bernard James Voors, Rev. John Bernard Weikamp and Rev. James Zagel.

Priests Ordained by Bishop Van de Velde.

During the same time Bishop Van de Velde ordained the following clergymen for the diocese: On April 22, 1849, Rev. Lawrence Hoey; July 22, 1849, Rev. William Clowrey; August 15, 1849, Rev. John B. Goldlin, S. J., and Rev. Cornelius Smarius, S. J.; November 18, 1849, Rev. James Dempsey; December 2, 1849, Rev. John Breen; December 22, 1849, Rev. Alexander Hattenburg and Rev. Hugh Brady; September 8, 1850, Rev. Mauriee Gipperieh and Rev. Roderick Heimerling; November 1, 1850, Rev. Herman Liermann; December 11, 1850, Rev. James Fitzgerald and Rev. Bernard James Voors; July 12, 1851, Rev. John Hampston; November 7, 1851, Rev. Charles Theophilus Zucker; April 10, 1852, Rev. John Molitor, Rev. Michael Donohue and Rev. Michael O'Donnell.

From the establishment of the diocese forward the list of elergy has grown until at the present time, though four dioceses have been carved out of the original dioeese, there are in the archdiocese of Chicago ------ elergyman.

It would, of course, be impraeticable to attempt to name all the priests who labored in this field since the diocese was created. They are, however, noted in connection with the parishes or in formerly published works. There were, however, a number of clergymen who, during a large part at least of their work in Illinois, were not connected with parishes, but who are entitled to much credit and it has been thought proper to give these worthy clergymen separate mention.

The facts stated in this chapter are gleaned from a variety of sources amongst which may be named the Quarter and Van de Velde diaries and the early church directories. Much difficulty is experienced in ascertaining names. Clergymen are so frequently referred to merely as "Father" with the baptismal name omitted that at length the baptismal name is forgotten. Again the use of initials is most confusing. "P" may stand for Patrick, Peter, Paul; "T", for Thomas, Thaddeus, Theodore, Timothy and other names. Spelling, too, is confusing. Not less than five different spellings are found for Father John Gueguen's family name and an equal number at least for the baptismal name Hipolyte. There is, too, much disagreement as to biographical data. All these difficulties suggest the virtue of a requirement of the Chancery office of a more or less comprehensive biographical sketch, prepared and signed by every one within its jurisdiction to become a part of the permanent records.

XV.

Nineteenth Century Missionaries

A history of the organization and development of the parishes especially in the pioneer period, does not give a complete understanding of church work in these early days, but must be supplemented by reference to the labors of many zealous priests who were in a sense the heralds of the parishes.

These good priests were, in a comprehensive sense, missionaries. Some of them indeed had something of a fixed abode from which they radiated, but in general they were holy tramps, constantly on the move from place to place seeking out Catholic settlers and bringing the consolations of religion wherever the spirit directed. In a sense they were vested with a roving commission, and to their great credit they worked wonders for the church and the salvation of souls in the early days.

It was not unusual for the bishop to assign a priest to a given line of railway, whether operating or only in course of construction. One such, the Reverend Thomas Cusack who, as will be seen, did missionary work in Illinois, is described in the list of missionaries kept in the Archives of the Archdiocese of St. Louis, as missionary "*in via ferratta vaporea*"—the railroad apostle.

In like manner did these early missionaries traverse the route of the Illinois and Michigan Canal, tramping from camp to camp equipped with requisites for saying Mass, and administering the sacraments; setting up an altar in the shadow of a convenient tree, or instituting a confessional behind some friendly bush, and thus carrying the Church to the people.

No better way of indicating the character and extent of the church work independent of the parishes presents itself, than to sketch briefly the missionary career of these pioneer priests.

VERY REV. STEPHEN THEODORE BADIN, SULPITIAN.

One of the most noted of the missionaries of the nineteenth century was Father Stephen Theodore Badin. Father Badin had the distinction of being the first priest ordained in the United States and has been referred to as the Apostle of Kentucky. This good Sulpitian traveled almost continuously over Kentucky, Indiana and parts of Illinois.

His first visit to Illinois occurred in October, 1830. He had been ministering to the Pottawatomi Indians at the mission near what is now Niles, Michigan. He has left us a letter concerning this visit which is most interesting. It reads as follows:

"I am on my way to Chicago or Fort Dearborn on the west shore of Lake Michigan in the state of Illinois, fifty miles from here; no priest has been seen there since eight (nine) years ago, when Mr. Richard paid the place a visit. (*On n'y a pas vu de Pretre depus huit ans Lorsque M. Richard y fit une visite.*) Along the entire route I shall not come across a single house or hut. I am waiting here for a party of good Catholic Indians, Chief Pokegan at the head of them, who are charged with the carrying of my chapel equipment. I had started out without them in order to avail myself of the company of two Canadians, whose services I engaged as interpreters, and who must by this time have arrived in Chicago, where I intended to celebrate the divine mysteries on Holy Rosary Sunday; but fearing that my Indians would not come up in time I stopped at the river Calamic (Grand Calumet) in the hope of receiving my chapel this evening or tomorrow morning. Besides, if I had continued on the way with the two Canadians, I should have found it necessary to sleep in the open, a thing I thought nothing of at one time—but when a man is beyond sixty, he must avoid

that sort of a thing, unless he be accustomed to live like the Indians and traders, to whom it is all one whether they sleep indoors or outdoors.

"Man proposes, God disposes. My party of Indians arrived three days too late, and I was put to the necessity of spending the night in the woods ten miles from Chicago. I found there another band from the Kickapoo tribe who live in an immense prairie in Illinois, along the Vermillion River at a distance of about one hundred miles from Chicago. Some time before these good people had sent their compliments to Chief Pokegan, telling him at the same time that they envied him the happiness of having a pastor."

We have very little information of just what Father Badin did when he finally came to Chicago, but according to a communication written by Gordon S. Hubbard and published in the Chicago Evening Journal of April 29, 1882, he baptized Alexander Beaubien and his two sisters, Monique and Julia, and also the Indian Potawatomi chief of mixed blood, Alexander Robinson.

Father Badin was again in Chicago in 1846 and on that occasion presented Mrs. John Murphy, wife of a very worthy settler who came to Chicago in 1836, with a religious book containing his autograph. Upon the presentation of the same Father Badin is said to have remarked: "This is the fiftieth anniversary of my arrival in Chicago." According to that Father Badin would have been here in 1796, which is possible, of course, as he was doing missionary work at the time, spending most of his time between 1790 and 1820 in Kentucky.

It has also been stated that Father Badin was in Chicago in 1822, but this statement is not well sustained. It is very certain that Father Badin was in Illinois in 1846. In the diary of Bishop Quarter appears an entry under date of June 13, 1846, as follows: "Very Reverend Father Badin, ordained priest in Baltimore by Bishop Carroll the 25th of May, 1793, who in October, 1831, went on a visit to Chicago and found about two hundred families then in the city and only twenty Catholic men, women and children, and is now in the seventy-eighth year of his age and fifty-third of his priesthood, left for Bourbonnais Grove to attend the French Congregation."

It is said that he had been in the heart of Illinois on the Vermilion River doing missionary work in 1844 and came on to Chicago after having been the guest of the Fathers of the Holy Cross at Notre Dame at their annual college commencement in 1845.

At Kankakee he had an assistant, but he, himself, superintended the work and during the time that he was at Bourbonnais he signed himself Vicar-general of the Bishop of Chicago. It appears that in the course of his missionary career, Father Badin was vicar-general of the Diocese of Bardstown, of the Diocese of Cincinnati, of the Diocese of Vincennes, and had been first of all vicar-general of the Diocese of Baltimore under Bishop Carroll. He had, therefore, the unusual distinction of having been vicar-general in five dioceses.

As is well known he was responsible for the establishment of the University of Notre Dame, having procured the ground upon which that great institution is located.

Throughout this great missionary's career he had led a most exacting life himself and was apparently very exacting to others. One of the last letters he ever wrote, now preserved in the American Catholic Archives in Notre Dame, contains the acknowledgement that he had been too severe in his earlier practice and too exacting of the poor, sorrowing penitents who asked God's pardon through him.

On April 19, 1853, the proto-priest of the United States passed from his earthly cares in this world. In 1904 the Fathers of the Holy Cross asked that his remains be transferred to their institution at Notre Dame and the request was granted. On the spot where he had built his log chapel at that place when he was a missionary among the Indians, the Fathers caused another log cabin to be raised, the exact replica of the first, and in May, 1906, the last burial of Father Badin took place, and his bones were placed in a tomb in front of the altar near the middle of this chapel, and there lie the remains of the Nestor of the nineteenth century missionaries.

REVEREND ELISHA DURBIN.

A very picturesque figure amongst these early missionaries was Father Elisha Durbin. His home or stopping place was in Union County, Kentucky. His circuit was south-eastern and south-western Kentucky, a great part of Tennessee, Indiana and all southern Illinois, at the time he labored in it first called Egypt on account of the swamps and dense forests. He was an American of Maryland stock and is said to have suffered through his family from the persecutions which the non-Catholics, when they obtained control of Maryland, visited upon the Catholics, but was for that reason all the firmer in his faith. He was instructed by the Venerable Bishop Benedict Joseph Flaget and Bishop John B. David.

Father Durbin rode horseback as a mission priest for over sixty years, covering a period from sometime in the forties to near the end of the nineteenth century. At his death, which occurred in Louisville in the last years of the 19th century, the good missionary was ninety years of age.

The church directories show that Father Durbin visited all the settlements in southern Illinois and gave special attention to Shawneetown, 1836-1841, Carmi, the same period, and Albion in 1836.

VERY REVEREND A. PALAMORGUES.

Father Palamorgues came into Iowa in the thirties, most likely with Bishop Mathias Loras, the first bishop of Dubuque, and settled in Scott county opposite the fort at Rock Island, where is now situated the city of Davenport. He was another of the traveling missionaries but added other labors to his daily life. "When not serving the scattered Catholics in Illinois and Iowa he taught school. * * * His charge was twenty-five cents a month for tuition when the parents had it, which was rarely, but he did not starve, as he often said to me, 'I get enough to eat out of my cabbage and garden stuff!'"

Father Palamorgues was a great missionary and more, a distinguished priest who became vicar-general of his diocese and who accompanied the archbishop of New Orleans to the Vatican Council as theologian.

Northwestern Illinois is under heavy obligations to Father Palamorgues and especially Rock Island and vicinity.

This good priest had the consolation of ending his days in his native land, France.

FATHER JOHN GEORGE ALLEMAN.

Father Alleman was another of the very successful early missionaries. He had labored in northern and central Ohio before coming farther west and is said to have offered up the Divine Sacrifice in a cabin in the center of a corn field, where later Cleveland, Ohio, was built. On arriving in the west he built himself a church and cabin on the west bank of the Mississippi river, now Fort Madison, Iowa. From this place "he usually travelled on foot," Father John Larmar says, "as I saw him for years with a pair of saddlebags in his arm in which was all his church—all a missionary's conveniences to celebrate Mass." Wherever he heard there were a few Catholics he made them a visit. He traveled all southern Iowa and northern Missouri and then would cross over the Mississippi and extend his missionary wanderings as far east as the Illinois river and near to the Wisconsin line. Speaking of the extent of his labors Father Larmar says: "I can testify there are few missions where churches now are in the territory aforementioned which did not have him for a founder. I mention only three towns where he planted the church, Fort Madison, Iowa, Rock Island, Illinois, and Moline, Illinois. To mention all would cover a page."

Father Alleman was born twelve miles from Strasbourg, France, later a German possession. He began his labors in the western country about 1836.

Father Alleman spoke four modern languages fluently (including his own vernacular, German and French), was missionary to the Winnebago Indians and an intimate friend of Chief Keokuk and other chiefs.

A carefull writer says that Father Alleman "made friends with the chiefs and their braves, all of whom held him in the highest esteem while they reposed in him the most absolute confidence, born from their experience of his justice and fair dealing. * * * At his bidding they (the Indians) became docile as children while white troops superior to them in numbers and armament did not inspire them with any fear whatever. * * * When questioned about the cause of the staunch friendship between him and the aborigines he merely answered with a smile: 'Because I was a bigger man than any of them.'" As before stated Father Alleman was one of the giant missionaries and it is said that when he "was vesting for Mass the chiefs in warpaint, arms and feathers came to his side to measure with him but none of the proud warriors reached the size of the tall Alsatian missionary."

Even while Father Alleman was located in Iowa he ministered to the Catholics across the river and the pioneer settlers of Illinois for many miles around soon came within the scope of his endeavors. He labored in Nauvoo, Illinois, in 1847, and collected money for the church buildings there by traveling on foot over the prairies. Both Father Alleman and Father Thomas Kennedy are credited with having bought a house of one of the Mormon leaders, Parley P. Pratt, to use as a church and dwelling. Prior to securing this building Father Alleman said Mass in one of the main Mormon buildings, the use of which was tendered to him by the Mormon authorities.

Tradition has it that he bought the bell which is still doing duty in a modern Catholic church in Nauvoo and that he himself sold the tickets to pay for it. Embossed on the outside of the bell are the following inscriptions: "Cast by F. R. Mayer, St. Louis, Missouri, 1852," and on the other side, "St. Patrick's Church, Nauvoo, Pastor J. G. Alleman."

Father Alleman was well known in the western part of the state before the diocese of Chicago was created and his fame reached the Right Reverend William Quarter, the first bishop of the diocese, soon after his arrival. He begged Father Alleman "in the name of God and religion," to extend his apostolic labors frequently and if possible to give himself entirely to the northwestern portion of the new diocese. In response to Bishop Quarter's request Father Alleman left Fort Madison and took up his headquarters in Rock Island at the beginning of 1851. From here he built the first church in both Moline and Rock Island. From this central station he traveled over the surrounding territory. In 1857 he organized a parish in Hampton, six miles east of Moline, dedicating the church to St. Stephen, and numerous other churches have sprung up upon the sites of his early ministrations.

Broken down in health from the rigorous labors he left Rock Island in 1863 and died at St. Vincent's Hospital in St. Louis on July 14, 1865.

REVEREND PETER PAUL LEFEVRE.

Coadjutor-Bishop of Detroit, 1841-1869.

One of the earliest missionary priests of the nineteenth century was Reverend Peter Paul Lefevre. It was in the beginning of the thirties that this heroic man set out from St. Paul's on the Salt River in Ralls County, Missouri, to evangelize northern Missouri, southern Iowa and central Illinois. As early as 1833, he ministered to the spiritual wants of the few Catholics of Quincy, where he said Mass in the private house of Adam Schmitt. Springfield was also the beneficiary of his priestly ministrations, yea, most of the incipient towns where Catholics were known to reside, were included in Father Lefevre's itinerary. He was hailed with unfeigned joy and delight wherever his coming was heralded by the orphaned Catholic people. This genial man of true apostolic spirit was a native of Belgium, born at Roulers, in Flanders, April 30, 1804, ordained a priest at the Seminary of Cape

Girardeau, Missouri, under Bishop Joseph Rosati of St. Louis, July 17, 1831, and consecrated a bishop November 21, 1841. He died March 4, 1869.

Bishop Lefevre was never actually bishop of Detroit. He was made a titular bishop of Zela *in partibus infidelium*, Coadjutor Administrator of Detroit—then embracing all Michigan and Wisconsin—and acted as such during the mental incapacity of Bishop Frederick Rese, first Bishop of Detroit, who died December 29, 1871, surviving his Coadjutor and Diocesan Administrator.

FATHER GASPAR HENRY OSTLANGENBERG.

A careful writer in speaking of the early priests who traveled about from place to place has said "They went forth into the battlefield of Christ with holy enthusiasm and heroically bore the greatest privations, but the irregularities of their lives unfitted them for the regular performance of pastoral duties under normal conditions. In those early days the unlimited possibilities of life in this country developed a great deal of self-reliance and individuality of character, both in clergy and laity. It brought out in many of the missionaries traits of eccentricity which exposed them to misunderstandings of the laity. Under these circumstances they did not always show good judgment and prudence in pacifying factions and insuring peace. As soon as missions became stable parishes these pioneers failed; like nomads they wandered from place to place, even from diocese to diocese, until the infirmities of old age brought them to rest in some quiet retreat."

Thus does a good priest explain the uniformly sad latter days of the fine old missionaries that braved so many dangers and suffered so many hardships in the pioneer days in Illinois.

Father Ostlangenberg's first mission work in Illinois was on Little Muddy Creek, St. Clair County, where a few Irish immigrants settled down somewhat prior to 1838 and were soon joined by a few North Germans, mostly from the diocese of Paderborn. The Germans seem to have been in the ascendency, for the settlement took the name of "Libory Settlement." In 1838 two of the German settlers visited Bishop Rosatti in St. Louis and asked for a priest who could speak both English and German. In response the Bishop sent Father Ostlangenberg, who said the first Mass in the settlement on August 5, 1838, in the log house of Mr. W. Harwerth.

Father Ostlangenberg did not remain at this time, but advised the settlers to build a church, which they proceeded to do.

On January 21, 1839, Father Ostlangenberg left St. Louis with papers of institution to the parish of St. Thaddeus on Silver Creek and to the mission, St. Liborius at Fayetteville, and to St. Boniface, Shoal Creek. Reaching the territory he resided at Libory, but from there he served the missions of St. Luke at Fayetteville and St. Boniface at Belleville.

In 1840 arrangements were made by which the Libory settlement was to be taken care of by Rev. Henry Fortmann from Shoal Creek and Father Ostlangenberg was sent on a roving commission to serve several missions in Missouri, but was relieved of those missions in 1841 and sent to Galena, Illinois, to assist Father Remigus Petiot and to care for several mission stations in the vicinity. While living in Galena he also attended St. Mathew's church at Sholesburg in La Fayette County, Wisconsin.

Soon after Bishop Quarter arrived in Chicago he called Father Ostlangenberg from Quincy to take charge of the Germans in Chicago and he arrived August 24, 1844, on the day that Father Francis Joseph Fischer left for Vincennes.

As soon as Father Ostlangenberg surveyed the field he recommended the establishment of two churches for the Germans, one on the north and one on the south side, which was done done a short time thereafter, but not by him.

Bishop Quarter was not able to keep Father Ostlangenberg long in Chicago, due to the fact that a strong personality was needed to deal with the Germans of Belleville who had

gotten into a serious quarrel. Proceeding to Belleville, Father Ostlangenberg, who was just to all, succeeded in establishing peace and put the church in Quincy upon a sound financial basis.

His appointment to Belleville did not relieve him of the character of traveling missionary. While there he visited nearly all the missions in St. Clair County. In 1845 and 1846 he was frequently sent to Cahokia, where the parish was vacant for some time. He also went to St. Thomas' church in the Johnson settlement, and the German settlement, Teutonia, near Prairie du Long. He visited Mascoutah, Fayetteville, and the French village, St. Philippe.

Again the services of the solid missionary were needed as a peace-maker. Due to the removal of St. Peter's church in Chicago to Polk street a quarrel arose amongst the parishioners, and Bishop O'Regan, knowing Father Ostlangenberg's capabilities, sent for him to take charge of St. Peter's. In this undertaking he does not seem to have been quite so successful, and after another attempt at pacification in the parish of St. Francis Assissi in Chicago Father Ostlangenberg gave up in some disgust, and left the Chicago diocese, eventually attaching himself to the diocese of Vincennes. The rest of his life was spent in Indiana and Kentucky and his death occurred on August 9, 1885.

FATHER JOSEPH KUENSTER.

Father Joseph Kuenster is hardly entitled to be classed as a missionary in the sense of traveling about from field to field, but in the sense of bearing privations he ranks amongst the most worthy of them.

Father Kuenster's childlike simplicity was his outstanding characteristic and this is best told in the language of Father Larmar, who knew him very intimately. Father Larmar says:

"Father Kuenster was located at Teutopolis, Effingham County, Illinois. Many curious but harmless stories the old priests used to tell about him. He was a German of the old, but practical type. I have always had a profound admiration for the simple German character. Odd as it may appear to us, in early days it was allied with industry, piety, thrift and economy. All these were necessary in a new country, and they brought spiritual and temporal rewards. The German priests in our sense could not be called missionaries, attending many settlements. Indeed, the German character is one of fixity—will not cover much ground, but what it does is solid and lasts.

"The German priests, no matter how small the settlement they were appointed to, went about increasing it, and left the rest of the country to look out for itself. Hence the German settlements became from the start, places of comparative comfort, even for a priest, and the German priests, with few exceptions, never experienced in Illinois the hardships of the Catholic missionaries. It is true, had other Catholic priests pursued the local improvement course of the German priests, few congregations would now exist in Illinois; but each people had their task to fulfill, and we must believe all was in the order of Providence."

"When Father Kuenster went to the prairies of Effingham County he found a few poor Germans. Like them he turned in to help himself and make the building of church and school light for poor, but pious people.

"Father Kuenster had his little piece of cultivated land, his garden and his fowl and geese, and I was told once he was called on to pay his cathedraticum or cathedral tax for the support of the Bishop. He astonished all by paying the tax with a goose and a gander, carried by his own hands across the prairie. The good priest saw nothing funny about it, as he got only pay in kind, as there was little or no money in his settlement. As time passed, Father Kuenster's flocks of fowl and geese increased and so did the worldly possessions of his thrifty Germans. Even in their poverty they were exacting on the priest for his services, which he gave with satisfaction to all. His success did not escape the authori-

ties of Chicago, and he was removed to take charge of the annoying parish of Quincy. His quaint rural ways from the prairies caused irreverent laughter from the young German Americans, but many of his ways put the old people in mind of rural life in the old country, and they rather liked him. He was faithful and zealously demonstrative in the discharge of his priestly duties.

"But the diocese being divided and a new bishop taking charge gave the restless a chance to make some complaint about him. His life had been so regular in Quincy that the complainants thought they must inquire at Teutopolis about him. They found a charge that stuck and was the laughing stock of Quincy outside the German church. The charge was this: When Father Kuenster was removed to Quincy, instead of selling his geese, of which he had a goodly number, he divided them in lots and arranged with his former parishioners to board them each for a cent a month. They declared, with emphasis, to the bishop, such a worldly priest should not be allowed to officiate in Quincy.

"Poor Father Kuenster was removed. This broke his heart, and he did not live long after."

There is a nice illustration of the fickleness of men in the life of Father Kuenster. As has been seen a faction of the Germans in Quincy opposed and baited Father Kuenster. In seeking to make out a case against him they had gone to such length that the bishop of the diocese was impressed and taking the word of Father Kuenster's enemies the bishop came to Quincy and publicly disapproved of the good old German priest. "This," says Father John Larmar, quoting Father McElhearne, "exasperated the people who had had him removed. They went around and gathered money saying the bishop's severity hastened Father Kuenster's death, and put up a monument to his memory."

FATHER THOMAS CUSACK.

Father Thomas Cusack was a near relative of Father Patrick McCabe, whom we have seen in service and out of service at Cairo. Father Larmar tells how he happened to come to Illinois. Quoting Father Cusack, Father Larmar says:

"I called on Bishop Kenrick on some business. After transacting it we had a social talk. Among other things, the bishop said, 'You know Illinois is under my jurisdiction. The Illinois Central Railroad and other improvements are going on. I am written to frequently to send one or more priests; yet I have not one to send, and really I do not know what to do.' I replied, 'Bishop, if you wish, I will go.' The bishop, with surprise said, 'Well, I could not ask you, but if you go over there among these poor, neglected people, it will be a great charity.'"

Father Cusack at once went to Illinois, where he made his home in Decatur, but tramped everywhere along the railroads and prairies attending the workmen and settlers. As he said himself he had an eye for every place which might be a permanent settlement and put up a modest church in keeping with the slender means of the Catholics. He continued as a traveling missionary until the diocese of Chicago was divided. When the division occurred the new bishop objected to Father Cusack's holding some small property he had obtained in Decatur and as a result of the disagreement Father Cusack was suspended for a time.

On being restored to the exercise of the ministry he went to Pana, Illinois, and started a mission, but it was during the Civil War and he found it very difficult to maintain it and would have been unable to continue the work except for outside assistance. Father John Larmar says he doesn't know how many churches Father Cusack built on the prairies, but that "everywhere he built a church was the founding of a parish, which at this day has a resident priest likely with a Catholic school."

From Pana Father Cusack went to Brimfield in Brown County, where he remained in somewhat of comfort for the rest of his days.

VERY REV. AUGUSTINE FLORIENT BRICKWEDDE.

Very Reverend Augustine Florient Brickwedde, like his contemporaries, Rev. Gaspar Henry Ostlangenberg and Rev. Joseph Kuenster, was an apostle of the German Catholics of Illinois, and became a missionary in almost every German settlement.

With respect to this good German priest, large part of what Father John Larmar says of him deserves repetition: "He had the honor of being the first German vicar-general of the Chicago diocese. He was a German of the old style—simple, frank, kind to a fault. My recollection is he brought a considerable patrimony from his native land. However, as a business man and a cautious financier, he would be an example even in these days. He was appointed from Chicago to take charge of the German Catholic settlement in Quincy, Illinois. The great German church which he built—which, after sixty years, still holds its pre-eminence over all subsequent ones in that second city of the state—is a sufficient monument to his memory, worth and ability.

He was, however, fortunate in having such a priest as Father McElhearne in that beautiful city. These two priests, very wise and learned men, were co-laborers and brothers in the fullest sense. Each one acted independently in his own sphere, but counseled and aided each other as religion and the common cause demanded.

What strength and edification comes from such brotherly love on the part of neighboring priests."

Father Brickwedde came to Quincy in 1827 and at once set to work to build a small frame church with an addition of two rooms for a residence and a third room for a temporary school. He said his first Mass there on August 15, 1837.

Twice he re-crossed the ocean for the purpose of gathering funds for his parish and outlying missions at Sugar Creek and Fort Madison, Iowa.

It was during Father Brickwedde's administration that the dissensions frequently mentioned broke out in Quincy and which resulted in Father Brickwedde's refusal to remain longer.

As has been seen the bishop of Chicago used Father Brickwedde in numerous places throughout the state to great advantage. His last years were spent in Columbia in Monroe County, where he carved a parish out of the woods.

It may be truthfully said that Father Brickwedde earned a place amongst the great missionaries of Illinois.

REVEREND JOHN RYAN.

Rev. John Ryan was one of Bishop Quarter's priests. He came from Ireland and was adopted into the Chicago diocese. The bishop sent him to Mattoon where his headquarters were located. His territory was the great prairie, including nine counties lying along the Wabash river and the eastern state line. He, too, was in a sense a railroaders' priest and became the idol of the workmen building the new lines of railway. Added to his priestly office we are assured that he was physically one of the tallest and finest looking men to be found.

Father Ryan traveled on foot chiefly from mission to mission. He is an illustration of the priests who choose hardships. He and his sister brought with them considerable wealth from Ireland and were of independent means, and used sufficient of it to build a church and home in Mattoon. His biographer says that the bishop was desirous that he turn over his fortune to the church and that Father Ryan's refusal to do so caused a breach. The sister, however, is said to have been clever enough to avoid serious trouble and Father Ryan was permitted to go on with his pastoral duties in Mattoon to the end of his life.

REVEREND MICHAEL CARROLL.

Few of the nineteenth century missionaries were better known than Reverend Michael Carroll. Although Father Carroll made the circuit like the others, he is always thought of in connection with the city of Alton. He was stationed in Alton for many years and built the Cathedral which was in course of erection but not finished in 1857, when the new see of Alton was created.

Father Carroll was one of the gigantic men like Father John George Alleman and Father John Ryan, who awed men by his height and physique. A writer speaking of Father Carroll draws a contrast between the old missionaries and later clergymen, and speaking of the former says, "The old priests knew how to throw off their coats, give a helping hand to cut a log, mix mortar or other manual labor, to erect churches. They could ford and swim rivers with their saddlebags around their shoulders so their vestments would not be wet; yet these same priests, even if they had to borrow a broadcloth coat and silk hat from a more fortunate clerical brother (which was freely loaned) appeared on the streets as gentlemen."

Like other missionaries, Father Carroll spent the week days traveling the prairies and forests. He visited virtually all the towns in Jersey, Madison, Macoupin and Montgomery counties.

Father Carroll was attached to the bishops of Chicago, and chose to remain in the Chicago diocese after that of Alton was formed. In 1857 in company with Father Patrick O'Brien of St. Louis, Father Carroll made a trip to Ireland and upon his return was appointed to Lake Forest near Waukegan and shortly afterwards to St. Mary's at Elgin.

This good priest crowned a fruitful life with a martyr's death. In his old age while visiting a neighboring priest who was sick, a night call came from a distance. The sick priest could not attend of course, so Father Carroll made the trip in the storm, caught cold and a malignant fever ensued from which he soon after died.

His remains were buried in old St. Mary's at Elgin.

REVEREND PATRICK J. McELHEARNE.

Everybody who has read much of the early days of the church in Chicago will remember Father Patrick J. McElhearne's name. He was one of Bishop Quarter's own priests, that saintly prelate having ordained him on June 8, 1846. He was the prop and support of the good bishop through all his days in Chicago and it was Father McElheanre that heard the death alarm when it was sounded at Bishop Quarter's bed, and who hastened to his side and administered the last sacraments of the Church to the dying prelate.

Father McElhearne, who became the bishop's vicar-general, was prominent in every church function in Chicago for many years, and in many places throughout the state he became a familiar figure.

After Bishop Quarter's time Father McElhearne was sent to Galena, where he rebuilt the church after it was destroyed by fire. After completing the Galena church he was sent to Springfield, and from there to Jacksonville. From Jacksonville he was sent to Quincy to iron out some difficulties that had arisen there. He served for a time in the new diocese of Alton, but later returned to the Chicago diocese and was sent to Rock Island.

Thus, though he was usually located in an established parish, Father McElhearne covered an immense amount of territory during his priesthood.

Father Larmer says that "Father McElhearne was a scholar of the old school. The ancient classics, French and the standard writings, both of prose and poetry, were ready on his tongue. Having served the principal churches in his time, in Illinois, it was his custom to write every sermon (but did not read them) so that it was a literary treat to hear him, although his eloquence was not of the finest sort."

Father McElhearne died about 1870 at Apple River, Illinois.

REV. JOHN MARY IRENAEUS ST. CYR.

The name of the French priest, Rev. John Mary Irenaeus St. Cyr, is a familiar one in Chicago. It has been seen that he was the founder of St. Mary's, the first church in modern Chicago, and his connection with St. Mary's has been detailed. Father St. Cyr was, however, both a pastor and an itinerant missionary, and the greater part of his life was given to missionary work in Illinois and Missouri. It will be remembered that immediately upon his ordination he came to Chicago and established St. Mary's. While he was still in Chicago, in 1834, he wrote Bishop Rosati that he had visited Sugar Creek, Bear Creek, Springfield and other missions. Father St. Cyr left Chicago in 1837, and from that time on spent a great deal of his time on horseback, visiting settlements and ministering to the early settlers. From June 12, 1837, to May, 1839, he visited Quincy periodically, and the outlying missions in Missouri and Iowa, having St. Augustine in Fulton County, Illinois, as headquarters. He attended the French socialists at Warsaw, who had abandoned the socialist colony of the Icarians, founded by Etienne Cabet at Nauvoo in 1848, after the Mormon exodus from that place, and succeeded in bringing most of them back to the Catholic Church.

In the course of his wanderings he frequently visited the home of Abraham Lincoln's father and step-mother and said Mass there. In that connection Archbishop Ireland, in his lifetime, stated that Father St. Cyr declared to him that Abraham Lincoln's father and step-mother were both Catholics. In the same conversation he told Archbishop Ireland, as subsequently repeated by the Archbishop, that Abraham Lincoln, himself, was not a Catholic, but that he assisted him (Father St. Cyr) in preparing for the celebration of Mass, and upon one occasion he, with his own hands, made a number of chairs for the use of those who attended Mass.

There are still a few priests living who were acquainted with Father St. Cyr in his lifetime, and these, as well as all others who have written of him, give him a splendid character and reputation.

Father St. Cyr in his last years was chaplain at the Convent at Carondellet, Mo., where he died when over eighty years of age, in 1882.

REVEREND THOMAS McCABE.

Reverend Thomas McCabe, who spent many years of missionary life in Illinois, is represented to us as one of the most self-sacrificing of the itinerary priests.

The manner in which he eked out an existence that he might best serve the Church has been described by an early priest who knew him well: "Father McCabe worked as a common laborer on the railroads for 75 cents a day, paid in orders or store truck, and said Mass on Sundays for the few Catholics. Jeans were his clothing, corn bread baked in the ashes, and badly cured hog meat his food." Again it is said that "Father McCabe would make his way from Illinois once or twice a year to St. Louis, and so poor was he that he would take the out-of-the-way streets to get to my house to borrow a coat so he could appear decently on the streets." The priest who is authority for this statement, Father Patrick O'Brien, states incidentally that he was not much better off himself; "my salary," says he, "was only $10 a month."

General Michael Kelly Lawler, one of the best though not most known of the Union generals of the Civil War, is quoted as saying that Father McCabe was an honest and faithful priest, that he "often gave his last dollar to poor unfortunate persons he came across when traveling in boats between Cairo and the Wabash River on the Ohio."

Old residents of the Wabash country are authority for the statement that Father McCabe with the help of one man named Welsh, cut the logs in the forest and built the first church near the old bed of the Wabash

After covering virtually the whole southern end of Illinois Father McCabe established a headquarters at Cairo and as an evidence of his good judgment the site chosen for a church was on the highest point available, and consequently free from the effects of the floods.

His biographer sounds a very sad note for Father McCabe's later years. When the new diocese was created in southern Illinois the bishop ordered Father McCabe's removal from Cairo, and the order seemed so unfair and unreasonable to the good old missionary, after the efforts he had exerted, and the life he had lead, that he remonstrated. The bishop summarily, however, enforced his orders by suspension, and the old clergyman was obliged to remain without the faculties of the priesthood for the rest of his life. He remained a resident of Cairo, however, and commanded the respect of all who came in contact with him.

REV. THOMAS WALSH.

Father Thomas Walsh was another of the traveling clergymen that made the circuit of Illinois. He had been pastor of the Cathedral of Cleveland, Ohio, and came to Illinois, and was appointed pastor at Cairo to succeed Father McCabe. Although a parish priest, it was Father Walsh's custom to saddle his horse on Sunday afternoon and with his saddle-bags packed with the necessities for his holy ministrations, ride during the week until the next Sunday, from settlement to settlement, saying Mass, baptizing, teaching catechism and attending the sick and the dying.

It was while engaged in these laborious duties that he contracted a cutaneous disease, locally known as the itch, resulting from poorly cooked food, imperfectly cured meat, and an absence of vegetable diet. His eyes became infected, and he was compelled to remain in a darkened room for an entire year with his eyes covered, and although he recovered to a certain extent, he lived but a short time, falling dead on the altar just as he finished a sermon in Cairo on St. Patrick's Day. His biographer says of him: "I knew Father Walsh well, and no nobler or more hospitable priest ever lived. His position was a very delicate one on account of the differences of the bishop and Father McCabe, in which he tried to be neutral, but some of the people could only see him as a partisan. My recollection is that he and Father McCabe died the same week."

REVEREND THOMAS MANGAN.

Of Father Thomas Mangan, another of the early missionary priests, Father Larmer gives us this bit of information: "I do not know whether Father Mangan had any practical knowledge of mechanical labor before he became a priest, but he worked on the Jerseyville church, and, in the intervals when not on missionary duty in the neighboring counties, finished the church and built the altar alone."

The same author tells us what happened after Father Mangan had finished the church, and his words are so quaint as to be well worth repeating: "The first time I saw Father Mangan was in 1858. He had just returned from Jerseyville, Ill., to Alton, fording the Piasa River, as the bridge was swept away, or, more likely in those days, there was no bridge. He rode a piebald Indian pony, and, indeed, he looked as if the whole was not worth $10.00. Father Mangan was of medium stature, very homely in the face and common in appearance."

Father Mangan's errand on this occasion "was to report to the bishop that he had finished the Catholic church in Jerseyville." The bishop received the information, no doubt, with pleasure, but instead of commissioning Father Mangan as pastor gave the parish and the new church to a young French priest, which action, his biographer tells us, very much disappointed Father Mangan and "made him sad when he would think of it even until a few days before he died, 39 years thereafter."

After being removed from Jerseyville, Father Mangan attended the Catholics in Jersey, McCoupin, Greene and other counties.

He was next appointed to Jacksonville, and was soon called from there to the Cathedral at Alton.

From the cathedral Father Mangan was sent to Mattoon, and the extensive prairie missions centered there. He remained in Mattoon a number of years, and until after the death of the first bishop and the second was appointed.

Althongh Father Mangan had many trials and sorrows in the new diocese of Alton, he was adopted into the Diocese of Chicago by Bishop James Duggan, while he was yet administrator after the retirement of Bishop O'Regan, and was by him appointed to Macomb and the neighboring missions, now part of the Peoria Diocese. He was later sent to New Dublin and thence to Freeport.

We meet this good missionary again after the diocese of Chicago had been erected into an archdiocese. The new archbishop, Most Reverend Patrick Augustine Feehan, knew Father Mangan as he had been a few months awaiting ordination where the archbishop taught as professor in Carondelet Seminary. "From this time until his death," says his biographer, "peace and honor was his lot. Surely he deserved it."

The Archbishop knew Father Mangan's scholarship and his piety under his plain and unsophisticated exterior and honored him in every way as far as he did any priest in his archdiocese. Soon after Archbishop Feehan's assuming jurisdiction, Father Mangan was sent to Joliet as pastor of St. Mary's and made dean of that district. The parish had a debt of $40,000 but Father Mangan took hold vigorously and through many years of hard labor, which he, himself, described as up-hill work, he scored a success. He died in Joliet on Feb. 5, 1898.

REVEREND PATRICK TERRY.

Father Patrick Terry was another one of the missionary giants: "He was six feet six inches in height, Cossack-like in appearance, had a voice like a lion's roar in the forests, but with all was a worthy priest."

Father Terry began his ministry at Bridgeport, the junction of the Chicago River and the Illinois-Michigan Canal. He attended the laborers along the canal as far as Joliet. Chicago was the starting point—the canal and the railroads leading out from the city were his fields of labor. After looking after the spiritual interests of the canalers Father Terry was appointed to Ottawa, where he remained for many years. "Many are the hardships and amusing episodes he related when attending the scattered farmers where there were no towns or churches."

After leaving Ottawa, Father Terry was appointed to St. Patrick's Church, Chicago, and after serving there satisfactorily for a few years, the good pastor suddenly dropped dead in his library one evening.

REVEREND THOMAS KENNEDY.

On the 26th of June, 1847, Right Reverend William Quarter, first Bishop of Chicago, ordained Rev. Thomas Kennedy, and that good priest began his missionary career in Illinois. Father Larmer says that after his ordination it became Father Kennedy's duty "to hunt up the scattered Catholics throughout central Illinois." To the same authority we are indebted for an account of some of Father Kennedy's peculiarities. "He was a singular man in some respects," says Father Larmer, "but earnest, solid and faithful. Among the Irish farmers he was their warm-hearted ideal priest. He did not take well with American Catholics, which were numerous in Hancock, McDonough, Henderson and Fulton Counties, over which he traveled on priestly duties. They did not understand him, and he, less them."

One of Father Kennedy's places, where he made a sort of headquarters, was Nauvoo, on the Mississippi River. The Mormons, who had made Nauvoo their headquarters, had been driven out of the state. Father Kennedy bought Elder Parle Pratt's store and house, and made a church and residence there. From Nauvoo, Father Kennedy used to start on horseback and ride over Hancock, McDonough, Henderson and Fulton Counties as far as Peoria once a month and return circuitously to Nauvoo.

By reason of his frank characteristics Father Kennedy failed to please Bishop O'Regan, although he had always been befriended by Bishops Quarter and Van de Velde, and it is related that Bishop O'Regan frequently considered his suspension. Incidents connected with this matter are amusingly detailed by Father Larmer, who says: "As Father Kennedy had a *terra incognito* to the bishop, he was not sure that the letters of suspension would reach him; so they were addressed to Father McElhearne for delivery. When Father McElhearne would get such letters, suspecting their import, he would send word to Father Kennedy to keep out of the way until the storm would blow over. Then, innocently Father McElhearne would return the letters to the bishop with the endorsement that Father Kennedy's missions were so extensive it would be likely that he would call on the bishop before he (Father McElhearne) could reach him. That ended each effort, as on second thought the bishop would re-consider his action."

In later years Father Kennedy became pastor at Bloomington, and afterwards went to Aurora, and later still was called to Chicago and made pastor of St. Thomas' church on East Fifty-fifth Street, Hyde Park.

REV. JOSEPH H. FORTMANN.

A Catholic center now in the diocese of Alton, is Highland. The first settlers from 1831-1842, were nearly all Catholics, at least in name, though without strong affiliations to the Church. The years 1840 and 1841 brought more than one hundred from the Grand Duchy of Baden, besides a number of Swiss and a few Bavarian Catholics. Occasionally, probably twice a year, a priest was sent them from St. Louis. More frequent became the visits since Shoal Creek (Germantown), had a resident priest in the person of Rev. Joseph H. Fortmann, ordained at the Barrens, November 1, 1837, and since then pastor of Apple Creek, Missouri. He did his best to persuade the Catholics to build a church, and in this he succeeded. The cornerstone was placed in 1844, on the first day of May. The first Mass was celebrated in this church of Highland in 1846, by Rev. Joseph Kuenster, pastor of Teutopolis. Father Fortmann was recalled from Shoal Creek by Bishop Rosatti in 1847, and sent as pastor to St. Joseph's Church of Grosse Point (near Wilmette and Chicago), where he stayed from 1847 to 1853. During his stay at Grosse Point he erected St. Peter's Church at Niles Center. Next we find him busily engaged at St. Mary's of the Woods at Highland Park (Chicago), after which he was appointed pastor of St. Peter's Church at Teutopolis. Here he worked against many odds and difficulties from August 5, 1857, to January, 1858. He had made arrangements for the construction of a new parochial residence, for which purpose he had collected the sum of $723. Before he witnessed the realization of his plans, however, he was sent to Peoria to assume charge of St. Joseph's Church of that city. Three weeks after his advent to Peoria, Father Joseph F. Fortmann died.

REV. THOMAS QUIGLEY, D. D.

Rev. Thomas Quigley was ordained in 1849 by Archbishop Kenrick of St. Louis. He was a subject of the Bishop of Chicago, in whose diocese he spent almost his entire priestly life. Whilst the Illinois Central railroad was being constructed Father Quigley made many trips along that line, and his success with the poor fellows is said to have been marvelous. In 1855 he came to Springfield as pastor of the old St. John's church. He soon formed the design of erecting a new building and placing it under the patronage of the Immaculate Conception B. V. M. Dr. Quigley built the foundation, but did not remain to complete the work. When leaving he was replaced by Rev. Patrick J. McElhearne, whilst he assumed charge of parish work in the northern part of the state.

Rev. Thomas Quigley was known in literary circles as a writer of some note.

REV. MICHAEL HURLEY.

Bishop-elect of Peoria, 1875.

A quondam pastor of the Church of the Immaculate Conception of Springfield, was Rev. Michael Hurley, having been appointed to the position in 1854. He succeeded Rev. Michael Prendergast. Owing to the brevity of his stay of but a few months, which were rather void of any notable achievements, we would be tempted to be satisfied with the mere mention of this short incumbency were it not for the important fact that the erstwhile Springfield pastor had been chosen by the Holy See to become the first Bishop of Peoria. This new diocese was created in 1875, by a subdivision of the Chicago Diocese. Father Hurley was at the time pastor of St. Patrick's Church of Peoria. He had been pastor of all the English-speaking Catholics of the city, St. Mary's, since 1864, and when the parish was divided in 1868, had chosen the new St. Patrick's parish in which to continue his labors. While he was by virtue of location and his knowledge of the new diocese, the most available candidate for the position, he modestly and humbly signified his wishes to the Holy See, at the same time returning the bulls of appointment. Singularly his declination, and the bulls never reached Rome, but went down off the coast of France in a vessel lost at sea. Pope Pius IX and the Propaganda were advised from other sources of the state of affairs, and on November 28, 1876, Rev. John Lancaster Spalding was appointed Bishop of the new see.

Father Michael Hurley built the present St. Patrick's church of Peoria in 1878, and erected a commodious brick school house in 1888.

He was born in Tipperary, Ireland, in the year 1826. His education was completed at Dublin, where he was raised to the priesthood. Coming to this country he labored as priest in Lockport, Bloomington and Springfield before going to Peoria as pastor of St. Patrick's Church in 1864. His death occurred at Peoria on December 11, 1892.

REVEREND JOSEPH VAHEY.

Father Vahey was another of the nineteenth century missionaries.

An intellectual man of great literary attainments, a known writer of ability, whose name had become familiar to the world of letters and education was Father Vahey. His treatise on "Mental Philosophy" had given him a wide reputation. He occupied some of the foremost parishes in Wisconsin, among them Madison, and built St. Patrick's Church of Milwaukee.

Father Vahey was for some years a missionary priest in Iowa and Central Illinois, and amongst other places he occupied in this state and diocese was that of Paris in 1862, and Vandalia from April 12, 1863, to December 3, 1866.

When the evening of life had set in, Father Vahey retired to Elkhorn, Wisconsin. There he peacefully expired and his remains were buried there. While Father Vahey was located at Paris he built a plain frame church and cottage along the railroad track and west of the town, too far away to be comfortable and convenient of access.

REVEREND ABRAM J. RYAN.

One of the most interesting of the many clergymen who preached the Gospel of Christ in Illinois was Father Abram J. Ryan, "the Poet Priest of the South." Father Ryan was born in Norfolk, Virginia, August 15, 1839, and was educated for the priesthood and ordained just before the beginning of the Civil War. When the war broke out he entered the Confederate Army as a chaplain.

Father Ryan's great fame first came to him after the conclusion of the war, when in the hour of defeat he composed and gave to the world his "Conquered Banner." Father Ryan told a friend that the exquisite measure of this poem was taken from one of the Gregorian Hymns. "The Marseillaise, as a hymn of victory, never more profoundly stirred the hearts of France



Rt. Rev. Edmund M. Dunne
Past Chancellor
Now Bishop of Peoria



Very Rev. Edward Hoban, D.D.
Chancellor



Rev. Dennis J. Dunne D.D.
Assistant Chancellor

THE CHANCELLARY, 1859

than did this hymn of defeat the hearts of those to whom it was addressed. It was read or sung in every southern household, and thus became the apotheosis of the 'Lost Cause'." Father Ryan wrote many other beautiful poems and edited *The Star*, a Catholic weekly, and later founded *The Banner of the South*. He later retired to Mobile.

In 1862-63 we find him attached to the parish of St. Mary's at Peoria, where the church records show that he was pastor from December 16, 1862, to September 13, 1863.

In 1880 Father Ryan lectured in several northern cities and had a very popular reception. His "Poems—Patriotic, Miscellaneous and Religious," have reached a twenty-fourth edition.

Father Ryan died at Louisville, Kentucky, April 22, 1886, but his remains lie buried in the cemetery at Mobile, where admirers have raised a monument of some pretentions to his memory.

REV. LOUIS A. LAMBERT.

A very able priest who did missionary work in Illinois during the nineteenth century was Rev. Louis A. Lambert, best known in this part of the country at least from his trenchant answers to the infidel doctrines of "Bob" Ingersoll, published under the title "Notes on Ingersoll."

Father Lambert was born at Allanport, Pennsylvania, February 11, 1835, and died at Newfoundland, N. J., September 25, 1910.

Father Lambert did missionary work in Cairo, Shawneetown and various places in southern Illinois, before and after the war. In speaking of him Father Larmer says: "Father Lambert, without exception, has the reputation of being the best polemical writer in the English-speaking world. His works against infidelity were, as I was told by a preacher, published by the half million by the Methodist Book Concern and distributed in eastern workshops and in Canada."

In 1894 Father Lambert became the editor of the Freeman's Journal, and remained in that work until his death. In this position he had been preceded by James W. and John E. White, nephews of Gerald Griffin, the Irish novelist; Eugene Casserly and John T. Devereux; Rev. James Roosevelt Bailey, afterwards Archbishop of Baltimore; Orestes A. Brownson; James A. McMaster and Maurice Francis Egan. Prior to becoming editor of the Freeman's Journal, Father Lambert had held a similar position on the Catholic Standard and Times.

There were other priests who were obliged to travel around more or less and who suffered many of the hardships of the traveling missionaries, but those above named devoted a large part of their lives to such labors and deserve to be remembered for the sacrifices they made.

THE CHANCELLARY

The office of the Chancellor of the Archdiocese is one of the busiest institutions in the City of Chicago. This office deals not alone with most important spiritual matters, but also with immense financial interests. On the spiritual side the duties of the chancellor correspond closely to those of secretary to the archbishop, while on the financial side his duties partake both of the nature of secretary and business manager of the great corporation sole, the legal entity of the diocese.

The local administration of the affairs of the diocese is not regulated in detail by any general law of the Church, but is committed largely to the head of the diocese. Accordingly the organization of different dioceses may differ quite materially, and although there are many dioceses in which no chancellary is maintained, yet such an office has been common since the primitive days of the Church. The famous Apostolic Chancery (*Cancellari Apostolica*) developed in time from the chancellor of the primitive Bishop of Rome.

The first Plenary Council of Baltimore in 1852 expressed the wish that in every diocese there should be a chancery to facilitate ecclesiastical administration and establish for its conduct a more or less identical system.

The creation of the chancellary of the Diocese of Chicago dates from 1859, when Right Rev. James Duggan, D. D., the fourth bishop, appointed Rev. John McMullen to the office of chancellor. Dr. McMullen, as is well known, at one time vicar-general, was president of the University of St. Mary of the Lake, pastor of the Holy Name Cathedral, and was finally raised to the episcopacy as bishop of the Diocese of Davenport, Iowa.

The next chancellor of the Chicago Diocese was Rev. (now Monsignor) Daniel J. Riordan, selected first by Right Rev. Thomas Foley, the fifth bishop. Chancellor Riordan was reappointed by Most Rev. Patrick Augustine Feehan, the first Archbishop of Chicago, in 1880.

The following priests served as chancellors under the Most Rev. Archbishop Feehan:

Rev. D. M. J. Dowling, now deceased; Rev. P. D. Gill, pastor of Our Lady of Mount Carmel; Rev. Bernard Murray, now deceased; Right Rev. M. J. Fitzsimmons, V. G., present rector of the Cathedral; Right Rev. Peter J. Muldoon, D. D., Bishop of Rockford; Rev. N. Mooney, now deceased; Rev. Francis Barry, present pastor of Lake Forest.

Rev. Francis Barry continued as chancellor under Most Rev. James E. Quigley until the year 1905, when Rev. (now Right Reverend) Edmund M. Dunne was appointed.

Very Rev. Edward F. Hoban, D. D., present chancellor, was born in Chicago, and received his early training in the parochial school at St. Columbkille's parish. He then passed to St. Ignatius College for his classical studies. From this institution he went to St. Mary's Seminary, Baltimore, Maryland, for his philosophy and theology. He was ordained in Chicago by the Most Rev. Archbishop James E. Quigley on July 11, 1903. After some time spent in parish work he was sent to Rome to prepare for seminary work. Receiving the doctor's degree from the Gregorian University, he returned home to be appointed in July, 1906, assistant chancellor. Chancellor Rev. E. M. Dunne was made Bishop of Peoria, and the Very Rev. E. F. Hoban, D. D., was appointed in his place, January, 1910.

The Very Rev. Edward F. Hoban was raised to the degree of Monsignor at Christmas of the year 1917.

Rev. Dennis J. Dunne, D. D., was born in Chicago and received his early training in the parochial school of St. Jarlath's parish, and afterwards at the Christian Brothers in St. Patrick's parish.

His classical course was made at St. Charles College, Ellicott City, Maryland, and his philosophy and theology at St. Mary's Seminary, Baltimore, Maryland. He was ordained by Right Rev. Bishop Curtis in Baltimore on June 18, 1901. His first appointment was to Corpus Christi Church, where he remained for a little over one year. He was then sent to Rome for higher studies. After two years spent abroad he returned to Chicago, where he taught for eight years in the Quigley Preparatory Seminary. In 1915 he was appointed Assistant Chancellor, which position he now holds.

The chancellary office is located at 740 Cass Street, Chicago, adjoining the rectory of the Holy Name Cathedral.

For the facts in this chapter the first and most valuable source is the booklet, "Lives of Early Catholic Missionaries of the Nineteenth Century in Illinois," by Rev. John Larmar, President of the H. G. Adair Printing Company, Chicago. Next, Father A. Zurbonsen's "In Memoriam—Clerical Read Roll of the Diocese of Alton." The most comprehensive study of V. Rev. Stephen Theodore Badin is found in Historical Records and Studies, U. S. Catholic Historical Society, Vol. IX. p. 101 et. seq. A fine paper on Father Gaspar H. Ostlangenberg by Rev. F. G. Holweck, St. Louis, appears in the Illinois Catholic Historical Review for July, 1920, and another by Rev. J. B. Culeman, Moline, Illinois, on Rev. John George Alleman, O. B., appears in the October, 1919, number of the same magazine.

XVI.

Parishes and Churches Prior to the Creation of the Diocese

While our theme is the Archdiocese of Chicago, yet it is not only interesting but, in a sense, necessary to dwell briefly upon the condition of the Church prior to the creation of the diocese in order that an intelligent connection between past and present conditions be established.

Immaculate Conception Kaskaskia, 1675

As has been seen, Father James Marquette, S. J., established the first mission or church organization in what is now the territory of Illinois, on the 11th of April, 1675. He named the foundation "The Mission of the Immaculate Conception of the Blessed Virgin Mary." The site of the mission was a plain near what is now Utica, in La Salle County, Illinois, and that site was retained until 1699.

While the Mission of the Immaculate Conception was located at Utica, it was tended first by Father James Marquette, (1675); afterwards by Father Claude Jean Allouez, S. J., (1675-1689); Father Sebastien Rale, S. J., (1692-1694); Father Jacques Gravier, S. J., (1693-1700); Father Pierre Francois Pinet, S. J., (1697-1699); Father Julian Bineteau, S. J., (1697-1699); Father Pierre Gabriel Marest, S. J., (1699).

Late in the year 1699, the Mission was removed to the northwest part of what is now Randolph County, and relocated on the banks of a river about six miles from the Mississippi. Here the village established and the river also took the name of Kaskaskia. Here a new church was built, the first being a temporary structure which, with perhaps renewals and improvements, did service until 1714, when a stone church was built. In 1720 the mission was raised to a parish, but the stone church did service until 1774, when it was replaced by another of similar material, but larger. This church was seriously damaged by floods and was taken down in 1801, and the fourth building erected, which lasted until 1838. In 1843 a new church was built which did service until 1894, when the present edifice was built and which now stands a considerable distance south of the original church site.

The Jesuits who ministered in the mission and parish after the removal of the mission and before their banishment, were Father Pierre Gabriel Marest, who superintended the removal and who had charge until 1715; Father Jean Mermet, (1702-1716); Father Louis Marie Deville, (1707-1720); Father Jean Charles Guymoneau, (1719-1736); Father Joseph Francis de Kereben, (1719-1728); Father Jean Antoine le Boullenger, (1719-1740); Father Nicholas Ignatius de Beaubois, (1719-1735); Father Jean Dumas, (1729-1739); Father Rene Tartarin (1729-1745); Father Philibert Watrin, (1733-1763); Father Etienne Doutreleau, (1735-1741); Father Alexis Xavier Guyenne (1736-1762); Father Louis Vivier, (1750-1754); Father Julian Joseph Fourre, (1749-1750); Father Jean Baptiste Aubert, (1758-1764); Father Sebastien Louis Meurin, (1746-1777).

These missionaries were not all of the time at Kaskaskia, but were located at some of the other Illinois missions at various times as well. The dates indicate the period during which they were in the Illinois mission and not specifically the time spent at Kaskaskia. They all ministered in Kaskaskia, however, at various times.

Since the days of the Jesuits, the Church of the Immaculate Conception has been tended as follows:

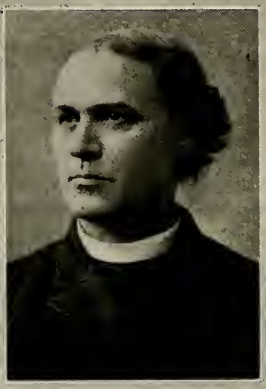
Father Pierre Gibault, secular, (1768-1785); Father Paul de St. Pierre, Carmelite, (1785-1786); Father Pierre Huet de la Valiniere, secular, (1786-1789); Father Gabriel Richard, Sulpitian, (1793-1798); Father Pierre Janin, secular, (1795-1797); Father Donatien Olivier, secular, (1799-1833); Father Francis Xavier Dahmen, secular, (1825-1826); Father Hercules Brassac, secular, (1822-1833); Father John Timon, C. M., (1827-1829); Father Francis Cellini, C. M.,



Rev. J. B. Sheil



Bishop McMullen



Rev. Father Conway





Rev. J. O'Brien

HOLY NAME CHURCH, CHICAGO, ILL. 1845

(1824-1828); Father Victor Pallaisson, secular, (but became a Jesuit later), (1830-1831); Father Vital Van Cloostere, secular, (1832); Father Mathew Condimine, secular, (1832-1834); Father B. Ronx, secular, (1835-1838); Fathers Joseph N. Wiseman and Francis B. Jamison, both secular, (1836); Father J. B. Healy, secular, (1837); Father Timothy Joseph Conway, secular, (1838); Fathers G. H. Tochman, secular, Richard Bole, secular, Peter J. Doutreluingne, C. M., Hipolyte Gandolpho, secular, and John Mary Ireneaus St. Cyr, secular, came and went from 1839 to 1844; Father N. Stehle, C. M., (1840); Father Patrick McCabe, C. P., and Father Joseph Paquin, C. M., (1842); Father Vital Van Cloostere, secular, (1844-1846); Father Patrick J. Donahue, secular, (1846); Father James Flynn, secular, (1847); Father John Fahy, secular, (1848); Father Nicholas Perrin, secular, (1849-1859); Father Wenceslaus J. B. Repis, secular, (1859-1860); Father Jean Adolphe Jacque, secular, (1860-1862); Father C. G. Magnee, secular, (1862-1863); Father Jean Adolphe Jacque, again, (1863-1867); Father P. J. Bedard, secular (1867-1869); Father Joannes Schiff, secular, (1869); Father Aloysius Wiewer, O. S. F., (1870); Father J. D. Klein, secular, (1870-1871); Father Vincentius Nagler, secular, (1871-1872); Father Joseph Lucas, secular, (1872); Father Frederick Metzger, secular, (1873-1880); Father H. J. Hoven, secular, (1880); Father Joseph Finnegan, secular, (1881-1882); Father H. Hegeman, secular, (1882-1883); Father Henry Beeker, secular, (1883-1884); Father L. W. Ferland, secular, (1884-1893); Father H. Goosens, secular, (1893-1903); Father Joseph Duenn, secular, (1903-1908); Father Joseph A. Reinhardt, secular, (1908-1913); Father John Grootens, secular, (1913-1916); Father John Oberlinkels, secular, (1916-1920). Thus we trace the Marquette foundation in the particular church organization established by him.

In connection with this foundation a record, one of the most noteworthy in existence in America, may be examined in the original at the St. Louis University, where it is at present kept. The existing record begins with 1695, some years, of course, after Marquette's time, but during the time of Father James Gravier, S. J., who was the third in succession to Father Marquette, and who ministered in the upper Illinois region, where the mission was first located. From that time until 1729 the record is continuous, but from June 7, 1729, until January 3, 1741, all of the parish registers have been lost. Baptismal records are missing from 1741 to 1759, and death and burial records, which began January 4, 1721, are missing from 1727 until 1764, and marriage records are lost from June 7, 1729, to January 3, 1741. These lost records are unaccounted for, and there is a bare possibility that some or all of them may sometime come to light.

There is abundant evidence, however, to establish that the present Church of the Immaculate Conception, located near the former site of Kaskaskia (for the center of settlement of the French days has been entirely swept away by the changes in the courses of the Mississippi River) is the identical church foundation established by Father James Marquette on April 11, 1675.

Angel Guardian Mission Chicago, 1696

The next church organization established in the territory now known as Illinois was the Mission of the Angel Guardian. Just what date in 1696, Father Francois Pinet, S. J., established the Angel Guardian Mission is not known, nor is it definitely known exactly where it was located, but it is known that it was not far from Lake Michigan, and not far from the mouth of the Chicago River. In another connection it has been suggested that the evidence indicates that this mission must have been on the lake front somewhere between what is now Randolph Street and Jackson Boulevard, and that its probable site was a part of Grant Park, fronting the lake and included between those two streets.

Only two priests are known to have ministered at this mission, namely Father Francois Pinet, S. J., and Father Julian Bineteau, S. J., and it was abandoned or suppressed in 1699 by the French Governor of Canada.

Holy Family—Cahokia, 1699

The next church organization was that of the Mission of the Holy Family, established first by Father Francois Pinet, S. J., the same who founded the Mission of the Angel Guardian. This mission was located in what became the village or town of Cahokia, St. Clair County, in the year 1699. Almost immediately after its establishment the Fathers of the Foreign Missions—a name given to the priests trained at the seminary established in Quebec by Bishop Jean Baptiste de la Croix St. Va-







Rev. V. Brummer

St. James' Church, Sag Bridge, Ill. 1837



Rev. F E. O'Bryan





Rev. Dr. McGovern

St. Dennis Church, Lockport, Ill. 1837

lier for training of priests for foreign missions —took charge, and it remained under their jurisdiction until 1763. The Fathers of the Foreign Missions successively in charge of Holy Family, were Fathers Francis Buisson de Saint Cosme, (1700-1701); John Bergier, (1701-1707); Dominic Mary Varlet, (1707-1718); Dominic Anthony Thaumur de la Source, (1718-1728); John le Mercier, (1718-1754); G. Galvarin, (1718); Joseph Courrier, (1728-1753); Joseph Gaston, (1728); Abbe Joseph Gagnon, (1750); Abbe Nicholas Laurenz, (1754-1758), and Father Francois Forget Duverger, (1754-1763).

The pastors in charge since the Fathers of the Foreign Missions included Fathers Sebastien Louis Meurin, S. J.; Pierre Gibault; Paul de St. Pierre; Michael Levedoux, Sulpitian; Gabriel Richard, Sulpitian; Charles Leander Lusson, Rec.; Jean Oliver; F. Savine; Joseph Antoine Lutz von Odenheim; Peter J. Doutreluingue, C. M.; Jean Francis Regis Loisel; Ignatz Maes; Jean Schultz; Jean Maistre; — Vigle; N. Stehle; Timothee Carie; H. Laudry; J. A. Jacque; F. Kempin; J. F. Meifiss; N. Diedrick; L. W. Ferland; A. Vollebregt; F. Mumbour; F. B. Berkenbrock; Robert Hines, and the present pastor, J. Wiemar.

Holy Family parish, it is seen, has continued uninterruptedly from its foundation to the present, and is one of the most interesting historical monuments of the Mississippi Valley.

The first church in Holy Family parish was undoubtedly a temporary structure, such as was set up in those early days, but nothing very definite is known about church structures in the parish prior to 1783. In that year fire destroyed the church in use, and with it all of the parish records. A few relics survived the fire, amongst them a bell which hung in a tree in the churchyard, a Missal printed in 1668, a Monstrance made in 1717, and a silver chalice and paten. Apparently no new church was built until the last few years of the eighteenth century, when, under the direction of Fathers Michael Levadoux, Gabriel Richard and Jean Olivier, a new church (that heretofore referred to) was built and is still standing. The walls of the church are hewed walnut logs, the floor is made of split cottonwood, and the roof of cypress clapboards. The logs forming the wall are set angling or leaning inwardly, and the spaces between them are filled with mortar. Sometime after being built these walls have been covered over on the exterior by clap-boarding or siding.

Records have been kept since the fire, the burial record beginning with 1783. There is no baptismal record prior to 1812, and no marriage record prior to 1822.

Holy Family parish also boasts one of the earliest educational institutions in Illinois. While the Sisters of the Visitation established a school in Kaskaskia in 1833, the Sisters of the Order of St. Joseph opened a school in Cahokia in conection with Holy Family parish in 1836. Mother Mary Fabronie and Sisters Louise and Stephen of the Order of St. Joseph came from France for the purpose of opening this school, and they and their successors conducted a school until 1860.

Our Lady of the Visitation St. Phillippe, 1720

The French government had a policy of granting land to companies or individuals for the purpose of development, and in dealing with the French possessions in America, frequently exercised that policy. The first such grant, within what is now known as Illinois, was made to Anthony Crozat in 1712, but failing to profit as much as was expected, Crozat surrendered his grant in 1717, and another and more extensive grant was made to the Company of the West, which merged with the Royal India Company in 1720. One of the articles of this grant reads as follows: "As in the settlement of the countries granted to said companies by these presents, we regard especially the glory of God by procuring the salvation of the inhabitants, Indians, savages, and negroes, whom we desire to be instructed in the true religion, the said company shall be obliged to build, at its expense, churches at the places where it forms settlements; as also to maintain there the necessary number of approved ecclesiastics, either with the rank of parish priests or such others as shall be suitable, in order to preach the Holy Gospel there, perform divine service, administer the sacraments—all under the authority of the Bishop of Quebec; the said colony remaining in his diocese as heretofore, and the parish priests and other ecclesiastics, which the said company shall maintain there shall be at his nomination and patronage."

The Company of the West being empowered to sublet or grant to others, in 1723 granted a large tract of land west of the Mississippi and another fifteen leagues square near the present city of Peoria, and a third about five miles north of Fort du Chartres to



Rev. P L. Kennedy





Rev. J. F. Plunket



Rev.
P.L. Morrison



ST. PATRICK'S CHURCH, JOLIET, ILL. 1838

Phillip Renault. On this latter tract Renault established the village of St. Phillippe and settled near there a large number of work people that he had brought into the territory.

In this settlement was established the parish of Our Lady of the Visitation, no doubt soon after the foundation of the village in 1723. The Visitation was an out-mission of St. Anne's at Fort Chartres during the existence of the latter, but continued as a church or chapel at least until 1799, as appears from an entry on the parish register at St. Joseph's at Prairie du Rocher of a baptism by Father J. T. Rivet, September 6, 1799, "in the chapel of St. Phillippe."

Not a trace of the Church of the Visitation or, indeed, of the town of St. Phillipe, remains.

St. Anne du Fort de Chartres, 1720

The parish of St. Anne, founded about 1720, was the outgrowth of the establishment of the French Fort Chartres on the Mississippi River. As soon as the fort was established it was provided with a chaplain, and quite a number of people settled near by, necessitating a church. During the palmy days of Fort Chartres, St. Anne's was a very prominent church. An edict of the King of France appears amongst the records of this old church, governing the position of the officers of state, army and marine, whilst in the church or in religious processions.

The first pastor at St. Anne's was Father Jean Antoine le Boullenger, S. J., who was one of the most brilliant of the early missionaries. So onerous were his duties that he had an assistant, Father Joseph Francois de Kereben. The names of other priests appearing on the parish register include Fathers Nicholas Ignatius de Beaubois, S. J.; J. Gagnon, F. M.; Nicholas Laurenze, F. M.; Philibert Watrin, S. J.; Francis Forget Duverger, F. M.; Francis John St. Aubert, S. J.; Hipolyte Collet, Rec.; Luc Collet, Rec.

The church was discontinued in 1765 or thereabout, and the records and altar equipment, together with some of the furniture, was taken to St. Joseph's at Prairie du Rocher.

St. Joseph's Prairie du Rocher, 1722

In the shelter of the cliffs three miles from Fort Chartres there grew up a little village begun in 1722 on a grant which Pierre Dugue de Boisbriant made to himself while he was commandant at Fort Chartres, and which descended to his nephew, Jean St. Therese Langlois. It is said that this village was founded in 1722. Early inhabitants of the village attended Mass at St. Anne du Fort de Chartres, three miles distant. Nevertheless a chapel of ease was soon built, and was attended by priests stationed at St. Anne's.

The little church was built of upright logs and was fifty feet long and 34 feet wide. The church at Prairie du Rocher was an out-mission of St. Anne's or of Holy Family at Cahokia at least until after the banishment of the Jesuits in 1763. Father Sebastien Louis Meurin, who was the last remaining Jesuit, may or may not have taken up his residence at Prairie du Rocher soon after returning from New Orleans. At any rate on May 24 1768, he removed from the cemetery of St. Anne's the bodies of Rev. J. Gagnon and Rev. Luc Collet and reinterred them in the sanctuary of St. Joseph's, the former on the Gospel side and the latter on the Epistle side.

Father Meurin himself died there on February 23, 1777, and was also buried at the Gospel side of the altar, from whence, as we have seen, his remains were disinterred by Bishop Van de Velde, in 1849, and reinterred in the Jesuit cemetery at Florissant, Mo.

All of the noted priests, Father Paul de St. Pierre, Carmelite, Father Pierre Gibault, Father Pierre Huet de Valiniere and Fathers Jean and Donatien Olivier, ministered at St. Joseph's.

Prairie du Rocher is another of the French villages that has survived and has had a more or less successful career. "The corner-stone of the present large church, built of brick, was laid July 19, 1858, by Rev. Nicholas Perrin, parish priest of Kaskaskia and Chester, and administrator of Prairie du Rocher." It is located near the bluff, about half a mile from the site of the old church. The congregation now owns two entire blocks, one occupied by the church, pastor's residence and residence of the principal of the parochial school; and the other directly across the street, is occupied by the school and sisters' residence. Improvements were constantly made. In 1874 the large sanctuary was added to the church. In 1880 a new front and tower were built at a cost of $3,506, and two bells were bought for $1,200. In 1901 the church was newly frescoed. In 1908 a new main altar, valued at $950, was erected, and the following year the pipe organ was rebuilt. In 1910 new pews and communion rail were



Rev. J. McCarthy



Rt. Rev. M.J. Fitzsimmons





Rev. Father Rowles



Rev. J. Horsburgh

HOLY NAME CHURCH, CHICAGO, ILL. 1845

put in, costing $1,200. In 1912 a steam heating system was installed, and other improvements made with an outlay of $1,500. Besides these items, other minor improvements have been made continually."

A parochial school has existed in the parish since the early sixties. There are at present about 350 families in the parish, numbering nearly 1,600 souls.

The earliest burial ground is still in use at the present day.

The parish register of St. Joseph's began in 1765 as an independent record, previous entries having been made at St. Anne's and Our Lady of the Visitation at St. Phillippe. The records of these two churches, however, are in the possession of the pastor of St. Joseph's.

The pastors' names appearing upon the register of St. Joseph are as follows: Sebastien Louis Meurin, 1765, until January, 1777; Pierre Gibault appears in one entry on January 8, 1770, then continuously from October, 1776, until September, 1784; again from August, 1790, until June, 1791; Paul De St. Pierre, June, 1785, until April, 1786, again October, 1788; April, 1789; December, 1790; May and August, 1791, and from January until November, 1792. He seems to have been pastor of St. Genevieve from 1789 until 1797; Pierre Huet de la Valiniere, July, 1786, to October, 1788; Jacobin le Dru, from St. Louis, June, 1789; July, 1791, and January, 1792; Michael Levadoux, V. G., of Illinois, from Cahokia, September and October, 1792; Gabriel Richard, pastor, February, 1793, to February, 1798; Charles Leander Lusson, pastor, April, 1798; H. F. Didier, from St. Louis, July, August, October, 1798; J. Fr. Rivet, from Vincennes, V. G. of Bishop of Baltimore, September 29, 1798, and September 6, 1799. He dedicated the church at Cahokia on September 4, 1799; Donatien Olivier, pastor, October, 1798, until March, 1827; John Timon, C. M., April, 1827, until February, 1828; Francis Cellini, September, 1827; July, 1828; January, 1829; January, 1830; Fr. Xavier Dahmen, C. M., from Ste. Genevieve, Sept, 1829, May, June, July, September 1830. Pastor of Ste. Genevieve, Mo., from 1822 until 1840; P. J. Doutreluingue, C. M., December, 1829; February, April, May, 1830; pastor of Cahokia, July until August, 1836; Centerville Station, November, 1857, until January, 1872; Vital Van Cloostere, July, 1830; February, 1832, to October, 1854; A. Mascaroni, September, December, 1830; January, March, 1831; John Francis Regis Loisel, March, 1830; P. Borgna, October, 1830; Victor Paillaisson, April, August, October, 1830; April, July, October, November, December, 1831; J. N. Odin, C. M., and E. Dupuy, C. M., same day, October, 1832; P. Lefevre, October, 1833; N. Perrin, pastor of Kaskaskia and administrator of Prairie du Rocher, January, 1855, to September, 1859; Francis Recouvreur from Ruma, April, 1860; November, 1862; J. A. Jaeque, June, 1861, until October, 1862; Henry Frederick Frohboese, February, 1864, to May, 1876; Anthony Vogt, from Ruma, August, September, 1876; Charles Krewet, November, 1876, until February, 1902; Charles Eschnabb, March, 1902, until February, 1911; William Van Delft, since February 28, 1911.

Our Lady of Good Help Monk's Mound, 1810

A most interesting item in the Catholic history of Illinois is the story of the Trappist establishment at what is known as Monks' Mound.

This early formation is what is generally considered to be a structure built up by some people who inhabited the region before white men knew anything of it—whether Indians of other tribes than those found here or ancestors of the natives found by white men, or an entirely different race, sometimes called Mound Builders.

Monks' Mound is one of a group of large mounds still existing in St. Clair County not far from East St. Louis, and it was upon one of this group of mounds that a band of Trappists established a church, school, community houses and refectories in the year 1810.

The story of the representatives of this somewhat strange order in America is quite interesting: "When the French revolution broke out the Cistercians, located at La Trappe, France, were scattered over Europe. Dom. Augustoine de Lestrange, who was the master of novices, decided to send a colony of Cistercian Trappists to America, where he believed a field for much good work existed. In 1802 he commissioned Dom. Urbain Guillet to proceed to America with twenty-four religious, lay brothers and members of the order. They sailed from Amsterdam on May 24, 1802, on the Dutch vessel Salley, which flew the American flag to escape attack from the English, since Holland was an ally of France, then in conflict with England.

On September 25th the party landed in the



Rev. E.J. Mullaly







Rev. T.F. Burke

ST. MARY'S CHURCH, CHICAGO, ILL. 1833.

port of Baltimore. They were kindly received by the Sulpitians of St. Mary's Seminary, Baltimore. The little colony, through the kindness of the Sulpitians, located on a plantation about fifty miles from Baltimore, known as Pigeon Hill. They soon abandoned this location for the state of Kentucky, where the great apostle of the West, their devoted friend, Father Stephen Theodore Badin, secured for them temporarily, a plantation near Louisville, until they acquired a site about sixty miles from that city, called Casey Creek, or Potinger's Creek.

In the meantime Dom. Augustoine Lestrange sent out another company of Trappists, under the guidance of Father Marie Joseph, which consisted of seven priests, seventeen lay brothers and twenty-one young people of the third order.

In 1809 sixty acres of land were cleared, the grain sown and many trees planted, when a fire destroyed all temporary buildings. Discouraged, Dom. Urbain abandoned the idea of a permanent settlement there, and decided to go elsewhere.

Mr. Mullanphy of St. Louis, whom he had met at Baltimore, offered him a grant near the city of St. Louis. Fathers Urbain and Joseph inspected it, were pleased, and removed their colony to the Mullanphy grant, near Florissant, Mo., and located on a hill sloping to the Missouri River.

Then Mr. Nicholas Jarrot of Cahokia, a former procurator of the Seminary of the Sulpitians of Baltimore, offered a site about eleven miles northeast of Cahokia, upon which was located a wonderful group of Indian mounds, among them the largest of the world. He purchased this site in January, 1809.

A chapel, charter-house, refectory and several smaller cabins, in all more than twenty, were immediately built on the smaller of the two mounds, probably the elevation lying west of Monks' Mound, the base of which meets the base of the former. The larger mound, then called Indian Mound, was intended for the abbey church and monastery. The location offered splendid advantages. The land built up of the deep alluvial deposits of the Mississippi River, was part of the world's richest soil, the famous American bottoms. Vast prairies, easy to cultivate, reached beyond the horizon to the south; timber existed in abundance, and the streams, says Father Urbain, "are so full of fish that a blind man could not help but spear a big fish, if he tried." The city of St. Louis, within the distance of about seven miles, offered a ready market. Although the Indians made frequent excursions, the monks were not molested by them.

Since Illinois at that time was only a territory and the title to lands in the old French settlements gave rise to disputes of ownership, Dom. Urbain, appealed to Congress for a confirmation of title, which was granted in March, 1810. He sought also to acquire four thousand acres of land in the vicinity of Monks' Mound. The president and some members of Congress favored the grant, but it failed to pass Congress.

Father Urbain gave to the chapel and settlement the name of *Notre Dame de Bon Secours*—Our Lady of Good Help.

Braekenridge, the noted traveler and writer, visited the settlement in 1811, and writes that "he learned that the family of the Trappists consists of about eighty persons, a considerable number of whom are not at home. The boys are generally American, the men probably German and French."

At that time there was much sickness in the Mississippi Valley settlements and there was but one priest in the entire territory, namely, Father Donatien Olivier. Realizing the situation, Father Urbain assigned one of his priests to St. Louis and another as a traveling missionary to assist Father Olivier. One of these succumbed to the fever and died in the same year. In the next year a plague, probably typhoid or malaria visited the bottoms and the settlement was largely depleted by it. The crops failed and distress was general. In such circumstances the monks sold all their belongings and abandoned the mound in March, 1813, and, after temporary settlements in Baltimore and Philadelphia, returned to France in 1814.

Thus has the most notable relic of antiquity in Illinois become a monument to a religious order.

St. Patrick's—Ruma, 1818

One of the earliest settlements other than French in Randolph County was the O'Hara Settlement at what is now known as Ruma. As early as 1818 priests came from Kaskaskia and said Mass in the home of Henry O'Hara.

A log church was built on the land donated by Henry O'Hara in 1827, and a church and parish has existed there from then until the present time. Amongst the priests who have ministered in the settlement and parish may be named Reverend Victor Pallaison,



Rev. W. Nelstraeter

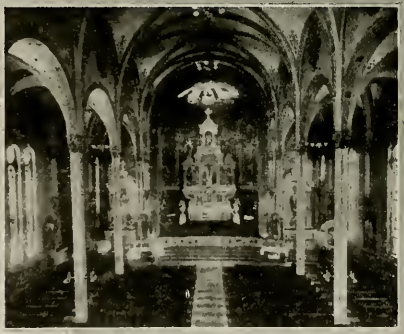






Rev. N. J. Kremer

St. Joseph's Church, Wilmette, Ill. 1845





St. Peter's Church, Chicago, Ill. 1846

who was chaplain of the Visitation Convent at Kaskaskia in 1836; Rev. John Kenny, the first resident pastor from 1839 to 1842; Rev. Patrick McCabe, 1842 to 1850; Rev. James A. Keane from 1850 to 1852; Rev. Timothy Conway from 1852 to 1854; Rev. John W. Gifford, from 1854 to 1859.

Since the territory was cut off from the Chicago Diocese a number of able pastors have officiated.

The parish records of this early church date from January 31, 1831.

St. Augustine of Canterbury Hecker, 1824

This is another of the very early churches and its history up to the division of the diocese is appropriate for insertion here.

In the year 1816 families, who had imigrated from the province of Lancashire, England, in 1812, and had established their first abode in the state of Maryland, settled on the banks of Prairie du Long Creek.

This settlement was known as English Settlement, and as Prairie du Long, St. Clair County, and we find it thus entered in earliest Catholic directories. From the same source we learn that these settlers were attended once a month by Rev. Vital Van Cloostere of Prairie du Rocher, from 1833 until 1838.

A log church was built about the year 1824, and we may assume that the first twelve families were attended earlier than 1833, and very probably from Prairie du Rocher.

A grant of land of sixty acres was made to Bishop Rosati of St. Louis, March 5, 1834, for the benefit of the parish by Edward Newsham of the County of Monroe and John Winstanley of the county of St. Cailr. The county line passes through this grant twenty acres of which are located in Monroe County and forty in St. Clair County.

The church, rectory, school and cemetery were located on the St. Clair County side. The log church was replaced by one of stone in 1837, which was consecrated by Bishop Rosati of St. Louis, November 11, 1838. A very detailed narration of the event was entered on the church records.

There were present on this occasion Very Rev. John Timon, C. M., Vicar-General of St. Louis; Rev. Hipolyte Gandolpho, C. M.; Rev. Peter Doutreluingue, C. M.; Rev. Gaspar Ostlangenberg; Rev. Regis Loisel; Rev. Felix Verheyden, S. J.; Rev. John Kenny, pastor; Rev. Peter Paul Lefevre; Rev. Jodocus Van Zweeveldt, S. J.; Rev. Timothy Conway and Rev. Henry Meyer. Six orphan boys from St. Louis assisted in the sanctuary.

The relics placed in the altar on the day of conseeration were of the martyrs, Felicissimus, Corona and Columba.

This rock church was poorly constructed and, in 1854, under the pastorate of Rev. John W. Gifford, the church was razed to the ground and a new stone church arose on the same foundations.

The first resident pastor, Rev. John Kenny, arrived in 1838, and remained until 1842. He was succeeded by Rev. Timothy Conway and Rev. Ambrose G. Heim in 1842; Rev. Patrick McCabe, 1842-1849; Rev. James A. Keane, 1849-1851; Rev. John W. Gifford, 1854; Rev. Felix Carel, 1858-1862.

St. Augustine's is still a flourishing parish.

St. Mary's—Chicago, 1833

The parent parish of Chicago, St. Mary's, is now in charge of the Paulist Fathers and at present located at Wabash Avenue and Eldridge court. The history of the establishment of this parish is quite well known. The memorable petition signed in the little building belonging to Jean Bt. Beaubein by French, Irish and German Catholics and despatched to Right Rev. Bishop Joseph Rosati of St. Louis, read as follows:

"To the Right Rev. Catholic Bishop of the Diocese of Missouri, of St. Louis, etc., etc.

"We, the Catholics of Chicago, Cook Co., Ill., lay before you the necessity there exists to have a pastor in this new and flourishing city. There are here several families of French descent, born and brought up in the Roman Catholic faith, and others quite willing to aid us in supporting a pastor, who ought to be sent here before other sects obtain the upper hand, which very likely they will try to do. We have heard several persons say were there a priest here they would join our religion in preference to any other. We count about one hundred Catholics in this town. We will not cease to pray until you have taken our important request in consideration."

Immediately upon receipt of the petition the Bishop answered, sending the cheering news that he had appointed a pastor. The bishop's letter, which constitutes the foundation of the Church in Chicago, read as follows:

"Joseph Rosati, of the Congregation of Missions, by the Grace of God and of the





ST. RAPHAEL'S CHURCH, NAPERVILLE, ILL. 1846







IMMACULATE CONCEPTION CHURCH, HIGHLAND PARK, 1846

Apostolic see, bishop of St. Louis, to the Rev. Mr. John Irenaeus St. Cyr, priest of our diocese; health in the Lord:

"Rev. Sir:—Whereas, not a few Catholic men inhabiting the town commonly called Chicago, and its vicinage, in the state of Illinois, have laid before me that they, deprived of all spiritual consolation, vehemently desire that I should send thither a priest, who, by the exercise of his pastoral gifts, should supply to them the means of performing the offices of the Christian religion and providing for their eternal salvation. Wishing, as far as in me lies, to satisfy a desire at once pious and praiseworthy, by virtue of the powers of Vicar-General to me granted by the most illustrous and most reverend bishop of Bardstown, (Ky.) I depute you to the mission of Chicago, and the adjoining regions within the state of Illinois, all of which have heretofore been under the spiritual administration of the said most illustrous and most reverend bishop of Bardstown, grant you, until revoked, all the powers as described in the next page, with this condition, however, that as soon soever as it shall become known to you that a new Episcopal see shall have been created and established by the Holy Apostolic see from the territory of other sees now existing, to that bishop within the limits of whose diocese the aforesaid Chicago mission is included, you shall render an account of all those things which shall have been transacted by you, and surrender the place to such priest as shall by him be deputed to the same mission, and you, with God's favor, shall return to our diocese, from which we declare you to be by no means separated by the present mission.

"Given at St. Louis, from the Episcopal buildings, the 17th day of April, 1833.

JOSEPH,
Bishop of St. Louis."

The First Church Structure

Shortly after Father St. Cyr came to Chicago in 1833, a lot was selected on Lake Street, which was part of the canal lands. Provision was made for selling these canal lands at auction and nobody knew how much they would sell for. There was good feeling amongst the citizens of Chicago, however, and it was agreed that no one would bid against the representatives of the Catholics for the lot which they might select for a church. Accordingly a lot was selected "which," according to Father St. Cyr, "was next to the military reservation on Lake Street." This lot was on the south side of Lake Street and though it has been stated that it was some hundred feet west of the west line of State Street, the better opinion is that it was the corner lot located at the southwest corner of Sate and Lake.

Here a little frame church was built, 25x35 feet. Augustine Deodat Taylor drew the plans and built the building. His brother, Anson Taylor, hauled the lumber for the church. It cost when complete about $400. Two additions were made to the church before it was moved.

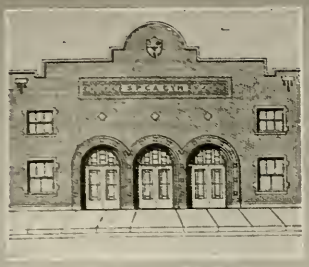
When the time of sale came the price was too high and the church was removed to the "west end of the lot on the northwest corner of Michigan Avenue and Madison Street." Father Maurice de St. Pallais enlarged the little church to double its original size, put a steeple or cupola on it and built a new pastoral residence to the east of the church on the northwest corner of Michigan and Madison Streets.

In this shape the first church did service until after the advent of the Right Reverend William Quarter, first bishop of Chicago.

Prior to the coming of Bishop Quarter a new brick church had been begun at the southwest corner of Madison Street and Wabash Avenue, which the bishop promptly finished.

After the completion of the new church by Bishop Quarter the little old first church was cut in twain and one part removed to the rear of the couvent which Bishop Quarter built for the Sisters of Mercy on Wabash Avenue and Madison Street in 1846, and used for a girls' school, while the other part was attached to the rear of the residence and used for the "college" or boys' school. A writer affirms that "as late as 1864 she saw this building (that is, the first church) in the rear of the first convent built for the Sisters by Bishop Quarter. It seemed to be kept as a relic. The fire swept it away," so that for thirty years the little frame church, built and dedicated by Father St. Cyr, served the purposes of religion.

The building erected for a residence by Father Pallais in 1838 did service as a parochial residence for the priests here up to the time that Bishop Quarter came, and for Bishop Quarter as a parochial residence and also as a college until the Sisters of Mercy came in 1846, when the bishop surrendered it to them and occupied another cabin on State street, which was quite inferior to the first.







Rev Thos O'Brien



ST. PATRICK'S CHURCH, CHICAGO, ILL. 1846

No new residence was built until Bishop O'Regan came in 1855. The Episcopal residence built by Bishop O'Regan was quite a comfortable house and did service as a residence for the bishops until 1865, and the parochial residence for St. Mary's parish after the Holy Name was made the Cathedral church until the fire of 1871.

The Cathedral and bishop's residence having been burned, Bishop Foley purchased a Protestant church at the corner of Wabash Avenue and Eldridge Court where St. Mary's church has continued to the present time.

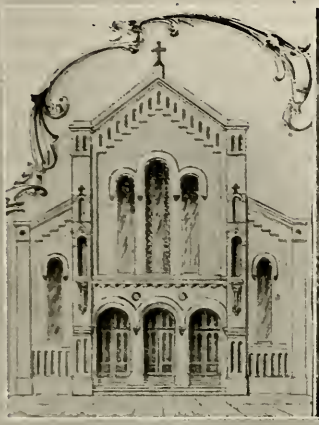
As has been seen in speaking of the church strueture Father St. Cyr was succeeded in 1836 by priests from the Diocese of Vincennes sent by Right Reverend Simon William Gabriel Brute, the first bishop of the diocese. The first of these priests to appear in Chicago was Reverend Bernard Schaefer. It appears that Father Schaefer was sent primarily to work amongst the Germans who were beginning to be quite numerous at that time. The next priest to come from the Vincennes Diocese was Reverend Timothy O'Mera, and, according to his own statement, he was made pastor. In 1836 Reverend Maurice de St. Palais came and there arose a conflict of authority between him and Father O'Mera, which resulted in a temporary division of the congregation. The matter was soon brought to the attention of Bishop Brute and Father O'Mera was not only removed but suspended and Father Palais continued as pastor until June, 1844. Soon after the coming of Father Palais another German priest, Reverend Francis Joseph Fischer came as his assistant and remained until Bishop Quarter was appointed bishop for the diocese.

Upon the installation of Bishop Quarter in 1844 St. Mary's became the cathedral church and so remained during the administration of Bishop's Quarter, Van de Velde, O'Regan and Duggan and was, of course, ministered to by the bishop and their assistants. After the coming of Bishop Quarter, his brother, Reverend Walter J. Quarter, vicar general, was pastor of St. Mary's, serving from 1845 to 1850. Father Quarter was succeeded in 1851 by Reverend P. J. Donahue and he by Reverend Fitzgerald in 1852. In 1853 Reverend P. J. McElhearne, one of the earliest of the priests ordained by Bishop Quarter, became pastor and remained until 1854. In 1855 Reverend Matthew Dillon became pastor and was succeeed in 1857 by Reverend J. Larkin. From 1858 to 1861 Reverend Dr. Thaddeus J. Butler was pastor and from 1862 to 1863 Reverend Dr. John McMullen served as pastor. Dr. McMullen was succeeded by Reverend T. J. Halligan, who officiated from 1864 to 1871, when the church was consumed in the great Chicago fire. Reverend E. L. D. Gavin became pastor in 1872 and Reverend P. M. Noonan from 1873 to 1877. Rev. Joseph P. Roles became pastor in 1878 and so remained until 1889. He was succeeded in 1890 by Reverend E. L. Murphy who remained as pastor until 1903, when the Paulist Fathers took charge.

This long period, from its establishment in 1833 to the beginning of the 20th century, has witnessed much interesting history in connection with St. Mary's church. Indeed the history of that institution reflects quite lucidly the history of Chicago. But little progress had been made in the direction of a great civilized world center when St. Mary's was first established. St. Mary's has been eye witness to every advance which may be chronicled of the great city by the lake and her clergy and members of the congregation have been frequently in the forefront of progress through all these years.

A glance at some of the events connected with this venerable church will prove of interest. The first temporal structure was in course of construction when the great Indian conference of 1833 was held. The little lake side city was over-run with hordes of red men —the Pottawatomi, Miami and Kickapoo gathered around the council fire, lighted by the United States government, to deliberate upon their future destiny. In the immediate rgeion at that time the Indians far outnumbered the whites and we may read that almost every savage excess was indulged in. Barrels of whiskey were at the disposal of the Indians and they made night and day hideous with their clamour. Yet amongst them there were those who could give thought to spiritual things. The Indian women, we are told, took it upon themselves to sweep and clean the little new church that was about ready for occupancy and many of the braves from the visiting tribes attended the first Mass, which was, in fact, celebrated in their honor. Such a scene in those days would indeed be singular, and it may be said in passing that such a scene is perhaps unknown in any circumstance other than in connection with a Catholic church throughout the history of the American red man.

As time passed Saint Mary's became the







Rev. J. Wirth O.S.B.





ST. JOSEPH'S CHURCH, CHICAGO, ILL. 1846

scene of many auxilliary activities. Bishop Quarter's first society of Catholic men, The Hibernian Benevolent Immigrant Association, was organized in the basement room and there held its meetings. Later the St. Patrick's Temperance Society and later still the Chicago Catholic Institute had their headquarters there. The little old church was the rallying point for many of the activities of the Sisters of Mercy, who, at one period and another, housed some of their institutions in the basement quarters.

Here in Saint Mary's came the great of the country to deliver eloquent addresses, and here some of the most notable men and women of their day not only worshipped but were indeed baptised, confirmed, married and buried.

Amongst her spiritual children St. Mary's counts many distinguished converts, including the scholarly Buckner T. Morris and his no less cultured and accomplished wife.

In Old St. Mary's, according to his own declaration, the first inspiration to the priesthood came to the late distinguished Archbishop of St. Paul, Most Reverend John Ireland.

The charming wife of Senator Stephen A. Douglas was a regular attendant of St. Mary's, and she had the happiness to see her distinguished husband embrace the church before his death, and to hear his funeral oration pronounced by the eloquent Bishop Duggan.

Here the great Colonel James A. Mulligan worshipped during all the years between his coming to Chicago and his death on the battlefield and here were his funeral obsequies performed and his remains sent forth to their final resting place.

Here, too, was the patriotic rallying place for the soldiers of the Civil war and especially for the historic Irish brigade.

Who can recount the prayers and tears and heavenly joys of Old St. Mary's.

In October, 1903, Archbishop Quigley gave St. Mary's into the care of the priests of the Congregation of St. Paul the Apostle, a community devoted to missionary enterprises—particularly, the preaching of Catholicity to non-Catholics. Rev. Elias Younan was the first Paulist pastor and with him were associated Father P. J. O'Callaghan, Walter E. Hopper, John M. Handly and Edward J. Mullaly. In September 1904, Father Younan was succeeded as pastor by Father O'Callaghan.

The first task to which the Paulists set themselves was the remodeling of St. Mary's chapel and the completion of the parochial residence, the building of which was begun by Father Murphy.

It was in 1904 that Father Finn, then a novice, organized the Paulist Choristers—composed of men and boys—which attracted great throngs of people to St. Mary's and which afterwards became well known throughout America and received European recognition as well.

Since the parish offers splendid opportunities for missionary zeal the Paulists made use of every agency that could help to reclaim the many classes of people who live precarious existences and seemed lost to religion and society. Notable among these agencies is the Lady of Victory Mission. It was started by a few zealous young men in a store on Clark Street and, during a period of almost twenty years, has reclaimed thousands of men to the Sacraments.

For the benefit of mothers who, by unfortunate circumstances, have to work in the down-town district all day and who have no place to leave their children, the Paulist Day Nursery has been established. Here from forty to eighty are cared for every working day, receiving food, clothing, medical attention and, when old enough, religious and kindergarten instruction.

Soon after the opening of the Nursery the Paulist Settlement was established. Hundreds of young people of foreign birth or parentage inhabit the vicinity and how to reach and influence them was a serious problem which the Settlement solves in splendid measure. Archbishop Quigley gave the use of the property at 1122 South Wabash Avenue for settlement purposes and this gift has been generously continued by Archbishop Mundelein. Here night after night young people gather who otherwise would be out on the streets or have recourse to missions conducted under Protestant auspices.

Meanwhile, by maintaining a high standard of liturgical observance and preaching, the Paulists have attracted the thousands of transients who visit Chicago.

St. Mary's is also the headquarters of a band of missionaries which has given hundreds of missions—Catholic and non-Catholic—in the middle west.

In September, 1914, Rev. Thomas F. Burke was appointed pastor, and exercised his office until June, 1919, when he was elected Superior General of the Paulists. Rev.



Rev. P. Dubé C.S.V.





Rev. Jacques Côté

MATERNITY CHURCH, BOURBONNAIS, ILL. 1847



Rev C. A. Paissant

ST. GEORGE'S CHURCH, ST. GEORGE, ILL. 1848

Edward J. Mullaly, the present pastor was appointed in July 1920.

St. Patrick's—Nauvoo, 1834

One of the most romantic localities in Illinois and one of the earliest sites of Catholic activity is Nauvoo, the name, according to some interpreters meaning "Pleasant Land."

Nauvoo, of course, is best known as having been the home of the Mormons while they were located in Illinois. Years before Nauvoo was laid out, however, there stood on the site a post office station named Venus, which subsequently became part of Commerce City. These names have puzzled the student of Illinois history time and again.

Joseph Smith (better known as the Mormon prophet) and his followers, founded Nauvoo in 1839. In 1843 the great Mormon Temple was completed at a cost of $1,000,000, and during the heydey of the settlement more than twenty-six thousand people were gathered together around the great temple.

Even before the Mormons, however, and as far back as 1820 missionary fathers from St. Louis came on horseback with saddlebags containing a meagre supply of corn-bread and the necessary articles for offering the Holy Sacrifice wherever it was possible or convenient. Of the early missionaries one of the first to visit Hancock County whose name has come down to us, was Rev. John Mary Irenaeus St. Cyr, who, as will be remembered, was the founder of the Church in modern Chicago. Rev. Peter Paul Lefevre, afterwards bishop of Detroit, visited Nauvoo from 1835 to 1840.

It seems rather strange that the priests had full entree to the Mormon houses and even the temple. Eye witnesses have related that they attended Mass not only in Nauvoo Mansion, the home of the Prophet, but also in the Hall of the Seventies (the board of directors or consultors), and that in the Mormon Temple a place was set apart for the Catholic people of Nauvoo. Archbishop Kenrick of St. Louis spoke of having administered confirmation within the Mormon Temple. A Mrs. Moffit, who lived to a ripe old age and whose memory was remarkable, told of the baptism of her older children within the Mormon Temple itself.

Many sites are still pointed out as places where Mass was offered in those times. After the expulsion of the Latter Day Saints (the Mormons) the Temple was turned into a temporary church as was also the Hall of the Seventies.

Rev. John A. Drew made frequent visits to the Catholics of Nauvoo in the thirties.

On the church records of Nauvoo is found the name of Rev. James Griffith as the first resident priest who also visited Fountain Green, St. Augustine, Warsaw, Canton and McComb. Canton is over one hundred miles distant from Nauvoo. He was installed on September 8, 1848, two years after the Mormons were expelled from the state. Father Griffith established St. Patrick's church. The building secured for a church was purchased of Parley Pratt, a Mormon prophet. Bishop Quarter speaks of the purchase of this building in one of his letters to the Leopoldine Association. The building was a two-story brick, substantially erected for a home and consisted of nine large rooms. The first story was fitted up for a church while the upper story served as a dwelling for the priest. The priest's brother, Mr. Martin Griffith, taught school for a time in a large frame house. A description of the manner of conducting this school has come down to us. It is said that the teacher calmly smoked a corn-cob pipe and administered correction as it was needed. Arithmetic and reading were his specialties, and when it came to the writing class, the priest was called upon to instruct the pupils. It is remarked that despite the methods "with the aid of the priest Mr. Griffith succeeded in turning out some pretty good students."

Father Griffith was one of Bishop Quarter's own priests, he having been ordained by that early prelate on October 15, 1845. While officiating in Nauvoo he was taken sick and brought to the home of his sister nearby, where he died early in the spring of 1849. His remains were taken to Fountain Green for burial but were subsequently removed to St. Augustine.

Father Thomas Kennedy and Father John George Alleman, O. P., are both credited with having negotiated the purchase of the Parley Pratt building, but while both these clergymen served in Nauvoo it is quite likely that Father Griffith, who was so intimately acquainted with Bishop Quarter, was instrumental in securing the building.

Independent of the church records it appears that Reverend Thomas Kennedy came to Nauvoo on May 6, 1844, and continued to serve the locality—possibly with an interruption during the time Father Griffith was



Rev. J. B. Foley

ST. PATRICK'S CHURCH, WADSWORTH, ILL. 1851



Rev. M. O'Sullivan

ST. BRIDGET'S CHURCH, CHICAGO, ILL. 1850

there—until 1851, when he was sent to Peoria. On August 6, 1844, Bishop Quarter administered confirmation there.

Then came a well-known missionary of the Mississippi Valley, Father John George Alleman, O. P., who ministered there from September 21, 1851, to June 10, 1852. Local tradition ascribes to Father Alleman the purchase of the bell which for half a century has called the faithful to service in Nauvoo—"for fifty years has the Angelus re-echoed from the bluffs of Illinois to the bluffs of Iowa on the opposite side of the Mississippi."

We are not advised just when the change was effected but the name of the church was changed from St. Patrick's to SS. Peter and Paul.

The congregation was next placed under the care of Rev. Thomas O'Neill, who remained from June 20, 1852 to May 25, 1853. Right Rev. James Oliver Van de Velde visited Nauvoo on June 17, 1853.

After Father O'Neill's departure, Father Alleman again assumed the pastorate and remained until September 9, 1853.

Rev. Patrick Meehan came to continue the work on January 25, 1854, and remained until October 7, 1855.

The newly consecrated bishop of Chicago, Right Rev. Anthony O'Regan, came to Nauvoo October 3, 1855, and administered the sacraments.

There was a commercial revival in Nauvoo and the surrounding territory in 1853. A number of Germans came over and farming and fruit raising was carried on profitably.

In November, 1855, Father Charles Schilling was installed as pastor and remained until April 6, 1867, when he was removed to Joliet.

At this period began the second experiment in community life at Nauvoo. A company of French Communists under the leadership of John Cabet came to the vicinity. Their aim was to found an ideal system which would prove to the world that the communistic life was the solution of the social problem—"equality and fraternity" was their motto. Most of the people lived on farms and cultivated grapes. After seven years of struggle, part of which witnessed great prosperity, the community dissolved and Cabet died of a broken heart in St. Louis.

Most of these Communists were originally of Catholic extraction, and Father Schilling who was pastor of the Catholics during their reign, found that the French Communists did not ask for the ministrations of the priest until they felt sure they were about to die. Then, indeed, they called for the cure.

About the last and perhaps the most worthy work that the good old missionary, Father St. Cyr did in Illinois was to work among these Communists, who remained at Warsaw and Nauvoo after the community had broken up, to restore them to the Church.

Nauvoo is no longer a part of the diocese of Chicago, being included within the boundaries of the Peoria Diocese, but the spirit of romance that invests the old place always elicits a note of interest.

Immaculate Conception Springfield, 1834

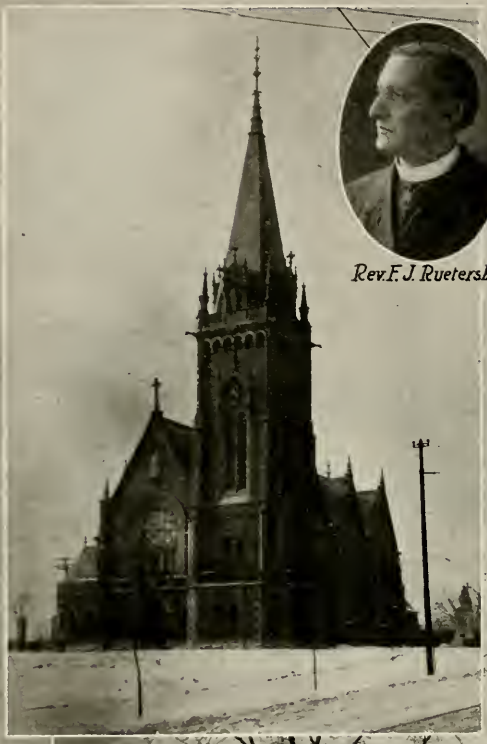
Springfield was long a missionary point before any church of any kind existed there. We have the authority of a letter writeen by Rev. John Mary Ireneaus St. Cyr to Bishop Joseph Rosati of St. Louis in the year 1834 that Springfield was visited in that year by Father St. Cyr. After leaving Chicago in 1837 Father St. Cyr frequently visited Springfield, and by another letter to the Bishop of St. Louis, recommended that Springfield was the main central point of the missions of Illinois and most suitable for a headquarters.

A traveling Presbyterian minister, visiting the region of Springfield at a very early day, after recounting the other denominations in the territory, said: "Lastly, there are the Catholics, abundantly more united in faith, in spirit and in purpose than we are—who claim a kind of prescriptive right to the ground, on the pretext of prior possession."

The Catholics must have been of some considerable number around Springfield in 1830, when they are said to have sent a petition to Rome to have a bishop of their own and to make Springfield the seat of a new see. This petition is said to be on file in the archives in Rome.

The Catholic directory of 1834 states that Sangamon County was then visited from St. Louis by Rev. Charles Felix Van Quickenborne, S. J., and in 1836 by Rev. Matthew Condamine.

The city of Springfield is not mentioned in the directory until 1834. In a letter dated January 11th of that year, Rev. John Mary Ireneaus St. Cyr states that he had visited Sugar Creek, Bear Creek, Springfield and other missions. Rev. John Blasius Raho, C. M., attended the Catholics of Springfield in



Rev. F. J. Ruetershoff



Rev. A. H. Meseher



Rev. A. J. Mileheski



ST. HENRY'S CHURCH, CHICAGO, ILL. 1851

the latter part of 1842, and Rev. H. C. Allen, S. J., ministered in Springfield in 1843. From the beginning of 1843 to June, 1844, Rev. Father Orlando, C. M., was in charge.

At the time of the creation of the Chicago diocese Springfield seems to have been in charge of Father Philip Conlon, and is frequently referred to in Bishop Quarter's writings. It appears that Bishop Quarter was very fond of Father Conlon, and it is said that the good bishop familiarly called him "Faithful Phil."

On August 23, 1848, Rev. Walter J. Quarter, the administrator of the diocese, after the death of his brother, Rt. Rev. William Quarter, states in the continuation of Bishop Quarter's diary: "Received today a letter from Rev. Phil Conlon of Springfield, in this state. Very satisfactory, indeed. The debt of Springfield church is paid off, and all things going along well. The poor bishop used to call Rev. Mr. Conlon 'his Faithful Phil,' and justly so."

Father Conlon was still in Springfield on October 12, 1849, when the Rt. Rev. Bishop James Oliver Van de Velde met him in Taylorville, while the bishop was on a visitation in that part of the state. On the 27th and 28th of April, 1850, Bishop Van de Velde again visited Springfield and examined the confirmation class on the 27th, and on the 28th assisted and preached at High Mass and confirmed twelve boys and sixteen girls. He returned to Springfield on May 1st of the same year, when and where he said Mass and greeted Father McMahon, who arrived from Henry County. He left Springfield the next day for Jacksonville.

Then came Rev. George A. Hamilton, a native of America, sent by Bishop Rosati to Rome along with Mr. Hilary Tucker to enter the College of the Propaganda, out of which both were ordained for the Diocese of St. Louis. Father Hamilton was stationed at Upper Alton, where he had charge of St. Mathias' church. From Alton he attended Springfield, where he organized the congregation and built a small frame church on East Adams Street. To this church he gave the name of St. John the Baptist. In 1845 Father Hamilton left Alton to take up his residence at Springfield, attending from this point Sugar Creek, Horse Creek, Bear Creek, South Fork of Sangamon River, Taylorville, where a church was building, Jacksonville, Postville, also with a church building, Turkey Prairie and Virginia. By May, 1846, Father Hamilton had left the field, no more to be heard of, except that he went east and died there.

He was succeeded by Rev. John W. Gifford, a native of Scotland, who took charge in 1851. He died at O'Hara Settlement, now Ruma, Randolph County, where he was buried. He was succeeded in December, 1853, by Rev. Nicholas Stehle, a native of Lexheim, German Lorraine. Then came Rev. Michael Prendergast in 1854. Rev. Michael Hurley, afterwards Bishop-elect of Peoria, came the same year and remained but a short time. In 1855 came the Rev. Thomas Quigley, a writer of some note. He soon formed the design of building a new church. The site selected was the corner of Monroe and Seventh streets. In his administration he encountered the animosity of several strong-headed members of his congregation. The revolutionary wave that had struck Quincy, Belleville and Teutopolis, did not spare the capital.

The name of the new church was that of the Immaculate Conception B. V. M.. Dr. Quigley built the foundation, but did not remain to complete the work. When he left he was replaced by Rev. Patrick J. McElhearn. After him came Rev. James Fitzgibbons, who was sent to Springfield by the administrator of the diocese during the absence of the bishop, Rt. Rev. Anthony O'Regan, who had gone to Rome.

Father "Fitz," as he was called, spent all his energy in completing the new church. Neither did he adopt the plan accepted by Dr. Quigley. T. Dennis, a local architect, designed plans for him. The structure was massive, the roof over-heavy, and was afterwards taken down. On the day of the dedication the floor gave way with danger of loss of life. Next to the church and attached to it was built a residence large enough for the rector and one assistant. The Brothers of the Holy Cross at that time were brought from Notre Dame, Indiana, and given charge of the boys' school, built of frame in the yard next to the church, the girls attending St. Joseph's Convent.

On the 17th of March, 1860, Governor Bissell died a Catholic. At the funeral the Rev. Cornelius Smarius, S. J., delivered a magnificent funeral oration, the exordium of which is quoted in books on eloquence as a model of its kind.

Father Fitzgibbons left his charge in January, 1864. His successor, the Rev. Joseph Costa, O. C., did not come until the latter







Rev Frank G. Mattes

ST. MARY'S CHURCH, BUFFALO, GROVE, ILL. 1852





IMMACULATE CONCEPTION CHURCH, MORRIS, ILL. 1852

part of May following, the congregation in the meantime being attended by Rev. F. H. Zabel, D. D., assisted by Rev. Ferdinand Stick, just ordained. One year and a half later Father Costa left for Jacksonville, Rev. L. Hinssen replacing him as rector of the Immaculate Conception. Father Hinssen first of all made arrangements to establish a new school for the girls of the parish. To this end he secured the old St. John's church building, vacated by the Germans to occupy their new church at SS. Peter and Paul. As teachers he employed the School Sisters of Notre Dame, Milwaukee. Rev. John Sullivan, a native of Limerick, Ireland, who had in St. Louis built the present St. Malachy's church, was removed from Jerseyville to replace Father Hinssen. Father Sullivan died in the course of the following year, and was buried in the Springfield Catholic cemetery in the vicinity of Lincoln's grave. After a few months of vacancy, during which Father Hinssen returned to take charge of affairs, Rev. Patrick Brady, a native of the County of Cavan, Ireland, was transferred from St. Patrick's Church, Cairo, and assumed the responsibility of the position late in 1869.

During his administration Father Brady remodeled the church and put an addition to it so as to extend its length. He built a large brick school, a monument to his zeal and energy. He was for many years ably assisted in the care of the parish and management of its affairs by his old friend, Rev. P. M. Bourke. In 1889 Father Brady was made irremovable rector of Jacksonville, where he died in 1892. He was buried in the Jacksonville cemetery.

The Very Rev. Timothy Hickey, who became vicar-general of the Alton Diocese, succeeded Father Brady. He soon introduced the Dominican Sisters into his school, doing away with the services of the school sisters of Notre Dame and the Brothers of the Holy Cross. He moved the Mother house of the Dominican Sisters from Jacksonville to Springfield, and at last replaced the priest-house of St. Mary's by one more in keeping with the needs of the clergy of the mission.

Prior to the appointment of Father Hickey Springfield had been cut off from the Chicago Diocese and included in the new Diocese of Alton.

The Ascension-St. Boniface Quincy, 1834

The first German Catholic parish established along the course of the Mississippi River was that of the Ascension of Quincy. This name was given it by the band of Catholic settlers who as early as 1834 had been gathered into a congregation by the occasional visitor, Reverend Peter Paul Lefevre (subsequently Bishop of Detroit). Reverend Augustine Florent Brickwedde was appointed by Bishop Rosati of St. Louis as first resident pastor. The name Ascension parish was retained until the present large structure was erected in 1848, when the patronal name, St. Boniface, became substituted for the titular "Ascension." Without attempting to follow too closely the development of the Church in Quincy, since it is not a part of the archdiocese of Chicago, it will be interesting to read an account of such development from the pen of Right Reverend Bishop William Quarter. The bishop was writing to the Leopoldine Association and endeavoring to impress upon the members of that missionary organization the needs of the Church in his diocese and to indicate the rapid and satisfactory growth. In these connections the bishop said:

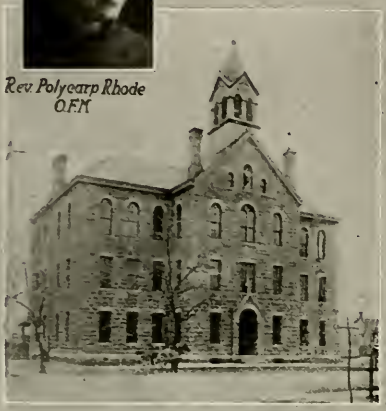
"To illustrate how rapidly a parish grows and develops, allow me to describe in detail the Catholic parish at Quincy, which was established about ten years ago, and may serve your readers as an example, which may readily be applied to every other parish in the United States. Ten years ago none of the well regulated streets and beautifully planned squares, so much in evidence today, were visible in Quincy; nor were numerous churches, houses of prayer and public buildings reflected in the mirrored waters of the Mississippi, as they are to be seen today; the greater part of the present city-site was torn by deep gulches, thickly planted with heavy timber, and still served as a favorite jungle for wild animals. A few block houses stood along the river bank and the heights of Quincy were not yet crowned with a city beautiful. The population was still very small, and, of course, but few Germans amongst them. Bishop Rosati of St. Louis of blessed memory, had sent a priest hither to attempt the organization of a mission. Of the Germans, who had already settled in this locality, twenty-two were Catholic immigrants from the various parts of Osnabrueck. It was indeed high time that a priest did arrive, for even this small number was not spared inducements on the part of proselytizing Protestants. A former royal Hanoverian non-commissioned officer already acted the part of a Protestant preacher, and since he could not meet his



Rev. Polycarp Rhode
O.F.M.



Rev. Germain Heinrichs
O.F.M.





ST. JOHN THE BAPTIST CHURCH, JOLIET, ILL. 1852



Rev. Z. P. Berard





ST. ANNE'S CHURCH, ST. ANNE, ILL. 1852

current expenditures from the contributions of the Lutherans alone, he had already made attempts to win over the Catholics; indeed, to flatter their vanity and use them for his purposes he had several of them elected as church wardens. Deprived of every spiritual counsel during a long period of time, those lukewarm amongst them would surely have succumbed to the inducements, if heaven had not again brought them the consolation of faith. Upon his arrival the priest gathered these few about him, instructed them, visited their sick, administered to them the Holy Sacraments, and celebrated with them the holy sacrifice of the Mass in a private house. This continued for a time until gradually more Catholics arrived from Germany, and they were enabled to erect a frame church in the year 1838.

In the meanwhile circumstances have changed. One who saw Quincy in the above-mentioned year would not now recognize it today. The river banks are now lined with large stone manufacturing establishments; the forest has succumbed to the blows of the woodman's ax; the gulches are filled in, and a widely extended city, booming with commerce and manufacture, has been built on the heights, where not so many years ago the camp fires of the now annihilated unlucky Ottawa Indian tribe were burning. The little Catholic frame church of 1838 has for a long time past been supplanted by a spacious house of God, which accommodates 600 people, and the small parish of twenty-two persons has grown to a membership of 2,270 German Catholics. A school has been erected, which enjoys a larger attendance than any of the fourteen schools in Quincy belonging to the various Protestant sects. Even now the present stone church no longer accommodates the large concourse of faithful, and the erection of another large church has become an imperative necessity. The land for this purpose has already been purchased and paid for. Here in Illinois alone I know of twenty-five parishes such as this one, or settlements which could organize into parishes if they only were provided with a priest. May these circumstances serve as an urgent appeal to such priests in Germany, who are not yet under obligations to devote their activities to any definite pastorate, and may it even persuade the Right Reverend Bishops and religious superiors to permit some of their clerics not yet in holy orders to come to North America."

Reverend A. Zurbonsen, the historian of the Alton diocese, has stated better than we have read elsewhere the incidents relating to the creation of the Diocese of Quincy, its abandonment and consolidation with the Diocese of Alton.

Father Zurbonsen says: "Whilst the first Plenary Council of Baltimore was in session (1852) it was unanimously decided by the prelates assembled that the great Diocese of Chicago, which comprised within its jurisdiction the whole state of Illinois, be partitioned and a second diocese be created. A petition to this effect was at once forwarded to Rome. Pope Pius IX acquiesced in the wishes thus expressed, and under date of July 29, 1853, formally and officially approved of the establishment of the new Diocese of Quincy. The document which announced this important decision was signed by Cardinal Lambruschini. The territory set apart for the Diocese of Quincy comprised the counties of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Coles and Edgar, on a line from the Mississippi to the Wabash River. It was to be a suffragan bishopric of the archbishopric of St. Louis. The new diocese had at the time of its erection (rather at the end of 1853) 51 churches, 34 missions, 23 priests and 42,000 members. Bishop Van de Velde had always manifested a great interest for Quincy, yea, even previous to the receipt of the above-mentioned papal bull, had already selected a convenient spot for a future cathedral and episcopal residence there, in June, 1852. Had his ailments and adverse local conditions not influenced him to abdicate and move south to Natchez, Quincy would have had its bishop there and then.

"Rome's selection for first bishop of the new diocese fell upon the Very Reverend Joseph Melcher, priest and vicar-general of the Archdiocese of St. Louis. However, Father Melcher declined the honor and refused to accept. Foreseeing the difficult task which awaited him as Administrator of Chicago, which duty was assigned him since the resignation of Bishop Van de Velde had been acceded to by Rome, he became timorous. The Quincy diocese—*sede vacante* — was then placed under the administration of Archbishop Kenrick of St. Louis, and that of Chicago under the Bishop of Milwaukee until the appointment of Bishop Anthony O'Regan to the vacancy of Chicago, who was consecrated in St. Mary's Cathedral of that city on September 3, 1854.

"And what became ultimately of the see







REV. C. RUDOLPH C.SS.R.

ST. MICHAEL'S CHURCH, CHICAGO, ILL. 1852

of Quincy? Remonstrances to its continuance were sent to Rome based on allegations that Quincy as a seat of a bishop was too far removed from the center of the diocese, being located almost in its extreme northwestern corner; prevailing adverse local conditions, moreover, aggravated such opposition. At the Provincial Council held in St. Louis, October, 1855, the opponents to Quincy were in the majority, resolutions were adopted by which the transfer of the see from Quincy to Alton was urgently suggested to the Roman Propaganda. Rome acted on this suggestion, the Diocese of Alton was established January 9, 1857, with the appointment of Rev. Damian Juncker of Dayton, Ohio, as its first bishop. The Diocese of Quincy became absorbed by that of Alton.

"Bishop-elect Melcher continued his duties as priest and vicar-general in St. Louis until his elevation to the bishopric of Green Bay, Wis., July, 1868. He died in 1873."

St. Augustine

St. Augustine, 1836

As proof that first settled places obtain few advantages over later settlements, the history of St. Augustine may be cited. The parish of St. Augustine, in the little town of that name, is one of the oldest in the northern half of the state, and the town was contemporary with the parish. The place never developed into a great city, however.

Father Peter Paul Lefevre, afterwards Bishop of Detroit, is known to have visited St. Augustine in 1836. Henry Mattingly and his brother Austin, who were reared in Kentucky in the same neighborhood as the family of Archbishop John Lancaster Spalding, settled in St. Augustine in 1837. When they arrived there they found John Galet and George McElroy, who had come from Ohio the year previous.

Father John Mary Ireneaus St. Cyr is known to have visited St. Augustine from 1837 to 1839, and after him Father Timothy Conway and Father Andrew Doyle traveled the same route.

Father John A. Drew of Peoria made quarterly visits in 1841 and 1842.

Father John Blasius Raho, C. M., of La Salle, said Mass in Saint Augustine in 1843 and 1844. His last visit to the place was October 3, 1844, when the first church was blessed by Bishop Peter Richard Kenrick of St. Louis.

Father John C. Brady from Kickapoo attended the parish from that time until 1846. After him came Father James Griffith once a month until 1849. Father Thomas Kennedy from Peoria then attended the Catholics of the vicinity until 1854, when Father Edward O'Neill came from Macomb.

After this the parish was regularly attended from Macomb by Father John Fitman until 1857, Father Thomas O'Neill to 1858, Father Patrick Meehan to 1859, Father Philip Allbrecht to 1864, Father John Larmer to 1869, and Father John Mangan to 1872.

The first resident pastor was Reverend John Halpin, who took charge in February, 1873, but remained only a few months. He was succeeded by Reverend Joseph McMahon, who remained until 1875. Reverend Patrick Dalton then came for one year. He was succeeded by Rev. Maurice Howard, who remained from 1876 to 1878, and during his pastorate the Diocese of Peoria was formed.

St. Michael's—Galena, 1836

Galena is one of the early white settlements in Illinois. The French pioneers named it "Lapoint." The town site is located about two and one-half miles from the Mississippi River on the Fever River. It was the head laager or camping ground for the powerful Indian tribes, and consequently a favorite trading point where French dealers and American Fur Company agents met the Indians. Hence the name "Lapoint." It continued to be a regular annual trading post from 1810 to 1821, at which latter date the first permanent settlement was made by Jesse W. Shull, Dr. Samuel C. Muir and F. Bouthillier. From this date to 1826 the surrounding country filled up rapidly with miners for lead ore, which was found in large quantities. In 1826 the territory for a space of thirty square miles had an estimated population of 10,000 people, mostly men, but few being accompanied by their families.

The first authentic record of Catholic services dates back to 1827, when Rev. Vincent Baden said Mass in the houses of Catholic families, but it is probable that French priests visited the site previous to this date, because they then had established a mission at Prairie du Chien, some distance north on the Mississippi. It is probable, however, that they only called occasionally, because in 1825 there is a record of a marriage by a United States military officer stationed at Lapoint, and in a



Rev. Father Kalvelage



Rev. Chas. H. Epstein



Rev. J. T. Wagener





Rev. F. D. Miller P.S.D.



Rev. A. H. Leising

St. Francis Assisi Church, Chicago, Ill. 1853

few months later two couples were obliged to go to Prairie du Chien to be married.

Rev. Samuel Mazzuchelli, an Italian Dominican missionary, visited Galena in 1832, 1833 and 1834. About this time a most deadly epidemic of cholera broke out in the city and surrounding mining camps. In 1836 the disease was still epidemic, for at this date Bishop Rosati sent Rev. John McMahan to Galena, then said to have a population of 800 Catholics. He died, soon after beginning his labors, of cholera. He was followed by Father Charles FitzMorris, who died of cholera three months after his arrival. Father Shanahan was next to follow in the steps of these lamented pioneer ministers. All three priests were buried in the public cemetery where they still lie.

After the death of these three priests Father Mazzuchelli again returned to Galena, and in 1837 built the first St. Michael's church. It was a stone structure and stood on Bench Street, where the present St. Michael's stands.

A German priest, Father Gaspar Henry Ostlangenberg, came to Galena soon after the church was built and celebrated Mass in it for the German Catholic people.

Father Remigius Petiot was the next pastor, or, more accurately written, the first resident pastor of St. Michael's, because Father Mazzuchelli's missionary duties extended over a considerable territory. Father Petiot was pastor in 1843, when the first bishop of Illinois was appointed.

There are few people of the present generation who know why St. Michael's is designated "the Cathedral," but so it was named in 1842. Father Maurice de St. Palais it is said, wanted to be bishop of the new diocese to be created. He was then pastor of St. Mary's, Chicago. Galena was a strong rival for the seat of the new see. Father De St. Palais was willing to divide the territory, giving Galena an Irish bishop and he to take the Chicago See as a French bishop. The influence of Bishop John Hughes of New York at the Baltimore conference finally resulted in recommending to the Holy Father Rev. William Quarter, who became the first bishop. But after more than half a century has passed the Catholics of Galena still call St. Michael's "The Cathedral."

The first visit of Bishop Quarter to Galena was August 8, 1843, at which time he administered for the first time the Sacrament of Confirmation, confirming forty-two people. Father Petiot was pastor of St. Michael's at this time, and Rev. John Brady was assistant. Missions at Elizabeth and other points were served from Galena.

In November, 1843, the bishop again visited Galena, making the journey on horseback and stopped over night near Elizabeth, at the house of a German farmer named Weaver, and he made the return trip to Chicago in the private carriage of Mr. Gavin of Galena.

June 1, 1844, Rev. Father James Flynn was appointed to Galena to attend the missions of St. Francisville and Mt. Carmel. From this it would appear that the western part of the diocese over a large territory was tributary to St. Michael's.

On the second visit of the bishop to Galena his brother, Rev. Walter J. Quarter, went with him and took two Sisters of Mercy, who were established in temporary quarters. At the next visit he bought the ground for the convent on upper Main or Broad Street. Between this time and July, 1844, the convent must have been built, for on the 10th of July, 1844, Bishop Quarter shows that Mother Agatha left for Galena to see Sister Gertrude, who died on the 14th in the convent of the Sisters of Mercy at Galena. His entry at this time further says: "Never have we witnessed such a death as that of Sister Gertrude—so much resignation, such piety, such confidence in the mercy of God." At this date his entry also shows that he paid down $3,000 for the convent in Galena and made the deed over to the Sisters of Mercy.

The synod of April, 1847, shows Rev. Bernard McGorisk pastor for the mission of Vinegar Hill, and residing in Galena. January 14, 1849, Rev. Dennis Dunne was appointed assistant at Galena.

On the 18th of October, 1850, the Rt. Rev. Bishop James Oliver Van de Velde, accompanied by Rev. Roderick Heimeling, left for Galena on the Chicago and Galena railroad, to its terminus near Elgin, and going the rest of the way by stage. The bishop celebrated Mass in the Sisters' convent and gave the white veil to Mathilda Crow and Mary Maher, they receiving the names respectively of Sister Camille and Sister Monica. During this visit to Galena the German Catholics were organized and a committee was chosen to procure a lot within the city limits and solicit subscriptions to build a German Catholic church. Father Heimeling, who was taken there for that purpose, was appointed its first pastor. This was the beginning of St. Mary's.



Rev M.J. Nealis





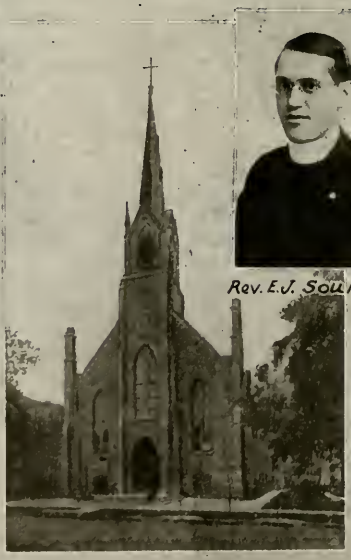


Rev. H.G. Van Pelt

SACRED HEART CHURCH, JOLIET, ILL. 1854



Rev. S.A. Daigle



Rev. E.J. Souligny



Rev. A.D. Granger

ST. ROSE OF LIMA CHURCH, KANKAKEE, ILL. 1855

The next visit of Bishop Van de Velde to Galena was November 11, 1851. He journeyed by stage from McHenry; by an accidental overturning of the stage he was nearly killed. At this time he records dining at the house of P. Dowling, a wealthy merchant of Galena, who died many years ago. At this visit he also records the solemn profession at the convent of Sophie Granger, Sarah Gibbons, Anne Drum and Helen Egan.

Father Patrick T. McElhearne succeeded Father McGorisk as pastor of St. Michael's about the beginning of the year 1854. During the first year of his pastorate a fire broke out on Commerce Street, and extended north across Main and Bench Streets, burning thirty-two buildings, including St. Michael's church.

A few months afterward Father McElhearne began the construction of a new St. Michael's. Though the construction began in 1855, the church was not completed until 1868 or 1869. It was dedicated in 1871 by Rt. Rev. Bishop Thomas Foley. Father McElhearne also started the parochial school and placed it under the care of the Dominican Sisters. They have a fine college a few miles north of Galena at Sinsinawa Mound, the history of which dates back to the forties.

Rev. Father John Larkin was the next pastor. He only remained a few years and was succeeded by Rev. Father Walter Powers. In 1869 Rev. Patrick Farrelly, then at Joliet, exchanged places with Father Powers.

Father Farrelly made considerable improvements in St. Michael's. The three altars were put in and many of the stained-glass windows. He also completed the tower of the church, which had for thirty years remained unfinished. Father Farrelly died within five years of the jubilee year of his priesthood.

Rev. C. J. O'Callaghan was appointed his successor and remained in charge of St. Michael's until 1893, when Rev. J. E. Shannahan was appointed.

Among the many pastors and assistant pastors who have been stationed at Galena and its out-missions, in addition to those mentioned, are: Rev. Dennis Dunne, Rev. P. McDermott, Rev. John McDermott, Rev. P. Fitzpatrick, Rev. John McGann, Rev. M. O'Donnell, Rev. Paul Burke, Rev. Fathers P. J. Meehan and Cunningham.

Galena is no longer in the Chicago Diocese, but remains one of the historic localities of the state.

St. Mary's—Freeport, 1836

The first Mass was celebrated in Freeport in the house of Simon Brady, near Kellogg's Grove, in the month of October, 1827, by Rev. Vincent Baden, while on a journey from Chicago to Galena. The Catholic settlers received spiritual attention only occasionally, when a priest should happen along during the next eight years.

In 1835 or 1836, when Bishop Rosati sent Rev. John McMahon to Galena, he was also to attend the surrounding missions, which included Freeport and New Dublin. From this date until 1843 Freeport was an out-mission from St. Michael's, Galena, and attended by each succeeding pastor there. In 1843 Father Francis Derwin was appointed pastor at New Dublin, at that time a much more pretentious settlement than Freeport, and located some twenty miles northwest of the present city of Freeport. Father Derwin's parochial residence was at the house of a citizen named Murphy, and he said Mass in a log house, 16x24, and seven logs high. Father Derwin was succeeded by Father James Kavanaugh, early in 1846, as pastor of New Dublin. He built the first St. Mary's church at the Freeport Mission in 1854, a small frame structure.

Father Cavanaugh's missions included Freeport, Irish Grove and Fenlon. The only two churches in his circuit were those at New Dublin and Irish Grove, until he built the first St. Mary's at Freeport. He also filled occasional appointments at Elizabeth, Rockford, Mt. Carroll, Plum River, Savanna, Warren and a station below Freeport. He had four residences in his circuit—with Mrs. Catherine Egan at Freeport, Mrs. Murphy at New Dublin, Edward Mullarkey at Irish Grove and Peter Fenlon at Fenlon. Father Cavanaugh was succeeded in this pastorate by Rev. Ferdinand Kalvelege, who, during his pastorate and residence at New Dublin, built the church still in use there, in 1900.

About the year 1857 or 1858, he also built the second St. Mary's at Freeport, a neat brick structure, considerably larger than the frame church. He also established the first parochial school in this parish.

About this date (1855) the Illinois Central Railroad was built through this fertile section of the state. Farm lands were rapidly taken up by newcomers, and the village of Freeport had considerable of a boom. Father Kalvelege changed his residence from New Dublin to Freeport and said Mass to both Irish



Rev. N. Plunkett



Rev. J. S. Collins



Rev. H. M'Guire



Rev. P. W. Dunne





Most Rev. P. W. Riordan

St. James' Church, Chicago, Ill. 1855

and German Catholics until 1862, when the congregation was divided. The Germans built a new church and had it dedicated to the patronage of St. Joseph, Father Kalvelege becoming pastor of the German church and Father Thomas O'Gara was appointed pastor of St. Mary's.

Soon after this Father Kalvelege returned to Chicago and was appointed to organize St. Francis parish. Father O'Gara remained for seven years the pastor of St. Mary's, when, in 1866, he went to Bloomington.

The diocese having been divided and Freeport excluded it is not necessary to follow its history further.

St. Dennis—Lockport, 1837

In 1837 Father John Francis Plunkett built a log church among the temporary settlements or camps of the Illinois and Michigan Canal workers at a place called Haytown, three miles north of the present city of Lockport.

In 1846 Rev. Dennis Ryan arrived in Lockport, and received faculties from Bishop Quarter. And the log church was moved from Haytown to Lockport. It was dedicated under the title of "St. Dennis." Out-missions were established at Summit, Sag Bridge, Cass, Palos, Athens and Romeo, and all were attended from St. Dennis church, Lockport. Soon there were six churches in the territory.

Rev. Michael O'Donnell succeeded the Rev. Dennis Ryan, the first priest in St. Dennis parish, and began the St. James church, Sag Bridge, but was stricken with the fearful scourge of cholera, which raged all along his missions in the year 1854, and carried away a great number of his people.

Then came Rev. Thomas Fitzgerald, Rev. John Larkin, Rev. P. J. Meehan, Rev. Michael McLaughlin, and Rev. Michael Hurley, who built the first frame church in Lemont, and had it dedicated under the title of St. Patrick. Later on Rev. John Mackin and Rev. A. Eustace were pastors here.

In 1877 it was necessary to build a new church in Lockport. Rev. Maurice J. Dorney was appointed to do the work. It was completed sufficiently for service in 1879, and was formally dedicated on December 8th, the Feast of the Immaculate Conception. This beautiful church and its noble and striking tower built high up on Lockport's greatest hill, can be seen for miles and miles from the surrounding picturesque Desplaines Valley.

Rev. Doctor James J. McGovern completed St. Dennis church, and in 1897 built the beautiful stone tower. He was pastor of this church for almost thirty-four years. Besides his work in the parish he won not a little distinction from his various books, all on Catholic subjects. He was a careful student, a renowned writer, and a profound theologian. He was succeeded by the Rev. Francis E. O'Brien, the present pastor.

The Sisters of Providence, from St. Mary of the Woods, Indiana, came here in August, 1881, and established the Sacred Heart school. It was their first school in Illinois, and the people of Lockport are quite proud of this honor.

St. Thomas the Apostle Near Millstadt, 1837

On November 26, 1837, a log church was built on the farm of Thomas Laughlin and dedicated by Bishop Rosati of St. Louis in honor of St. Thomas, Apostle.

The history of the building of this little church as it appears on the parish register of Holy Family Church at Cahokia, over the signature of Rev. John Francis Regis Loisel, is very interesting. It reads as follows: "November 17, 1836, I said Mass the first time at the house of James Powers for the new congregation of St. Thomas. About twenty-five persons were present, and six received communion. We spoke to them about building a little chapel, and we concluded that on the next Wednesday, the 23rd of the month, the parishioners should assemble to cut down trees for the construction of the chapel, to which they had given the name of St. Thomas, the Apostle. January 24, 1837, said Mass at St. Thomas the second time, twenty-five to thirty persons were present, and ten received Communion. After the Mass a subscription was taken up for the new church, which amounted to eighty-two dollars, and three trustees were elected, John O'Brien, James Powers and Bernard Slocy."

This little church is also referred to in the Catholic directories as the "Johnson Settlement." From 1839 to 1843 it was attended from Teutonia, now Paderborn, by Rev. Charles Meyer, and in 1839 also by Rev. John Kenny; then from Belleville by Rev. J. Kuenster, until 1845, and by Rev. G. H. Ostlangenberg until 1850.

The mission was transferred to the village of Millstadt, when the brick church there was completed in 1851.



Father Kennedy



Rev. W.J. Ryan





St. Patrick's Church, Everett, Ill. 1850





Rev. M. Van de Loan



Rev. E. O'Reilly

St. Patrick's Church, So. Chicago, Ill. 1857

St. James—Sag Bridge, 1837

This church is situated on a hill near the intersection of Archer Road and One Hundred and Seventh Street (Sag Bluff Road), at the junction of the valleys of the Sag and of the Desplaines. It covers the site of an old signal post that guarded this strategically important point. On the same ridge, about a mile to the east, an Indian village was located. Skeletons, stone axes and arrow heads have been unearthed in great numbers all along the valley of the Sag. The exact date of the foundation of this parish seems to be lost.

Irish Catholics commenced to settle here in the early thirties of last century. A Mr. Kinney came to Palmyra (Lemont township) in 1831. Thomas and Winifred Claffey arrived here in 1834. Their son, Mr. Charles Claffey, 5922 Emerald Avenue, is authority for the statement that a priest visited the Sag on horse-back about once every three or four months to say Mass and administer the Sacraments at the house of some settler where the community would gather. Fathers Hipolyte Du Pontavice and John Guegnen are on record as having attended this place from Joliet.

One of their stopping places was the house of William and Bridget Larkins in a place then called Smoky Hollow, near the intersection of One Hundred and Eleventh Street and One Hundred and Eighth avenue. Mrs. Larkins kept a boarding house for the laborers excavating the Calumet-Sag Feeder. Indians were then still plentiful in this neighborhood.

Mr. Patrick Kirk, who died on April 25, 1918, and is buried in the Sag cemetery, attended school in Chicago when there were but 66 children in all Chicago. His parents lived a little to the south of Sag Bridge. He remembered well the severe winter—he thought it was in 1836—in which the buffaloes at Hickory Creek died in great numbers for want of food and water. In the same winter Patrick's mother died, on April 12th, and the snow was still so deep that he went by sled to the Weers farm, three miles south of Sag Bridge, to order the coffin. Mr. Weers, a Scotchman, was a carpenter.

Dennis Ford arrived here in 1836. He is still remembered as "the Irish gentleman" who wore a silk hat and rode on horse-back.

Augustus Dolan came the following year. He later on built the stone house at Sag, on the Archer road, the road now nationally famous through the wisdom of the cobbler philosopher, Mr. Dooley. Mr. Dolan became postmaster and merchant prince of Sag Bridge. These honors had been formerly held by Joshua Bell, who had found his way here from Montreal, built a hotel here in 1838, and afterwards became the proprietor of the Vermont House in Chicago.

In 1836 the Archer Road from Chicago to Lockport was laid out, preparatory to the digging of the Illinois and Michigan Canal. It is named after Colonel Archer, one of the promoters of the enterprise. This construction work, including the excavating of the Calumet-Sag Feeder, also the opening of the Sag quarries, brought a considerable population, mostly transient, to the Sag. As early as 1838 the little hamlet boasted of a post-office, a store and a hotel. This is as far as it ever progressed.

Father Dennis Ryan, who organized St. Dennis parish in Lockport, in 1837, also gathered a congregation at the Sag. He lived to the south from here on a little farm which he worked for his living. After him,Father John Ingoldsby pastorated the Sag from Joliet.

From 1846 on Mass was celebrated in a little log house that had served as a school. It was located near Kent's Point, on the Archer Road, across the street from the present parish hall, the Saginaw Hall. "They cut away the loft to make a gallery, and erected a crude altar in one corner; there were no seats in the place, and only part of the floor was covered with rough boards."

Father Ingoldsby went to California in 1848.

The next record is supplied by the Western Tablet of October 30th, 1852:

"On Wednesday, October 19, Bishop Van de Velde administered the Sacrament of Confirmation to ninety-six persons, about one-third of them adults, at Saganash, commonly known by the name of the Sag, about twenty-two miles south of Chicago. Ninety persons approached the Holy Table during Mass, which was said by the Rev. M. O'Donnell, who attended this station from Lockport.

"Among them was a lady of a very respectable family and the wife of one of the most influential citizens of the neighborhood, the mother of several children, who had previously made her abjuration and been conditionally baptized by the bishop. She had been reared in the Scotch Presbyterian persuasion, to which for many years she had been a strict adherent.



HOLY FAMILY CHURCH, CHICAGO, ILL. 1857





Rev. T.A Kearns



Rev. J.B. Ferring

IMMACULATE CONCEPTION CHURCH, CHICAGO, ILL. 1859

"In the afternoon the bishop laid the corner stone of a new church, 40x60, which is to replace the old log building that had hitherto been used as a church. The new building is to be erected on an elevated spot, and will command a view of the whole surrounding country."

The lady mentioned was Mrs. James Michie of Summit, whose little daughter, Katherine, now Mrs. D. F. Bremner of Chicago, was on that occasion also received into the Church.

The Rev. Michael Hurley of St. Dennis church in Lockport, opened a separate baptismal register for the mission at the Sag, or, as he calls it, "Church at the Saginaw." The first entry was that of Johanna Murphy, on March 22, 1857. She died as Mrs. Miles Moran, on November 13, 1919. In the following year, James Murphy and John Sullivan donated each four acres to the church. They have been used for burial purposes, and constitute the present Sag cemetery. The deed is dated October 13, 1858. The premises had been used for burials decades before. The earliest death recorded on a tombstone is that of Hannorah, died January 15, 1837, aged three weeks, daughter of Michael Ford, a native of the parish of Tuam, County Galway, Ireland. The stone is near the entrance to the church.

Father Hurley was succeeded in February, 1864, by Rev. John Mackin. The latter handed the keys over to Rev. A. Eustace in spring, 1868.

In the fall of 1873 a Father Murphy assumed the pastorate for a brief space, to be succeeded by Rev. Maurice J. Dorney. He attended the Sag church every second Sunday from Lockport.

On April 11, 1880, Father T. O'Sullivan was appointed the first resident pastor of Sag and Palos. He lived at Mount Forest. He resigned on August 16, 1880, to accept the pastorate of Maytown, near Dixon.

Father O'Sullivan's meeting with Napoleon the Third is well known to the older priests of the archdiocese. He spoke French and German fluently.

Sag and Palos now became missions of St. Patrick's church, Lemont. Rev. J. E. Hogan was the pastor, assisted by the Rev. Joseph A. Bollmann.

In the fall of 1882 Father Bollman was appointed resident pastor of the Sag, with Palos for a mission. He built the Sag rectory, hall and barns, and in 1888 also enlarged the stone church. He remained in charge for twenty-one years, until the fall of 1903, when he was transferred to the pastorate of St. Francis Xavier church in La Grange. He was highly revered and beloved by his parishioners, in fact, by everybody. He also acquired a reputation as an excellent horseman and a great hunter.

From October, 1903, to July, 1909, Rev. Paul J. Rosch presided over the parishes of Sag and Palos. He built the present church in Palos. He was a worthy, very devout priest.

He was succeeded by Rev. Vincent Brummer, the present pastor. He erected a new parish hall, the Saginaw Hall, in 1912.

The La Salle Missions—1838

It is written in history that William Byrne, a contractor on the Illinois and Michigan Canal, was the motive power in bringing the ministers and functions of the Church to LaSalle and the LaSalle country.

It is related that after a canvass of the situation and "near Christmas, 1837, (William Byrne) took the boat at Peru, a village adjoining LaSalle, and sailed to St. Louis. He called on his lordship (Right Reverend Joseph Rosati, Bishop of St. Louis) laid before him the condition of hundreds of Irish Catholics in the northeastern portion of Illinois, particularly those on the public works, and implored him to send, without delay, missionaries." The bishop gave a promise that he would do everything in his power to grant the request, and Byrne went home and reported to his neighbors the result of his mission.

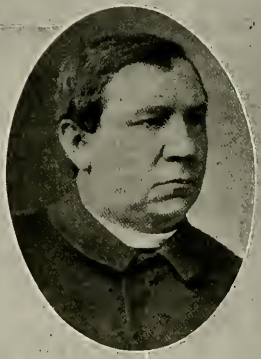
Rev. John Timon, C. M., who later became the first Bishop of Buffalo, was at the time the "visitor" for the Congregation of Missions and Prefect Apostolic of the territory of Texas, having charge of a number of missionaries. Upon the bishop's invitation Father Timon visited him and was requested by the bishop to take into consideration the organization of the Church in the central part of Illinois. The responsibility was accepted by Father Timon and he at once set to work to comply with the request.

To break the ground in the new territory Father Timon selected Rev. John Blasius Raho, C. M., as leader, and Rev. Louis Aloysius Parodi, C. M., as assistant. Father Thomas A. Shaw, C. M., a distinguished successor of Father Raho at LaSalle, has told beautifully the story of the coming of the



Rev. F.L. Dondanville





Rev. John Waldron

St. John's Church, Chicago, Ill. 1859

Lazarists to LaSalle and their evangelization of the entire country around about. Their charge included the counties of LaSalle, Lee, Bureau, Grundy, Henry, Knox, Stark, Putnam, Marshall, Peoria, Tazewell, McLean, Sangamon, McCoupin and Cass.

The first entry was made on the church registers—a baptism—on April 24, 1838, and the mission was formally opened on Passion Sunday, April 7, 1838.

Father Shaw tells us how the good missionaries went about their work and of the people they had to deal with, including one, Bangs.

"Above, far and beyond, all Catholic nations, the Irish had ever set a high value on the services of Holy Faith; above all among those who had lived near to, and had constant communication with the practices of the Church, Father Raho on his days of collecting along the canal, at the boarding houses or shanties, had comparatively an easy time to obtain what he sought. The smile that greeted him from the housewife or boarding mistress or men assured him: 'Your Reverence is welcome,' and the shake of the hand followed. On one of his rambles along the canal he fell in with a wealthy contractor, president of a bank of issue at LaSalle. Mr. A. H. Bangs, such was his name, received Father Raho with much courtesy, and heard with eager satisfaction the missioner's narrative of what the Catholics intended to do by the way of procuring ground, erecting a church, and missionary residence. Highly approving of the purposes of the priest, Bangs then and there made out and handed to the simple missioner a deed for an acre of land, giving at the same time his note for $500.00 (2,500 francs), as an additional donation for the like purpose. His gifts were very princely—on paper. The object duped—the good father himself—will tell his own story, hold up to the light of modern people, the character of Bangs, the first cheat and bloodsucker who had so cruelly outraged the people of LaSalle and Peru.

"Seeing we could not continue without a church, day and night I was wrapped up in thought. At first everything seemed to smile upon the enterprise. A Protestant gave his word for an acre of ground and for $500.00. Other Protestants, desirous to rival our Catholics in zeal, showed themselves very clever in their contributions. The number of brick necessary for the church had been ordered; all things were ready; and as I was about ready to commence the building, news came that the ground given did not belong to the giver (Bangs), and that this fellow, far from being prepared to send me the promised sum, $500.00, had fled the country, carrying away $9,000.00, the hard earnings of the poor canallers he had employed; and, therefore, the contributions promised by these good people."

We are also advised of the tradition of Bang's punishment: "Eye-witnesses still living declare that Bangs, the imposter, being caught, an outraged people inflicted the punishment of tarring and feathering the swindler. Yet the Catholic spirit prevailed, for the natural spirit had either thrown the murderer into the river or summoned Judge Lynch to hang him on the first tree. Thomas Cavanaugh, with Captain Kennedy saved the criminal. The effect of the rascality of Bangs on the hundreds of the poor laborers of LaSalle and Peru, bowed down with grief the good Fathers."

Nothing daunted, Father Raho set to work with even greater zeal, and the record of the labors of himself and his Lazarist associates is worthy to be read with that of all the great missionaries who labored in Illinois.

The LaSalle mission, as we have seen, was established on Passion Sunday. On Easter Sunday morning of the same year—April 21, 1838—Father Raho set out for Ottawa on horseback with his vestments and the sacred vessels in his saddle-bags, and planted the germ of a church in that gathering, and about the same time made a report to the superior of his order which indicates in an interesting manner his labors: "I received a letter from Msgr. Rosati, who missioned me to visit another congregation (Chretenti) a hundred and eighty miles distant from LaSalle." The people he was requested to visit covered an area of sixty miles, including Beardstown, Meredosia, Virginia and the capital of the state, Springfield. In the early part of the summer of 1838 Father Raho landed at Beardstown, on the Illinois river, and writes of his labors as follows: "I discovered about two hundred Catholics (Irish) scattered over sixty miles. For the space of a month I exercised amongst them the holy ministry, almost always traveling on foot, carrying on my shoulders saddle-bags containing altar necessaries, and in my hand a carpet-bag; in open air and far into the night hearing confessions; in the day, occupied teaching catechism. I was amazed at the working of grace and at the eagerness with which these



Rev. P. Traynor



Rev. J. Springel



Rev. J. M. Ford



Rev. Father Burke









ST. COLUMBKILLE'S CHURCH, CHICAGO, ILL. 1859

people rushed to hear the instructions I gave, flinging aside for this purpose hours of sleep and nourishment. The success of my mission eight miles from Beardstown has been that a small church is to be built there, and five children were baptized; one of Catholic parents; two of parents, one Catholic, the other Protestant, and the other of Protestant parents. That church is located in the town of Virginia, ten miles from Beardstown, on the road to Springfield."

During their service in the Illinois missions, Father Raho and Father Parodi evangelized the following places, either building churches or preparing the way for churches: LaSalle, Ottawa, Virginia, Centerville, Peru, Beardstown, Peoria, LaSalle Prairie, Pekin, Kickapoo, Jacksonville, Shelbyville, Marseilles, Black Partridge, Lincoln and Lacon.

As these places are no longer within the Archdiocese of Chicago, we reluctantly give up the pursuit of their progress.

St. Michael's—Paderborn, 1838

This locality was originally known as German settlement, Teutonia, and Prairie du Long, but was called by Rev. W. Busch, Paderborn. All the first settlers were German emigrants, with the exception of three families.

As early as 1838 mention is made in the Catholic directories of German Settlement, Teutonia and Prairie du Long. The English settlement, St. Augustine, was also in the same township of Prairie du Long. Rev. Charles Meyer seems to have been the resident pastor there from 1838 until 1843, and from there he attended a vast number of Catholics scattered throughout the neighborhood. Since a study of the directories shows that he attended missions which were also attended by Irish priests, he probably limited his attention to the Catholic German emigrants.

From 1843 until 1847 Teutonia received attention from Belleville. Then mention of the mission in Catholic directories ceases until 1851, when it again appears under caption, "Prairie du Long, German Settlement, Help of Christians, attended from Centerville (Millstadt)."

St. Libory— At St. Libory, 1838

A congregation was established at St. Libory in St. Clair County, in 1838. Bishop Rosati of St. Louis sent Father Gaspar H. Ostlangenberg as the first pastor. St. Libory is first mentioned in the Catholic Directory in 1840, and the parish was then known as St. Thaddeus.

The priests who served at this very early mission from its establishment to the division of the diocese were Rev. Gaspar H. Ostlangenberg and Rev. Augustus Brickwedde, probably the first resident pastor, who said his first Mass as pastor of St. Libory on the 25th of March, 1849. He came from Quincy, Illinois, where he had built that city's first church in 1837.

There was a Catholic school at St. Libory almost from the beginning. Father Augustus Brickwedde built the first school and the dwelling for the Sisters.

St. Patrick's—Joliet, 1838

When the village, now the city, of Joliet, had a sufficient number of Catholics to require the services of a priest, the territory was within the jurisdiction of the Diocese of Vincennes and under the authority of the first Bishop of Vincennes, Right Rev. Simon William Gabriel Brute.

Several Catholic priests had been in Joliet before the appointment of a pastor for the place. The Fathers of the Foreign Missions had visited the place in 1699, but there is no evidence that they tarried there or performed any religious ministrations. Father Timothy O'Meara had been all the way along the canal and had visited and ministered to the Catholics at Joliet, but no permanent appointment was made for Joliet until 1838.

Late in the fall of that year Father John Francis Plunket, from the Diocese of Vincennes, arrived to take up the duties of pastor and missionary under the direction of Bishop Brute. The first baptismal record was made November 23, 1838.

Father Plunket had all the qualities of the able, young Irish priest, and began his work with the spirit and enthusiasm that has characterized the missionary throughout the history of Illinois. His little congregation co-operated with him in every movement. Day and night they sacrificed of their time and labor in procuring and providing the necessary materials for the erection of a church.

"Father Plunket was the inspiration which spurred their activities — truly they were but aiding in the cause of the Son of God, and they well knew that their reward





Rev. Francis J. Epstein

ST. MICHAEL'S CHURCH, WHEATON, ILL. 1852



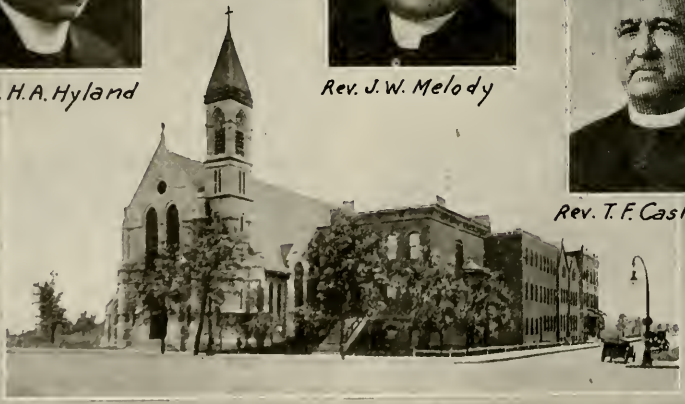
Rev. H. A. Hyland



Rev. J. W. Melody



Rev. T. F. Cashman



ST. JARLET'S CHURCH, CHICAGO, ILL. 1869

was not of this world, still who would not give forth his best efforts for this young priest who directed with a smile and a sally of Irish joviality? "He fascinated his parishioners with his charming personality, built upon the rock of Christ's priesthood, and Erin's faith."

This good priest and early missionary was destined to but a brief career. Starting out after Christmas in 1839 to make a tour of the neighborhood, both for the purpose of visiting his flock and advancing the cause of the Church, he was caught in a blinding storm and subjected to such suffering that death resulted.

His remains found a resting place in a crypt of the church he had planned and completed in his short pastorate. On the occasion of making some alterations in the church in 1887, the body was removed to St. Patrick's cemetery, the sacred spot marked by a modest stone and venerated by the faithful who know of the pioneer pastor's great success and mourn his untimely death.

After the death of Father Plunket, the little new foundation was attended by Rev. Maurice de Saint Palais, then a missionary priest of Vincennes, but laboring in the Illinois field west of Joliet. Father De Saint Palais was of the French nobility, but had forfeited his earthly rank and honors to serve God alone. It will be seen that Chicago, too, was favored by his ministrations, and by following his career it will be found that he was raised to the episcopal dignity, becoming the fourth Bishop of Vincennes.

Another able early French priest with whom we will meet in many of the parishes, including Chicago, is the Rev. Hippolyte du Pontavice from the Diocese of Vincennes, who became pastor of St. Patrick's in 1840. Although born in Rennes, Father du Pontavice was ordained at Vincennes by the second bishop of that diocese, the Rt. Rev. Celestin Rene de La Heilandiere on the 30th of November, 1839. Father du Pontavice entered upon the erection of a suitable church for the greatly increased congregation. "Day by day, month by month, did Father du Pontavice attend personally to the building of the church, going about his other priestly duties only in Joliet, for after he had been here a short time he petitioned the bishop to send him an associate pastor. The work of construction was deemed so important that the constant presence of Father du Pontavice was found to be necessary. The bishop acceded to his wish on August 30, 1840, and we find another priest at St. Patrick's, Father John Gueguen."

Father du Pontavice came in February, 1840, and was three years at St. Patrick's, and completed the church. As will be seen he visited a number of other places in the neighborhood of Joliet, and laid the foundation for future churches therein.

The Diocese of Chicago was created in 1843 and the responsibility of the Bishop of Vincennes for the territory, including Joliet, ceased. Thereupon he recalled the priests of his diocese doing duty in Illinois, including Father du Pontavice. That he was a man of much ability is indicated by the fact that he was selected as Vicar-General of the Diocese of Vincennes, and that he was a devout priest is evidenced by the high esteem in which he was held not only in Joliet, but in other places where he ministered.

Father John Gueguen, as has been noted, assisted Father du Pontavice, but remained only one year in Joliet, when he was given charge over Lake County, Illinois, and attended also McHenry, Kane and DeKalb Counties. He, too, was recalled to Indiana in 1844, and in 1848 was transferred to Indianapolis, where he built the first church.

The fourth pastor of St. Patrick's Church was Rev. John Ingoldsby, one of the earliest priests ordained by Right Rev. William Quarter of the Chicago Diocese, his ordination taking place in St. Mary's Cathedral, Chicago, on August 18, 1844. Four days after his ordination he took charge of St. Patrick's church, Joliet, as pastor. Father Ingoldsby remained as pastor until 1850, when he was obliged to give up his work on account of poor health, and went to California, where he remained until 1853. Thereafter he traveled to New York and various other parts of the country in search of health, but finally died in Wilmington, Illinois, and his remains were brought in solemn procession to be buried in St. Patrick's cemetery, Joliet. During Father Ingoldsby's pastorate the Church flourished and increased, and a bell presented by the bishop was hung in the steeple.

Rev. George Hamilton became the fifth pastor of St. Patrick's. Father Hamilton was another of Bishop Quarter's priests ordained by him on August 18, 1846. On April 3, 1850, he was appointed pastor of St. Patrick's and remained until 1858.

Father Hamilton was succeeded by the Rev. Patrick Farrelly, who arrived in Joliet



St. Peter and Paul's Church, Pilot, Ill. 1862



Rev. C. Becker



Rev. D. L. McDonald



Rev. J. Zilla

Immaculate Conception Church, Elmhurst, Ill. 1862

on August 9, 1858. Father Farrelly's first official act was to change the name of the church back to "St. Patrick's." It seems that Father Hamilton, out of devotion to his patron saint, Saint George, had changed the name in honor of that saint. It is said that the name St. Patrick was much more pleasing to the congregation, the great majority of whom, no doubt, were from St. Patrick's isle.

Father Farrelly remained until 1869, when he was transferred to Galena. He died there on June 14, 1889, at the age of 77 years, and it is said that many of the residents of Joliet drove the entire distance to Galena to his funeral.

Father Walter Power, who had been pastor at Galena, was transferred to Joliet, thus making a simple exchange of parishes. A notable accomplishment of Father Power's administration was the erection of a parochial residence, which in its day was considered the finest residence on the west side. Father Power was called by death in 1886, and his funeral was the occasion of one of the greatest demonstrations of esteem ever seen in Joliet. Archbishop Feehan presided personally at the funeral services. His remains were at first placed in St. Patrick's cemetery, but later his devoted friends removed his body to its present resting place in Calvary cemetery, Chicago.

Upon the death of Father Power, Rev. Patrick W. Dunne was, in 1886, transferred from St. Mary's in Joliet, to St. Patrick's. Father Dunne immediately set about extensive improvements in the church property, one of which, the lowering of the floor of the church, added greatly to the beauty of the structure. Father Dunne also built a fine new school called the Marquette school, which was afterwards occupied by the Christian Brothers under the name of De La Salle Institute. The ladies of Loretto were placed in charge of the new school.

Father Dunne remained in charge until 1911, when he was appointed by Archbishop Quigley as permanent rector of St. James parish in Chicago. He was also made diocesan consultor by Archbishop Quigley, and has been continued in that dignity by Archbishop Mundelein. Rev. Dr. Dennis J. Dunne, the present assistant chancellor of the Archdiocese of Chicago, and brother of Father Patrick W. Dunne, was assistant in St. Patrick's for a short time.

Upon the promotion of Father Dunne, Rev. Thomas O'Brien, who had been assistant to Father Patrick W. Dunne, remained until 1917, when he was transferred to St. Patrick's church in Chicago.

Rev. Peter O'Dwyer succeeded Father Patrick W. Dunne as pastor of St. Patrick's in 1911, and so continued until 1917. It was during his pastorate that the new house on Broadway, which is now the residence of the Christian Brothers, was built.

The Rev. Philip L. Kennedy succeeded Father O'Dwyer, taking charge June 23, 1917.

Rev. William D. O'Brien, the vice-president of the Catholic Church Extension Society, and associate editor of the Extension Magazine, and Rev. Joseph P. Morrison from the Sulpitian House of Studies, Washington, D. C., were popular assistants at St. Patrick's, the latter still serving in that capacity.

A feature of St. Patrick's services is the quality of the music. A talented choir has been maintained for many years, and the sacred concert which is given every year is an important event in musical circles in the city.

The church societies include St. Patrick's Sanctuary Boys, the Altar and Rosary Society, the Young Ladies Sodality, St. Aloysius Sodality, the Children of Mary, the St. Cecelia Music Circle, Our Lady of Victory Debating Society, St. Patrick's Athletic Association, and St. Patrick's Fife and Drum Corps.

The Sisters of Loretto had charge of the parochial school for many years, but when they were recalled to their mother house in Canada in 1914, the Dominican Sisters, of Adrian, Michigan, took charge.

A feature in connection with the parochial school which is developing satisfactorily, is St. Patrick's library, a spacious and attractive room in the northeast corner of the parochial school building is occupied by the library.

At the earnest solicitation of His Grace, Archbishop Mundelein, the Christian Brothers came to Joliet in September, 1918, and established a Catholic high school for boys in the old St. Patrick's school building.

SS. Simon and Jude
Silver Creek, 1839

The Catholic directories of 1839 mention this mission, and state that a church is to be built. It is visited by Rev. John Kenny, who preaches in English.

Where was the mission located? Could it have been the beginning of Lebanon or Mas-



Rev. T. G. Gross



Rev. J. P. Rubey



St. Benedict's Church, Blue Island, Ill. 1861



Rev. J. McMahon



St. Mary's Church, Minooka, Ill. 1862

coutah, the only two present day parishes situated on or near Silver Creek?

Rev. Henry Meyer attended the settlers about Maseoutah as early as 1839, but Maseoutah does not appear in the directories until 1854, when it is visited monthly from Belleville, but has no church.

Lebanon makes its first appearance in the directories even later; however, about 1838, Rev. Henry Meyer, the first priest who visited Germantown, is met at Lebanon and accompanied from here to Germantown by two of the early settlers, near Germantown. Rev. Henry Meyer also visited stations and missions elsewhere, which were attended by Rev. John Kenny. It appears that the former attended the Germans and the latter the English and Irish settlers.

St. Patrick's—Lemont, 1840

Father Marquette and companions visited the Valley of the Desplaines in the winter of 1674-5, and for one hundred and fifty years afterwards very little transpired in this region to attract the Catholic historian's notice. From time to time, it is true, missionaries visited the untutored savages of the forests, and plains, and attended the spiritual welfare of the soldiers and traders at the various trading posts. The renowned Father Stephen Theodore Badin made periodical trips from Bardstown, Kentucky, to this vicinity until April 17, 1833, when the Bishop of St. Louis, whose jurisdiction included Illinois at the time, appointed Father John Mary Iraneaus St. Cyr as local pastor of Chicago and environs. He tells us that upon his arrival at his post of duty he found about two hundred Catholics, principally French Canadians, with one German family and several Irish.

Two years later the bill making an appropriation for the construction of the Illinois and Michigan canal was passed by the Legislature of Illinois. The contractors having charge of this important undertaking sent circulars to every seaport in the United States and Canada, offering inducements to the numerous immigrants to come and work on the canal. As a further inducement land might be purchased at a nominal cost. As a result, immigrants came from the eastern states as well as from beyond the ocean, to "subjugate the western wilderness," and many reached the neighborhood of Athens, the name by which Lemont was first known. A large proportion of the newcomers hailed from the Emerald Isle, most of whom were Catholics.

St. Patrick's parish was organized in 1840 by a French priest, Father Hypolite Dupontavice of the Diocese of Vincennes. He superintended the erection of a log church in the neighborhood of the present corner of State and Main Streets. Father Dupontavice was succeeded by Father Denis Ryan, who immediately proceeded to take measures for the enlargement of the church, which had become too small for the growing congregation. The addition consisted of a frame structure, which was subsequently removed to Lockport.

Then came Father Michael Hurley, who soon saw the necessity of a still larger church. He canvassed the parish for the necessary funds, with eminent success. The church was built on the hill adjoining the present site of the public school, and was dedicated on August 15, 1862.

Father Hurley went to Peoria, and was appointed first bishop of that thriving place, but he respectfully, though firmly, refused the honor. He died as pastor of St. Patrick's church, Peoria, where his memory is revered.

He was succeeded by Fathers John Mackin, A. Eustace, T. Murphy and Maurice J. Dorney, who, as pastors of St. Denis, Lockport, had jurisdiction over Lemont, Sag and Palos.

It was not until 1880 that St. Patrick's was honored by the appointment of a resident pastor, in the person of the young and energetic Rev. James E. Hogan. He was ably assisted by Father Joseph E. Bollman, who, a little later, became pastor of Sag. Father Hogan secured the Wells residence for a rectory, and the adjoining orchard as a site for a school. He built the academy thereon, and secured the services of Sisters to conduct it. This academy was at the time one of the most imposing in the diocese, outside of Chicago.

After Father Hogan's death, Father Smyth took charge, followed in rapid succession by Fathers Gillan, O'Brien, Morrissey, Donahue and O'Sullivan. The present St. Patrick's church building is the happy result of Father O'Sullivan's successful efforts. Upon his transfer to St. Bridget's, Chicago, he was succeeded by Father Peter O'Dwyer.

In October, 1905, Reverend John A. Hemlock assumed charge, on the promotion of Father O'Dwyer to Wilmington. Father Hemlock died on September 23, 1919. On



Rev. C. Venn



Rev. A. Evers



Rev. J. P. Rondzik



Rev. F. X. Harnischmacher





Rev. C. A. Rempe

ST. BONIFACE CHURCH, CHICAGO, ILL. 1864

October 7, 1919, Rev. Joseph Phelan was appointed pastor.

St. Michael's—Maytown or Palestine Grove, 1840

It is nearly eighty years ago, April 28, 1840, that Holy Mass was celebrated in the township of May, Winnebago county, for the first time, by the Rev. Father Louis Aloysius Parodi, Lazarist missionary, in the house of William Dolan. Neither Amboy nor Dixon existed at the time. The congregation consisted of the families of William Dolan, Martin McGowan, John McGowan, John Dorcey, Edward Burns, William Barry, Michael Mooney, Patrick Hamil from near Amboy, Major Downey and Thomas Sheehan from East Grove, and Thomas Sanders from Walnut Grove, twenty miles away. From that time on, Holy Mass was celebrated by Father Thomas O'Donnell, who came from Ottawa four times a year on horseback.

The first church, a log church, was built in 1847 on the site of old St. Michael's by a congregation of about twenty families. Eight years later the present old brick church was erected, and for years attended at regular intervals by priests from La Salle and Ottawa. When about the year 1860 Amboy built a parish church of its own, St. Michael's became a mission church, and was attended by the Amboy priest.

In the year 1876 the old St. Patrick's church was built four miles west of "Sandy Hill" by Joseph Lammers of Chicago during the months of February, March, April and May. From that time on both churches were attended by a resident priest until 1894, when St. Michael's church was abandoned. Father Francis A. Keenan, who built the present church at Amboy, also built the old St. Patrick's church at Maytown and attended the church at "Sandy Hill" and St. Patrick's both until 1885, when he died on February 10.

The succeeding pastors of Maytown have been the following priests: Rev. Fathers Parodi, O'Donnell, Hurley, Brady, Vahey, Clarke, Murphy, Keenan, Ratz, O'Sullivan, Quinlisk, Porcella and the present pastor, the Rev. C. J. Kirkfleet.

St. Michael's has been in the Rockford diocese since its creation in 1908, but was for many years in the Chicago Diocese and Archdiocese. During the present year a magnificent new church was completed and dedicated.

St. Philip's—East St. Louis, 1841

The first settlers came to East St. Louis in about 1800, and were chiefly French. In 1827 there were about fifteen families in the village and in 1837 there were less than twenty families. Some of the priests in the neighborhood, as from Cahokia, occasionally visited the place and said Mass.

The present church property was deeded to Bishop Rosati on April 25, 1834. The parish was established April 18, 1841, and the first pastor was Rev. Jean Francis Regis Loisel, curate at Cahokia.

The first church was a frame building about 36 feet by 54 feet, which stood on the same ground which the present church occupies, and was built in 1842 by Father Peter J. Doutreluingue, C. M.

St. Philip's is one of the flourishing churches of East St. Louis at the present time.

SS. Peter and Paul—Alton, 1841

The names of the first Catholics settled in Alton were Melaney, McCarroll, Clifford, Dr. White and Wise. The first Mass said in the city was celebrated at Sebastian Wise's house, on Bond Street, in the year 1837. From that time on a priest would come from St. Louis now and then to hold divine service, either in a hall on State Street or in a small house rented for that purpose from Mr. Clifford in Upper Alton. In the directory for 1841 the latter was called the Church of St. Mathias, and had for resident rector the Rev. George A. Hamilton. Rev. Michael Carroll, a native of County Limerick, Ireland, replaced Father Hamilton in the same year, and the church under his charge was called St. Mathew's church. In 1845 Father Carroll built the first real church. In the following year a successful mission was preached by Rev. F. X. Wenninger, S. J.

A fire, occasioned by the tumbling down of a burning house situated on a hill close by, destroyed the first building for Catholic worship in 1851. The walls for the most part remained standing, and the building was afterwards reconstructed, and is now the Unitarian church, on Third and Alby Streets.

Alton became the seat of a new see in 1857.

Father Gueguen's Missions—1841

In 1841 Father John Gueguen was appointed assistant at Joliet, where he remained one year, and then moved up to the Irish set-



Rev. F.M. Bay





ST. MARY'S CHURCH, FREMONT CENTER, ILL. 1864



Rev. J.R. Kearney



Rev. G.P. Stafford



Rev. P.M. Flannigan



Rev. E.A. Kelly



ST. ANNE'S CHURCH, CHICAGO, ILL. 1865

tlement in Shields Township, Lake County. His dwelling was a log hut on the Carduaz road, near the Libertyville road. Father Gueguen from this station would take a four months' tour of the missions under his charge. Starting from his log hut on horseback, carrying the missal, vestments and altar furniture in his saddlebags, westward to Freeport, sometimes to Galena, then south and east to Joliet and north by way of Chicago to his log house in the bush, visiting the Catholic settlers wherever he could find them, baptizing the children, saying Mass and speaking words of encouragement to the people "in the wilderness."

Immaculate Conception Waukegan, 1841

Previous to the year 1844 the Catholic population of the east half of the state of Illinois was under the jurisdiction of the Bishop of Vincennes, Indiana, while the south half of Illinois, was subject to the Bishop of St. Louis, Missouri. Consequently the Lake County Catholics looked to Vincennes for spiritual direction and instruction. Waukegan's early name had been Little Fort or Little Fork. Men making excavations on the lake shore here at Waukegan came upon two separate burial places. With the buried were many small silver crosses, silver buckles, clasps, etc., some iron cooking utensils, small pots, kettles, and tongs, evidences of civilization, and that the dead were of a Catholic colony. It is well known that Rev. Father St. Cyr was pastor of St. Mary's church—State and Lake streets, in Chicago. Possibly he or his predecessors may have visited Little Fort.

The early Catholic settlers in and around Little Fort or Waukegan were attended by priests from Chicago. Long before any Catholic church had been built here. Rev. Maurice de St. Palais, Rev. John Gueguen, Rev. Francis Fisher (all of Vincennes Diocese) frequently started from St. Mary's church, Chicago, horseback, with saddlebags, and made this circuit, halting some days at places which are now named Waukegan, Racine, Milwaukee, Beloit, Janesville, Rockford, Elgin, Aurora and Joliet, and then back to Chicago. Rev. John Gueguen was stationed in Waukegan in 1843-1844. In the year 1844 Rt. Rev. William Quarter became Bishop of Chicago, and within a short time after most of the priests of the Diocese of Vincennes were recalled by their bishop.

In 1845 Rev. John Brady replaced Father Gueguen. In 1846-47-48 Rev. Bernard McGorish was resident pastor of Waukegan (it had but one church then) and he labored constantly, building the present church, and like his predecessors attending four other places; Meehan settlement, Dwyer settlement, Murray's settlement and White settlement, or Long Lake, sixteen miles west of Little Fort. In 1849 Rev. James Keane was installed as pastor of Waukegan and the outposts. About the close of 1849 Rev. Henry Coyle became pastor of the Waukegan parish. This reverend pastor worked hard in completing the church, building a priests' residence and starting a Catholic school in a small frame building on the property south of the present church property. Rev. Michael Donahue came to Waukegan as pastor in 1859. He enlarged the church, moved the little school house on to the church property, made an extension to this building, installed the Dominican Sisters of Sinsinawa, Wisconsin, as teachers in the school, and strove hard for the betterment of the parish. In 1872 he resigned his place in Waukegan and assumed charge of St. Mary's church, Evanston, Illinois.

The present pastor of the Immaculate Conception church took the place of Rev. Father Donohue. Waukegan has grown to city size and consequently the parish has increased in numbers and worth. The church has been improved and remodeled since the departure of Rev. Father Donohue. A large brick convent for the Sisters, a new frame house for the priest replaces the old one, and an eight-room stone and brick modern and well-equipped school house has taken the place of the little wooden school. The present school building compares favorably with any grade school in this city, and is not surpassed in training and complete instruction by any grammar school in Waukegan. The attendance is 290 children, and is exclusively a free school for the parish children. The four buildings here mentioned are situated in the south part of block 24, lots 5, 6, 7, 8, facing County, Water and Utica Streets. They are in the same inclosure near to each other and convenient of access. The congregation does not seem to grow any less. Though now there are five other churches and parishes within a short radius of the old church.

There is no bonded or floating debt on the parish, and a new church may be started any time it seems fit. A fund of fifteen thousand dollars is now in the treasury to be used for



Rev. M.J. Fennessy

St. Mary's Church, West Chicago, Ill. 1865





Sacred Heart, Church, Chicago, Ill. 1865

the building of the new church. But this is not the time to think of erecting new buildings. Wait until the crisis has passed.

Transfiguration Wauconda, 1841

The first church, St. John's, a log church was built in 1841, in the Catholic cemetery, about two miles from Wauconda, and the site of the present church. The priests mostly came from Chicago to attend it. The mission was attended by Fathers Gueguen, Ford, Edwards, Coyle and Prendergast.

The present church was built by Father Jeremiah O'Neill in 1875. In 1903 Father Stephen Woolfe succeeded Father O'Neill. Father Woolfe built the parochial residence.

In 1910 Father Timothy Burke succeeded Father Woolfe, and in 1911 the Rev. T. J. Murphy was appointed.

St. James—New Strassburg, 1842

In the thirties of the last century a number of Catholic families from Germany and Elsace settled on the farms in the southern part of Cook County, near the state line, and named the settlement New Strassburg. Very little is known of the early history of the parish. In the beginning some missionaries occasionally visited the place, said Mass and administered the Sacraments to the people. The first Mass, of which there is any record, was celebrated in the house of one of the farmers in the year 1839. In 1842 several acres of land were donated for a church. The cemetery was consecrated in 1845. The first church was erected in 1853. Until the first resident pastor, Rev. Bernard Herderer, was appointed in 1855 the little flock was attended by missionaries from Notre Dame, Indiana, and at times by Rev. Bernard Voors, pastor of St. John, Indiana. In 1851 and 1852 Rev. Nicolas Jung, assistant at old St. Mary's, Chicago, had charge of the place, but his visits were few. In the year 1853 we find Reverends Andrew Schweiger of Joliet, Anthony Kopp of St. Joseph's, Chicago, and Joseph Zoegel of St. Michael's, Chicago, administering to the needs of the parish. From then on until August, 1855, the pastor of St. John, Indiana, and several missionaries, said Mass occasionally at the place. Rev. Bernard Herderer was first resident pastor of the parish from 1855 to 1856. From here on to 1881 we find the following pastors:

Reverends Joseph Rauch, Balthasar Rachor, John Mehlmann, Anthony Saeger, M. P. Wehrle, F. X. Nigh, Martin Kink, Charles Stiessberger, Joseph Abt, Henry Boers, C. G. Niederberger, Francis Antl, Joseph Niebling, F. X. Schreiber, Anthony Bueter.

In the year 1874 the church was struck by lightning and destroyed by fire. A new building was erected, the same that is used today. From 1881 to 1891 the parish was attended by the Franciscan fathers from Joliet, namely Reverends Eugene Puers, W. Deiters, Anselm Puetz, Stephen Scholtz and Pater Maternus.

From 1891 to 1902 St. James was attended by the pastors of Richton.

Since 1902 the small flock, which now numbers 20 families, is attended regularly from St. Liborius church, Steger, as a mission.

Data for the foregoing chapter has been gathered from diocesan and parish archives and from a variety of printed sources. The History of the diocese of Belleville by Frederick Beuckman has been especially valuable as a source of information. Many facts have been gleaned from Rev. A. Zurbonsen's "In Memoriam, a Clerical Bead Roll of the Alton Diocese." The writings of Rev. James J. McGovern have furnished much reliable information. In addition, church calendars, Jubilee souvenirs and other parish publications have been used. The files of the New World, Chicago, have also proven valuable sources of in formation.





Rev. N.T. O'Brien.



Rev T.V. Shonnon



Rev. A.L. Girard



Rev. C.F. Donovan



ST. THOMAS THE APOSTLE, CHURCH, CHICAGO, ILL. 1865

XVII.

Parishes Formed Under Right Reverend William Quarter, D. D. First Bishop

Holy Name—Chicago, 1845

The University of St. Mary of the Lake, founded by the Rt. Rev. William Quarter, D. D., on the site of the present Cathedral block, was the germ of a notable parish, which took actual life in 1846. The College Department he established thirty days after his arrival in Chicago to take possession of his see, which was in 1844. The few Catholics frequenting the chapel for Divine services were placed under the charge of the priests of the university. A small room was fitted up in that building, which for a time amply served the needs of the congregation assisting at Mass on Sundays.

In 1848 the community had grown, and the Very Rev. Jeremiah Kinsella, president of the university, began the erection of a small church, which, however, was not opened for Divine service until November 18, 1850. (Catholic Almanac, 1851). The building stood on the northeast corner of Wolcott Street — now State Street — and Superior Street, fronting south. The pastors were Rev. William Clowry and Rev. J. Breen, who remained in charge of the parish of the Holy Name until 1855. (Catholic Almanac, 1855).

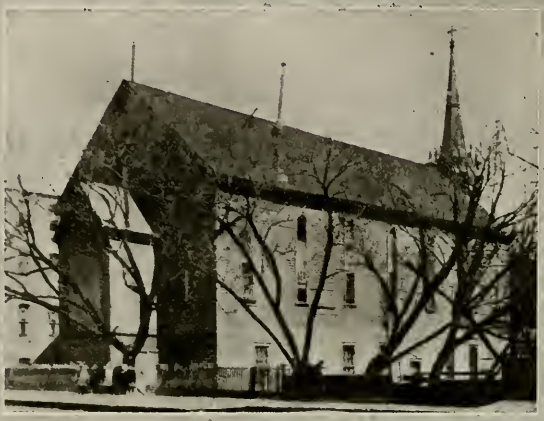
In 1852 the building was enlarged, and in 1853 Catholics of the North Side had become so numerous that the Bishop, the Rt. Rev. James O. Van de Velde, D. D., consented to the building of a large brick church on the southeast corner of Wolcott and Superior Streets. The corner stone was laid on August 3, 1853, "amid a vast concourse of people, Protestant as well as Catholic, with all the ceremonies usually attendant on such occasions, by the Rt. Rev. Bishop of the Diocese and the Bishop of Pittsburgh, Rt. Rev. Michael O'Connor preached the sermon." The Rev. Fathers Kinsella, Quarter, Fitzgerald, McElhearne, Lebel, Donohue, Kopp, Clowry, Tucker, Feeley, Dunne, McLaughlin, Hoey and Brady were the clergymen present on the occasion. The dimensions of this church were 84 feet by 190 feet. The spire was over 200 feet high. The material was of Milwaukee brick, the style Gothic, with windows of stained glass, depicting scenes from the Bible. It was completed excepting the spire, in the fall of 1855 at an expense of $100,000, to which sum the congregation contributed with extreme liberality. The first Mass was celebrated on Christmas Day of that year. The church was opened under the Episcopate of Rt. Rev. Anthony O'Regan, D. D., who in the latter part of 1854 came to this diocese.

The first pastor mentioned in the Catholic Directory was Rev. P. J. McLaughlin, who in 1856 was succeeded by Rev. Mathew Dillon, C. S. C., and Rev. W. Herbert. Following these in 1857 was Rev. Michael Lyons, assisted by Rev. Wm. Edwards, who were continued in charge until January 21, 1859, when shortly after the arrival of Rt. Rev. James Duggan, D. D., Rev. Dr. Dennis Dunne was appointed pastor, assisted by Rev. John Higanbotham, Chancellor, and Rev. Wm. Herbert. In the Catholic Directory of 1861 the parish church is called the Cathedral of the Holy Name. The parish residence was on Cass Street.

In 1859 when the parish of the Immaculate Conception was formed, definite boundaries were given to the parish of the Holy Name. Division Street was made the northern boundary line, reaching from the north branch of the Chicago River to Lake Michigan, which formed the eastern boundary. The Chicago River, with its north branch as far as Division Street, became the southern and western limitations of the parish. Excepting a temporary change in the northern boundary after Rev. Dr. Butler had been appointed to the Immaculate Conception parish,



Rev. J. A. Glennon









Rev. T. Edwards

ANNUNCIATION CHURCH, CHICAGO, ILL. 1866

these territorial lines have always remained until the formation of St. Dominic's parish.

In the life of Rev. Dr. McMullen it is stated that in 1861 Bishop Duggan appointed him to take charge of the Cathedral until a regular rector should be selected. His assistant was Rev. J. P. Roles, to whom he gave over the administration of the Church, when in February of that year he was appointed president of the University of St. Mary's of the Lake. Assisting at this time with Rt. Rev. Bishop Duggan, pastor, and Rev. J. P. Roles, rector, were Rev. John Magan and Rev. Patrick Ward. The parochial residence was at 148 Cass Street. Father Roles occupied this position until 1868. His assistants during his rectorship were in 1864, Rev. Thomas McGivern; in 1865, Rev. William Walsh, and in 1866, Rev. Jacob Cote; in 1867, Rev. Fred Smyth, Rev. Max Albrecht, Rev. P. M. O'Neil and Rev. P. M. Flannigan.

In 1868 Rev. J. P. Roles was succeeded by Rev. Thomas Quigley, who remained in charge less than a year, when Rev. Joseph H. Doyle was appointed to fill his place. He was assisted by Rev. M. Stack.

Schools

Almost simultaneous with the opening of the first church, parochial schools were established. In 1852 a free school for boys was located on Wolcott Street, south of Superior, which was taught by students who in turn came for the morning and afternoon sessions from the University, until later, a layman, Mr. Burns, became for a time the only teacher. At this early date we are told by one of its pupils, the school had an attendance of about thirty-five or forty children, and was called the Boys' Free School of Holy Name Parish. It is perhaps worthy of mention that among the boys in attendance was a lad who in later life became the distinguished prelate, Most Rev. John Ireland, D. D. It is related by the same contemporary that young Ireland had no competitor in his studies, as he was the only boy in his class.

St. James' Free School for Girls was opened in 1851 on North Clark Street, between Ontario and Ohio Streets, in a frame building rented for that purpose. This school was taught by three Sisters of Mercy, who walked daily from St. Mary's parish on the south side of the river, until later a residence was found for them in a little building close to the school. The Sisters of Mercy continued their charge until 1856, when the Holy Cross Communities coming to the parish, the Sisters were given the Girls' School. The Holy Cross Brothers likewise took over the Free School for Boys, and both male and female departments at one time were taught in a frame building said to be the original frame church, which had been moved from its former site to Wolcott Street, immediately south of the new brick edifice, and fitted up for a school. The Catholic Directory, 1860, gives the number of girls attending the parish free school as 250. These same Sisters established a select school for girls in their convent building, on the southwest corner of Cass Street and Chicago Avenue, the site of the present Holy Name school—known as the Academy of the Holy Cross. The same community also inaugurated an industrial school for girls, which had an attendance of about twenty pupils. We quote also the Catholic Directory of 1859, which is authority for the statement that about 230 boys were attending the parochial school, which doubtless included those of a select school in one of the university buildings that was in charge of the Brothers of the Holy Cross. The Holy Cross Communities were recalled by their superiors in 1861, and the building hitherto occupied as the Girls' Academy of the Holy Cross, and later, as the Theological Seminary of St. Mary's of the Lake, was finally given over to the boys of the parish and placed in the hands of the Christian Brothers, who continued their charge until the Chicago fire, of 1871. In 1870 three hundred boys attended this school.

The Academy of the Holy Name

This institution was opened in 1858 (Andreas History of Chicago) under the Sisters of Charity of St. Vincent de Paul. Its pupils numbered about 90. In 1861 an old university building was obtained and moved from its former location to 295-297 Huron Street, and became the girls' parochial school, with an attendance of 250 children; the Sisters of Charity were in charge. In 1870 there was an attendance of 375 children in this school. After the Chicago fire these schools were never rebuilt. The Sisters' convent was on Huron Street, near Cass.

Sunday Schools

Sunday schools were always considered an important factor in the education of the children of the parish. In its earliest days Sisters of Mercy came to the North Side to teach Sunday classes. They were taught in the first little church, and later in the brick edifice by







Rev P.J.Hennessy

IMMACULATE CONCEPTION CHURCH, BRAIDWOOD, ILL. 1869



Rev X.L.Moczygemba



Rev Lemkinski

ST. STANISLAUS KOSTKA, CHURCH, CHICAGO, ILL. 1867

students of the university; by the Sisters and Brothers of the Holy Cross in their respective convents and schools; by the Sisters of Charity and the Christian Brothers, and always by a large staff of lay people, both men and women. In the early sixties we are told by persons who taught these classes that various locations in the parish were chosen, as on Market and White Streets, and other important centers. Within the memory of the writer, when an assistant and later, a large attendance of at least three or four hundred children were regularly taught by young men and women of the parish in the respective school buildings, who gave their Sunday afternoons unselfishly to the task. A Christian Doctrine Association was organized on a monthly contribution plan, to furnish from this source, premiums, presents, literature, Christmas trees and picnics to make the catechism classes attractive to the children.

Charitable Institutions

It cannot be forgotten how much the parish owes to the charitable institutions that have wrought within its boundaries in their respective spheres, and have brought to the minds and hearts of men a better understanding of the practical teachings of the Gospel of Jesus Christ. The Sisters of Mercy were the pioneers in this work. In 1850 St. Mary's Female Orphan Asylum was moved to the North Side within the confines of Holy Name parish. It occupied a frame building which had been rented, and where they assembled 38 or 40 dependent children who were left in their maternal care. These children had been deprived of parents mostly by the ravages of cholera, and the good Sisters, embarrassed by the scantiness of their means, labored heroically for the comfort of their wards. Their straightened circumstances were, however, greatly relieved when in 1852 they moved to a brick building erected for them on Wabash Avenue. To them also we owe the location in this parish of the first Catholic hospital in Chicago in 1851. This institution occupied, only temporarily it is true, a part of the building known as the Lake House, situated north of the river, not far from the site of the present Rush Street bridge, and known as the General Hospital of the Lake. It was under a state charter, and accommodated about twenty patients. Its local superior was Sister M. Vincent McGirr. It was moved in 1853 to a brick building on Wabash Avenue, and became the nucleus of the largest Catholic institution of its kind at present in the City of Chicago.

In 1866 St. Mary's and St. Joseph's Orphan Asylum was moved to this parish, in care of the Sisters of St. Joseph. It occupied one of the University buildings in the present Cathedral block and remained there until the building was destroyed by the fire when two hundred and eighty children of both sexes between the ages of three weeks and eighteen years were deprived of a comfortable home. One of the sisters present describes as follows the hardships of their thrilling experiences on that awful night.

At one o'clock the waterworks behind our property took fire, and even in our own barnyard three loads of hay which had been brought in the previous afternoon were ablaze. It was high time for us to leave. Each sister carried two infants. The larger boys and girls took charge of the smaller ones and we formed a close line of march, after receiving strict orders to hold on to one another. With Mother Mary Joseph in the lead we started northward, not knowing whereto we were going. Mad rushing people, some jumping through windows to save their lives, wierd crying and howling, the hurrying of horses and vehicles—the general panic made it almost impossible for us to keep together. The greatest difficulty was at the street crossings.

One incident of many is worth relating. A team of horses was rushing towards us from the right and one from the left. Because of the danger of breaking our group and consequently of losing some of the children, Mother Mary Joseph boldly stepped up before the horses and asked both drivers to halt in God's Name. One driver graciously submitted but the other, roused no doubt by the danger of the situation, tried to go on. Mother fearlessly stepped up, took his horses by the bridle to check them while he beat and urged them forward. Passersby on seeing the thoughtlessness and cruelty of the man, tore him from his seat, and gave him what he so richly deserved. I can still hear Mother saying: "Give it to him but don't kill him, he's not worth it." While this was going on, we seized our opportunity and got across. Imagine us, trying to make our way with burning buildings on each side of us and plank walks burning at intervals underneath. Everywhere we could see the flames like big serpents or large spiral columns crawl around the buildings.



Rev. A. F. Korthals.



Immaculate Conception Church, Kankakee, Ill. 1865



Rev. John Wiederhold



Rev. John Wester



St. John's Church, Winfield, Ill. 1867

After traveling in this way until about four o'clock in the morning, we found ourselves many miles outside the city limits on a prairie. Sheer exhaustion compelled us to rest, now that we had made a considerable advance beyond the fire zone. The sky was hot and a lurid red, the sun that morning rose like a ball of fire, the ground was warm, but notwithstanding, the children fell asleep as soon as they found a place to lay their tired heads.

The Sisters of the Good Shepherd were brought from St. Louis under the patronage of Dr. McMullen, and in 1859 were located on Market and Hill Streets, in the Holy Name parish. This institution responded well to a great moral need in a large city for the reclaim of fallen women; it suffices to say that during the period 1859-1885 about 4,000 erring girls and women were brought under the good influence of these exemplary Sisters. In 1906 they left the parish to locate their home at Grace Street and Racine Avenue.

The House of Providence was opened by the Sisters of Charity in December, 1867. The purpose of its organization was to affiliate with a lay confraternity of women, whose duties would be to visit with the Sisters, the poor and sick of the parish. Four Sisters were in charge of the work. Here again the little primary frame church seems to have served a useful purpose in this, that having been occupied as a school, it was, we are told, under the rectorship of Rev. J. P. Roles, moved to 301 Huron Street, to become the House of Providence and continued as such until its destruction by the fire.

St. Vincent's Infant Asylum and Maternity Hospital is conducted by the Sisters of Charity of St. Vincent de Paul. The Sisters of Charity, known as the White Coronets, have long been identified with Holy Name parish. They taught its schools as early as 1861, and in the pestilential times of early city life, they accepted opportunity to visit the cholera stricken homes of sickness and death. When their kindly ministrations could no longer relieve the sufferings of unthwarted death, they would often wrap a child in their arms and endeavor to fill the void left by want of a mother's care, by taking a mother's place. No wonder then that memory's grateful tribute of praise is given now and again by an older parishioner when he recalls the impressions of those early days. Their same charitable work continues, at least in a correlative sense, for in their Foundlings' Home they are still giving a mother's place to the hapless child, who may not be an orphan in fact, but is virtually such by the cruel fate of a mother's voluntary abandonment. St. Vincent's Asylum was opened July 29, 1881, on the property where it now stands on the southeast corner of La Salle avenue and Superior Street. Since its foundation it has sheltered more than 32,000 children.

St. Elizabeth's Day Nursery had its origin in this parish, and was organized by the Catholic Women's League. It was opened on August 23, 1893, in order to provide a nursery where children could be cared for during the day, while their mothers were obliged to work. As equipment, it has a dispensary, kindergarten, kitchen-garden and sewing room for older children. Its location is 906 North Franklin Street.

On October 29, 1870, Rt. Rev. Thomas Foley, D. D., then ordinary of the diocese, appointed Rev. John McMullen, D. D., rector of the Cathedral. His assistants were Rev. P. M. Flannigan and Rev. Joseph McMahon. They occupied the parochial residence at 148 Cass Street. The Reverend rector at once occupied himself with the needs of the parish, and the year immediately preceding that of the Chicago fire became a busy one for the priests of the Cathedral. A complete census was taken which showed a Catholic population of 2,300 families. He renovated the church and made improvements to the extent of $19,000. Parish activities that promised well for the uplift of religion in this locality were thus awakened, with no knowledge of the terrible disaster that soon would cast a blight upon the hopeful prospects of the people.

In October, 1871, occurred the awful conflagration which devastated the greater part of Chicago and reduced to ashes the entire parish of the Holy Name. The following is taken from the Life of Bishop McMullen: "On Sunday, October 9, 1871, Dr. McMullen was visiting a friend on the South Side, Mr. Philip Conley. Late in the night a loud uproar was heard on the streets, and looking out, he was horrified to observe the whole field of vision illuminated by a conflagration that every moment seemed to grow in intensity. The streets were thronged with hurrying crowds of people—men, women and children, all bending their eager steps northward. 'I started on a run with the others,' says the doctor, 'and by the time we reached the State Street bridge it was burning.' The unfinished spire of the Cathedral had caught fire by the time he





Rev. E. D. Loughry



Rev. T. F. Quinn





Rev. J. F. Barrett



ST. MARY'S CHURCH, JOLIET, ILL. 1868

reached the sacred edifice, and he had scarcely time to remove the Blessed Sacrament ere the whole building was in flames."

Immediately out of the ashes rose a temporary structure, known as the "Shanty Cathedral," on the corner of Cass and Superior Streets. This rude structure barely sufficed to meet the needs of the congregation during the four years that intervened until the construction of the new building.

It was a winter of great privation for every family in the parish, and we are told that the reverend rector and his assistants occupied rooms fitted up at one end of the temporary church until in 1872 a residence was obtained in a new, rented building at 266 Superior Street, and later, on the corner of Chicago Avenue and State Street. The assistant pastors between 1871 and 1875 inclusive were: Rev. Edward Guerin, Rev. P. M. Flannigan, Rev. Edward Gavin, Rev. Francis O'Connor, Rev. W. B. Campbell, Rev. P. A. L. Egan and Rev. T. P. Butler, D. D.

"The "Shanty Cathedral" temporarily occupied was crowded to suffocation, but everything went on with a regularity which satisfied the most exacting. The rector and his assistants were the last to go into a comfortable home. No time was lost in preparing to rebuild the Cathedral, and Rev. J. P. Roles and Rev. Patrick Riordan went as far as San Francisco to secure aid. While Bishop Foley during this time of trial kept a firm hand on the rudder, it was Dr. McMullen who carried out with that accomplished architect, P. C. Keeley, the ecclesiastical idea of a Cathedral."

The cornerstone of the present Cathedral was laid by Rt. Rev. Thomas Foley in 1874, the well-known Father Damen, S. J., preached the sermon on that occasion, and the structure was soon an accomplished fact. The building is of Gothic architecture, and is built of Lemont limestone. It was originally 218 feet in length, but in 1914, by the enlargement of the sanctuary, the length of the building was increased to 233 feet. The width of the nave is 80 feet; that of the transept 112 feet. The spire is 210 feet high, surmounted by a gilded cross. It was completed in 1875 and opened November 1st; the dedicatory sermon was preached by Rt. Rev. P. J. Ryan, D. D., of St. Louis, later Archbishop of Philadelphia. It was a notable day for the Catholics of Chicago, and of special interest to the people of Cathedral parish. This beautiful edifice occupies the northeast corner of State and Superior Streets, the site of the original Holy Name church, erected in 1850.

The parish seems now to have passed through a period that was barren of parochial and other Catholic schools. The need of such institutions had been keenly felt, but there seemed no alternative other than to hold in abeyance the building of schools until after the church would have been finished. To this task the reverend rector, with his usual energy, now applied himself, and soon a large elementary school was erected for the children of the parish, on the southwest corner of Chicago Avenue and Cass Street, and in 1878 the Ladies of the Sacred Heart were installed as teachers. They also had erected at this time a convent and academy on the corner of the same block directly west of the school. In the parochial building the Sisters taught both boys and girls until 1883 when a male school was opened. The Ladies of the Sacred Heart continued in charge of the girls' department however, until their departure from the parish in 1904. This school had an average yearly attendance of about 600 pupils.

In 1876 the people of the parish considered themselves especially favored by the abiding presence in their midst of their Rt. Rev. Bishop, who with his chancellor had moved from St. Mary's parish, and had taken up his residence at 278 Ohio Street. Through the opportunity thus given him he identified himself more closely with the Church, and thenceforth his name was found at the head of the pastoral roll of the Holy Name Cathedral, reading as follows: Rt. Rev. Thomas Foley, D. D., pastor; Rev. John McMullen, D. D., rector; Rev. D. J. Riordan, chancellor; Rev. P. A. L. Egan and Rev. D. M. J. Dowling.

From this on he took a more active part in the spiritual functions of the Cathedral, and it is said of him that he heard confessions regularly on Saturday afternoons when circumstances would permit. The above named assistant pastors were still stationed at the Cathedral during 1877 and 1878, when Rev. J. J. Delaney and in 1879 Rev. M. Welby also assisted.

In 1877 he appointed the rector, Rev. John McMullen, D. D., his vicar-general, an appointment which was received with universal favor among the parishioners.

Bishop Foley died in February, 1879. His death was perhaps most keenly felt in this locality, where the people had learned to love him. On the morning of his obsequies the Cathedral was crowded and the heart throbs





Rev. J. Flaherty





NATIVITY CHURCH, CHICAGO, ILL. 1868



Rev. S. McDonald



Rev. T. J. Hurley



Rev. F. N. Gallagher





ST. MARGARET'S CHURCH, CHICAGO, ILL. 1874

of a great congregation responded approvingly to the eloquent tribute given to the virtues of the deceased by His Grace, Archbishop Ryan of Philadelphia.

The very reverend rector then assumed the responsibilities of administrator of the diocese, which appointment he received from the bishop before his death.

Faith had grown in this garden city of the west like the mustard seed of the Gospel, until it became recognized by Roman authority as one of the great centers of Catholic population. In 1880 much general interest was aroused by the gratifying intelligence that the Holy Father had raised the diocese to the dignity of an Archiepiscopal see. Rt. Rev. P. A. Feehan, D. D., of Nashville was chosen for the first archbishop, and his installation in the Holy Name Cathedral on the 28th of November was made an enthusiastic occasion by the great multitude of clergy and lay people, and the magnificent ceremonial of the day. Rt. Rev. Bishop Dwenger, D. D., of the Diocese of Fort Wayne pontificated, and after the Gospel, Archbishop Feehan ascending the pulpit preached an impressive sermon. It was the opening of a new era in the Church of Chicago, and without doubt was the beginning of a greater prosperity in the congregational life of the parish.

Archbishop Feehan appointed the Very Rev. Rector John McMullen vicar-general of the diocese, to which office and to the parish he gave his divided attention until his own appointment to the See of Davenport. This took place in May, 1881. Rev. D. J. Riordan became his chancellor.

Events came in rapid succession in the Cathedral, with all of which the parish had been more or less identified. The appointment and consecration of Dr. McMullen awakened a conflict of feeling in the hearts of his parishioners. They rejoiced in the honor which was now his, but were saddened by the separation at hand from one who had labored so long for their welfare in the highest ideals of his ministry. His consecration in the Cathedral by Archbishop Feehan was everything that the love of his people and the esteem of the clergy of the diocese could make it, with a large presence of his lay friends and of members of hierarchy. The testimonials that followed were in unstinted measure a proof that their old pastor would live for many years in the hearts of the people of Holy Name parish.

Following the departure of the Rt. Rev. Bishop for his diocese Rev. P. J. Conway of St. Patrick's church, Chicago, was chosen to fill his place. The archbishop appointed him vicar-general and rector of the Cathedral in November, 1881. At this time the parochial residence was at 306 Chicago Avenue. The roll of Cathedral clergy was now as follows; Most Rev. P. A. Feehan, D. D., pastor; Very Rev. P. J. Conway, rector; Rev. John Carroll, Rev. Michael McLaughlin, Rev. P. D. Gill, and as chancellor, Rev. D. M. J. Dowling. In 1882 Rev. M. J. FitzSimmons also was appointed. The very reverend rector lost no time in completing a fine parochial residence on the corner of Cass and Superior Streets, which his predecessor had begun to erect, but could not finish before his departure from the parish. It was occupied in the summer of 1882. The chancery office had its apartments in this building for many years.

In 1882 Father Conway purchased ground and erected a three-story brick building for a boys' school at 79 Sedgwick Street. It was opened the following year with a large attendance of boys, who leaving the school at the Cathedral were placed under the clerics of St. Viateur from St. Viateur's College, Bourbonnais Grove, Ill. Many of the Brothers who taught there have since become priests, and have risen to a place of distinction in the annals of their community. The school accommodated about 600 pupils, and for a while solved the problem of segregating the sexes in the parochial school system of the parish.

Church Societies

The Young Ladies' Sodality was organized by the Rev. John McMullen, D. D., and is still in existence. There was for many years a junior sodality for girls, which was an intermediate society between the Young Ladies' and the Children's Sodality of the Holy Angels. This latter and the St. Aloysius Sodality are for enrollment of the children who have received their First Holy Communion and have been Confirmed.

The Holy Family Sodality, known also as the Married Ladies' Sodality, has had parish existence since 1882. It is under the special patronage of the Holy Family of Nazareth, to whose honor it is solemnly dedicated. Its meetings are semi-monthly, and the members receive Holy Communion in a body on the first Sunday of January, April, July and October. It has a sewing society, the members of which meet once a week to make garments for the poor, especially for destitute children,







ST.. JOHN NEP. CHURCH, CHICAGO, ILL. 1870



Rev A.L.Labree





ST. PATRICK'S CHURCH, MOMENCE, ILL. 1867

many of whom have thus been provided with comfortable garments and shoes necessary for their attendance at school. In recognition of its charitable work the wealthier ladies of the parish have regularly sent donations of materials for its sewing. A vast amount of good has been done with strictest secrecy observed, that the recipient of the charity may not be known to the other children of the school. Their work has been a blessing to the parish.

There was also a Men's Sodality of the Holy Family, which for a time had a fairly successful existence, but was discontinued later, on account of apparent impossibility to maintain a membership.

A St. Vincent de Paul Society has, from a very early day, ministered to the wants of the poor, with a zeal and discretion indicative of the purest motives of Charity. It still exists and functions in the spirit of its charitable founder. It has done an incalculable amount of good during the many years of its existence.

The Holy Name Society is a flourishing organization of men which, as its name signifies, has for its end the honor and glory of our Lord's name. Its membership is increasing, which speaks well for the good spirit that actuates the men of the parish.

The Rosary Society is a parish confraternity canonically established. It has a large membership and meets for devotion on the first Sunday of every month. The plenary Indulgence *"Toties Quoties"* is connected with this confraternity, and may be gained for every visit made to the Cathedral on the first Sunday in October, certain conditions for gaining the indulgence having been fulfilled by the person.

A Sanctuary Society was organized about three years ago. It has an enthusiastic membership, and is much interested in achieving the aim for which it was instituted: to furnish everything necessary for the altar of the Blessed Sacrament and for the Holy Sacrifice of the Mass.

The Archconfraternity for the suffering souls is a regularly established society indulgenced by the Holy Father, and is a large organization, which has certified privileges that may, through its membership, be obtained for the souls in purgatory. The Holy Sacrifice of the Mass is offered once a week for the intentions of its members.

The Christian Doctrine Association has already been mentioned in connection with the Sunday school. It is given a place here among the societies. Its object is to furnish for honorable distinction premiums to the classes, and books for the poorer children of the school. For many years its members taught classes in the Sunday school. It has an active and honorary membership, and is still interested in the moral uplift of the children.

There are a number of other societies which are beneficiary rather than parochial, but from a spiritual point of view, are a help for the observance of the rules of the Church, because of the annual Communion of their members.

Meantime the prestige of the Cathedral grew, and it became a popular center of Divine worship, especially at the late Mass, when the archbishop was frequently present, and during the winter season occupied the pulpit on the first Sunday of every month. The principal pews were regularly filled by many of the wealthier people of the city, who preferred a residence in the parish, or on leaving it, would retain their pews, refusing to sever their identity with the Cathedral Church. This became embarrassing to all concerned, especially at times of sickness in the administration of the sacraments, or in the performance of funeral rites, if death should occur in the family. The difficulty was of frequent occurrence as years passed, but was finally settled in 1901, when Archbishop Feehan on the appointment of Rev. Thomas P. Hodnett to the parish of the Immaculate Conception, decided that families moving out of the parish, but retaining their pew, would be officially recognized as parishioners of the Holy Name in unlimited possession of all parochial privileges. He caused a record to that effect to be placed in the archives of the diocese.

A census of the parish was taken in 1883-84, which gave a Catholic population of 2,700 families. The personnel of the parish staff in 1882 included for a brief period, Father Hodnett and Father Galligan. Other changes in this and the succeeding year brought to the parish Rev. P. J. McDonald, Rev. J. J. Darcy, Rev. J. A. Kinsella, Rev. P. J. Agnew, Rev. F. S. Henneberry and made Rev. P. D. Gill chancellor. In 1884 Rev. P. O'Brien was located here for a short time. Rev. B. P. Murray became chancellor, and Rev. F. N. Perry was added to the staff. In 1886 Rev. M. Welby assisted for a brief period in parish work. Rev. N. J. Mooney became a regular parish assistant in



Rev. A.L. Bergeron



Rev. F. Gaudet



NOTRE DAME CHURCH, CHICAGO, ILL. 1867

1887, and in May, of that year Rev. M. J. FitzSimmons was appointed chancellor.

October 28, 1887, Rt. Rev. Maurice Burke, D. D., of St. Mary's Church, Joliet, the first Bishop of Cheyenne, was consecrated by Archbishop Feehan in the Cathedral of the Holy Name.

The first synod of the archdiocese was held under Archbishop Feehan on December 13, 1887, in the Cathedral of the Holy Name and was attended by all the pastors of the archdiocese. The object was principally the promulgation in the diocese of the decrees of the Third Plenary Council of Baltimore; Pontifical High Mass was celebrated by the Most Rev. Archbishop, after which the synod convened for deliberation. The officers were His Grace, the Archbishop, presiding; assisted by Very Rev. P. J. Conway, V.-G., promoter; Rev. M. J. FitzSimmons, secretary; Rev. E. J. Dunne and Rev. T. F. Galligan, procurators; Rev. T. F. Galligan and Rev. W. De la Porte, lectors, and Rev. P. J. Agnew, master of ceremonies.

The rectorship of Father Conway terminated with death July 1, 1888, and on the 5th of the same month Father FitzSimmons succeeded him as rector of the Cathedral. His administration has continued to the present time.

Changes among the curates during this time and the succeeding years secured for the Cathedral the services of the following priests: Rev. James M. Scanlan, Rev. J. P. Dore, Rev. P. A. McLaughlin, Rev. John Finn, Rev. Geo. J. Blatter (temporarily), and Rev. P. J. Muldoon, chancellor.

The heating apparatus of the church being inadequate, at the request of His Grace, a better system of radiation was installed, providing thereafter a well-heated building. The church building was much in need of repairs also, but the undertaking was held in abeyance until the fall of 1890, when work of renovation on a somewhat extraordinary scale was begun. Investigation disclosed that a weak foundation under tower and nave had gradually led to a disintegration of the walls and settling of the tower, dragging the south wall out of line. Buttresses were taken down, rebuilt and pinnacled with turrets of stone replacing those originally built of wood incased in galvanized iron. Straightening the windows, bracing the steeple and building a complete new stone clearstory—a task, which was intended to be a repair, became practically a reconstruction of the church. The work was placed under the supervision of Mr. P. C. Keeley of Brooklyn, N. Y., who had drawn the original plans for the edifice. The local architects were Messrs. Willet and Pashley. Description of the happy result of this undertaking is best taken from the pen of the well-known critic of religious art, the late Eliza Allen Starr:

"On the interior the wooden pillars gave place to clustered pillars of beautifully tinted and veined marble; the wainscoting, including vestibule and sacristy, also, was of effectively arranged variegated marbles; the pavement of the sanctuary was laid in tesselated marble; the sacristies in mixed mosaic work—no pattern; the sanctuary railing in marble with short pillars, closely set in clouded alabaster, while the three gates were of wrought brass. On the four pillars which sustained the corners of the transept were placed the four Latin Doctors—St. Gregory with his Tiara, St. Ambrose and St. Augustine with their mitres, St. Jerome with his insignia as Cardinal—while all are to be recognized as active teachers of the Divine word by their attitudes, full of fervor and graceful in pose. The architrave above the pillars gives a story of Christianity as told in the Gospels, in frescoes, which are, in themselves, an education to the youth of the parish, as well as to the entire congregation; while over the confessionals are very significant groups, also in color.

"Above all these decorations rises the ceiling, with an elaborated paneling, which reminds one of that we see in Rome in the great basilicas; but those present a flat surface for their intricate decoration, while here the intricacies are immeasurably increased by the necessities of the arch, yet overcome in a way to please the eye while enriching every inch of space—literally, not a hand's breadth left unadorned. From these dart forth electric lights beyond numbering, bringing out all the beauties of an interior, which, whether in light or shade, at earliest dawn in winter, or the twilight of a summer evening, never fails to delight the eye; and yet, not all the other electric lights together give the sudden joy, the uplift of adoration which comes with the illuminating, at one instant, of the sanctuary around the altar and the tabernacle, either at the consecration of the Sacred Host, or its uplifting at the benediction of the Blessed Sacrament. "Light then seems to have been born to adore Him who said: 'Let there be light, and there was light.'"





Rev. J. D. Liebreich

St. Joseph's Church, Lockport, Ill. 1868





Rev. G. L. Schark

St. Peter's Church, Volo, Ill. 1868

Years had worn slowly away while this work was in progress, and every one had grown impatient with the scaffoldings—every one but the rector—but when, on the 17th of December, 1893, the whole beauty and extent of the renovations were seen at once, there was no longer any thought of the years of waiting. It was pronounced a veritable "transfiguration," and a feeling of intense satisfaction pervaded the parish of the Holy Name, all the more, that this was known to be a strictly parish work—cost $260,000—not one dime having been called for from the coffers of the diocese." "As to His Grace, the Archbishop, he had left the whole responsibility with the rector, Father FitzSimmons, and his confidence, accompanied as it had been throughout by the encouraging word and smile and the assurance that nothing ought to be spared for the perfection of the undertaking, was not, most certainly, disappointed. It was a joyful epoch in the history of the Cathedral of the Holy Name; while, year by year, additional ornamentations, like the grand stations, supplement the work, to show that nothing will be withheld to make the Holy Name worthy of its dignity as the Cathedral of the Diocese of Chicago."

Right Rev. James Duggan, D. D., the fourth bishop in the See of Chicago, died in St. Louis, Sunday, March 26th, 1899. His remains were brought to this city by a priest of the parish and his obsequies took place in the Cathedral the following Wednesday, which was in Holy Week. Solemn High Mass of Requiem was celebrated by the Rector, Rev. M. J. FitzSimmons, assisted by Rev. F. M. O'Brien, deacon and Rev. F. J. Barry, subdeacon. Most Rev. P. A. Feehan, D. D., was present and gave the absolutions after Mass. The deacons of honor were Rev. Thomas Burke of St. Columbkill's and Rev. Peter Fischer of St. Anthony's church. Rev. N. J. Mooney, chancellor was master of ceremonies. Right Rev. A. J. McGavick, auxillary bishop elect, preached the funeral sermon. A large congregation was present, some of whom had known the bishop personally and admired him for his rare qualities of mind and heart.

In 1899 the Cathedral parish celebrated its Golden Jubilee. In June, 1900, the office of vicar-general of the archdiocese being left vacant by the death of Very Rev. D. M. J. Dowling of St. Bridget's church, Father FitzSimmons, rector of the Cathedral, was appointed to succeed him by His Grace, Archbishop Feehan. Meantime the personnel of the parish asssistant priests had again changed, Father Mooney having become chancellor, succeeding Rev. P. J. Muldoon, and still later the office of chancellor going to another curate of the Cathedral, Rev. F. J. Barry. Later vacancies in the staff of parish assistants were filled by Rev. John Fenlon, Rev. F. M. O'Brien, Rev. J. J. Code, Rev. D. L. McDonald, Rev. George T. McCarthy. Priests temporarily located and assisting at the Cathedral between 1900-1907 were: Rev. M. J. Fennessy, Rev. C. E. Cavanaugh, Rev. James F. Clancy, Rev. Joseph C. Ocenasek, and Rev. Thomas Smith, Rev. J. Kranjic, Rev. J. Byrnes, Rev. J. A. Ryan and Rev. P. O'Dwyer.

Noteworthy events participated in by the Cathedral Church about this period were the consecration on May 1, 1899, of Rt. Rev. A. J. McGavick, D. D., of St. John's church, as Bishop Auxiliary to Archbishop Feehan, and on July 25th, 1901 of Rt. Rev. P. J. Muldoon D. D. of St. Charles parish, formerly chancellor of the diocese, also as auxiliary bishop, owing to the failing health of the former.

The atmosphere of joy that prevailed on the congratulatory occasions of these consecrations and on the return of tranquility which ensued after the trouble that for a time disturbed the diocese, was soon turned into clouds of sorrow, which overhung the city and shrouded the Cathedral in mourning on the occasion of the obsequies of the Most Rev. P. A. Feehan, D. D., who died July 12, 1902. It was the death of Chicago's first archbishop, a man of superior personality, of erudite training, of the highest ideals of his calling, a father and friend to all, especially to the helpless and dependent of his flock. He was succeeded in the Episcopacy by the Rt. Rev. James Edward Quigley, D. D., Bishop of Buffalo, whose installation in the Holy Name Cathedral on the evening of March 10, 1903, was impressive because of its lack of display other than that given by throngs of clergy and people, and the simple dignity of the quiet ceremonial peculiar to this occasion. A characteristic feature was the announcement of the appointment of Rt. Rev. P. J. Muldoon, D. D., as vicar-general of the diocese.

The chancery department in the parochial residence was found inadequate for the growing business of the Archdiocese, and in 1904 Archbishop Quigley erected the present chancery building at 740 Cass Street, adjoining the parish residence. In the same year His Grace



Rev. B. Westarp



Rev. F. Schildgen



St. Alphonsus' Church, Lemont, Ill. 1867



Rev. A. S. Gorski





St. Stephen's Church, Chicago, Ill. 1869

divided the parish, assigning that portion west of Franklin Street from Erie to Division Streets, to the new parish, thereafter known as St. Dominic's. In this division the boys' school at 79 Sedgwick Street became the property of the new-formed parish. This change necessitated the establishment of a co-educational system in the Holy Name school, at Cass Street and Chicago Avenue. At this juncture the Ladies of the Sacred Heart severed their connection with the parish, and their academy building at Chicago Avenue and State Street was bought by the reverend rector to be occupied as a convent and school by the Sisters of Charity of the Blessed Virgin Mary, who assummed control of the parochial school. A high school and business college for girls was added to the parochial system a year later. The parish is justly proud of its school system, which, in efficiency, is second to none of its kind in Chicago, and the fullest allowance of credit must be given to the Community of Sisters in charge.

The entire block now being under parochial jurisdiction it was found advisable to economize a heating system into one central plant, providing adequate facilities for obtaining satisfactory results. The new building erected for the purpose, centrally located between church and school, gave also opportunity for an assembly hall and rehearsal rooms for the choir. Minor improvements essential to the character and upkeep of the Cathedral block were made as required.

On the 14th of December, 1905, the Third Chicago Diocesan Synod (second of the archdiocese) was held in the Cathedral of the Holy Name. After celebrating Solemn Pontifical Mass, His Grace, Archbishop Quigley convened the Synod. All the pastors of the archdiocese were present. The acts of the Third Plenary Council of Baltimore were again promulgated, and legislation of a local character was enacted. His Grace, the Most Rev. James Edward Quigley, D. D., presided; Very Rev. M. J. FitzSimmons was the promoter, and Rev. A. Mueller, J. C. D., was the secretary. A long list of officials followed, too numerous to be mentioned here.

The establishment of a diocesan preparatory college by His Grace, Archbishop Quigley, while not parochial in its character, became intimately associated with Holy Name parish affairs. The professors were made by residence, a part of the parish household, and assistants in parish work. In authority at Holy Name parish during this Episcopate were: Most Rev. James Edward Quigley, D. D., pastor; Very Rev. M. J. FitzSimmons, rector; Rev. F. M. O'Brien, Rev. J. J. Code, Rev. D. L. McDonald, Rev. George T. McCarthy Rev. T. E. Cox, Rev. J. E. Phelan, and Rev. F. J. Barry, chancellor, succeeded by Rev. Edmund M. Dunne, D. D., who was also made vicar-general of the diocese. This number was increased in 1905 by the faculty of Cathedral College as follows: Very Rev. F. A. Purcell, D. D.; Rev. D. J. Dunne, D. D.; Rev. A. J. Wolfgarten, D. D.; Rev. Thomas Walsh; Rev. Thomas Gaffney, D. D.; Rev. A. H. Lohmann; Rev. E. F. Hoban, D. D.; Rev. William O'Shea, Rev. Vincent Brummer, Rev. Herman Wolf, Rev. Christian Rempe.

Two events worthy of note occurring in Holy Name Cathedral during this period were in 1908, the consecration of Rt. Rev. Paul Rhode, auxiliary bishop for the Poles of this diocese, and in 1909, that of Rt. Rev. Edmund Dunne, D. D., V.-G., to fill the see of Peoria, made vacant by the retirement of Bishop Spalding. It was at this time that Father FitzSimmons, rector of the Cathedral, was again appointed vicar-general, and Rev. Edward F. Hoban, D. D., was made chancellor.

Various important occasions made apparent the need of a larger sanctuary, which had forced itself on the attention of the Most Rev. Archbishop since his first coming to Chicago. The opportunity was strongly suggested by the necessity of redecorating the Cathedral, which was now under consideration. A task that at first seemed impracticable, was later considered feasible by the genius of Mr. Henry J. Schlacks, architect, and was carried out. It provided for a remarkable project of engineering, consisting of cutting through and moving back about 15 feet, a section of the sanctuary otherwise kept intact, and rebuilding the interspace in harmony with the older part of the building. In addition vestibules were removed extending the sanctuary to the full width of the transept walls, providing space for two new altars and giving a beautiful side chapel effect. The new supporting columns, ceiling and all retails were finished in perfect accord with the remainder of the building. A new foundation was placed under the tower, a baptistry built and the entire building redecorated, the total cost of the improvement being $142,700. The expense of these improvements was sustained by the parish. The success of the undertak-



Rev. R. C. Byrne





Rev. J. G. M'Keon



Rev. H. P. Smyth



St. Mary's Church, Evanston, Ill. 1869

ing was very gratifying to His Grace, the Archbishop, who pronounced it without doubt, the most beautiful sanctuary in the United States, and the most serviceable from every point of view.

As, however, in human experience generally, disappointment frequently follows in the wake of triumph, so here, it is sad to relate that the first notable ceremony in the new sanctuary was the funeral of the Most Rev. Archbishop himself, who died July 10, 1915, and was buried from the Cathedral a few days later. Thus again, the Cathedral with arch and pillar draped in solemn mourning, lent itself sorrowfully to the grief that was everywhere felt by priests and people, for the untimely ending of the noble life of one who had devoted himself so unselfishly to the duties of his calling. Those who knew him best loved him most. Among the multitude of the clergy and the members of the hierarchy that thronged the sanctuary, was His Excellency, The Most Reverend John Bonzano, D. D., the Apostolic Delegate, who was celebrant of the Mass. Archbishop Hanna of San Francisco preached the funeral oration.

In the fall of 1915 word was received from Rome that Very Rev. M. J. FitzSimmons, who was the administrator of the diocese pending the appointment of a new archbishop, had been made a member of the Papal household, with the title *"Protonotary Apostolic ad instar Participantium."* The recipient of this honor was accorded the rare privilege of receiving his investiture in the Holy Name Cathedral in the presence of his congregation on December 8, 1915, at the hands of His Excellency, The Most Rev. John Bonzano, D. D., Archbishop and Apostolic Delegate, who kindly came from Washington for this occasion.

Holy Name parish and all Catholic Chicago became astir with interest on receiving the welcome intelligence that the vacant see of the Archdiocese had been filled by the appointment of the Rt. Rev. George W. Mundelein, D. D., Auxiliary Bishop of Brooklyn. His installation, which took place in the Cathedral on February 9, 1916, was a brilliant occasion. The clergy of the whole archdiocese forming a background for prelates and dignitaries from country wide, including His Excelleney, the Apostolic Delegate, who pontificated, made an impressive scene, seldom if ever witnessed within the chancel rail of the Cathedral. An imposing ceremonial, dignified by the highest ecclesiastical formality, made it an occasion long to be remembered by the people of Chicago. His Grace, the Most Rev. Archbishop Mundelein, D. D., presided at his throne, and after the Gospel delivered an appropriate address to the congregation.

In this connection it may be said that a point keenly felt by members of Holy Name parish is the fact that on occasions like this, necessarily diocesan in character, the seating capacity of the church must needs prohibit a larger attendance of the people of this congregation. In consequence on this day the adjacent streets were thronged with an enthusiastic but disappointed people, unable to gain admittance to the sacred edifice. At the banquet which followed in honor of His Grace to the visiting clergy and prelates, the new archbishop responded to the speeches of welcome in happy remarks, and closed by the appointment of Rt. Rev. M. J. FitzSimmons as vicar-general.

Following close upon the arrival of the archbishop in his see, our country joined the allies in war on Germany, and His Grace, as leader of an important Catholic section, both in his official capacity and through his great personal influence, contributed in no small degree to patriotic endeavor. Following his inspiration the parish took a notable part in war activities. Falling in in happy accord with the spirit of the time and spurred on to renewed effort by the appeal of his letters read from the pulpit on Sundays the parishioners participated generously in the various Liberty Bonds and War Savings drives, war-time food economy, Knights of Columbus and United War Work subscriptions and patriotic propaganda in general. Sales of Liberty Bonds associated with the Cathedral were among the largest attained by Catholic parishes. By permission of His Grace, the Most Reverend Archbishop, one of the Holy Name priests, Rev. Joseph E. Phelan, became a government appointee to the local exemption board and gave his time unremittingly to the work.

Anticipating the wish of His Grace in all things pertaining to the interest of religion, the parishioners have responded generously to every letter of appeal made in furtherance of his wishes. The parish points with pride to the largest annual collection taken up in the archdiocese for our Holy Father, the Pope; likewise to the most generous response given to the written appeal of His Grace pleading for Catholic orphanages when state aid for their support was withdrawn; also to





Rev. G. Thiele



Rev. A.J. Wolfgarten

ST. PETER'S CHURCH, NILES CENTER, ILL. 1868



Rev. T. Lauermann



ST. JOSEPH'S CHURCH, WAUKEGAN, ILL. 1870

the high place won in the Catholic Charities drive. In this latter reference the parish is one of comparatively few which have merited the diamond star recently presented by the archbishop to pastors of some congregations in recognition of parish generosity in the drive of 1919.

An occasion of unusual interest took place in the Cathedral on the 21st of October, 1919. His Eminence, Cardinal Mercier, visiting Chicago, was the guest of His Grace, the Most Reverend Archbishop Mundelein, who received him with an ecclessiastical pomp worthy of his high dignity and the universal respect that he commands because of the fearless patriotism which characterized him in the defense of the people and Church of Belgium during the war with Germany. He was received at the main entrance of the Cathedral by the Rt. Rev. Rector, in the name of the Most Reverend Archbishop, whose throne he occupied. His Grace was seated on a throne on the epistle side of the sanctuary, while the Rt. Rev. A. J. McGavick, D. D., celebrated Pontifical High Mass. At the Cardinal's throne were Monsignor FitzSimmons, assistant priest, and Monsignors D. J. Riordan and E. A. Kelly, assistant deacons. Chaplains to His Grace, Most Rev. Archbishop Mundelein, were Rev. J. B. Furay, S. J., and Rev. E. J. Fox.

The officers of the Mass were Rev. John Webster Melody, D. D., assistant priest; Rev. F. M. O'Brien, deacon, and Rev. D. L. McDonald, sub-deacon; master of ceremonies was Rev. D. J. Dunne, D. D. The music was elaborately rendered under the management of Rev. J. E. Bourget, the diocesan musical director, and organist of the Cathedral. After appropriate words of introduction by His Grace, the Most Rev. Archbishop, His Eminence, the Cardinal, addressed in a pleasing manner, the immense congregation that had assembled from all parts of the city. A reception committee of laymen were also in waiting upon his Eminence, the Cardinal, and occupied special seats in the Cathedral during the ceremony. This great occasion will live as an historical event in the history of the Cathedral parish.

Music supplied by the Cathedral Choir was always an attractive feature of the solemn services at Holy Name. As early as 1875 or 1876, after the rebuilding of the church, the music was Gregorian in character, under the direction of Professor Allen, organist and choir director until 1880. At this time it was discontinued to adopt Polyphonic music which became popular under the direction of Professor H. C. Bessler, and reached the zenith of its success in the period between 1891 and 1900, when artists of renown were associated with the choir. During part of this time Professor Wilhelm Middleschulte was organist and choir director, and gathered about him, not only soloists of recognized artistic ability, but also a chorus of over sixty voices, whose training was of more than ordinary excellence. In its period of most brilliant achievement, the Cathedral Choir had the services of Madame Francesca Guthrie Moyer, Miss Bessie O'Brien (now Mrs. Lantry), F. A. Langlois and Adolph Erst. Associated with the choir, also for many years was Miss Kate Coffee and later Mrs. Richard Gavin and Mrs. Roboviak.

The decree "Motu Proprio" of the late pontiff, Pius the Tenth, received for promulgation throughout the Archdiocese, has had a special application to the music of the Cathedral, which, in consequence, for several years has been Gregorian in its character. This supplants the Polyphonic form of music of the past period which, through its technique in the harmonizing of male and female voices, gives opportunity for almost unlimited variation in the production of operatic effect. The change naturally has had its difficulties, and the people accustomed to the animated display of modern music, have found it hard to cultivate a taste for the more dignified but less sensational rhythms of the Gregorian chant. The absence of women's voices which is in accordance with the ritual of the Church, and the difficulty of getting a sufficient number of trained substitutes among the men, has been a perplexing feature that vexed the question and seemed to sanction dislike for the music, since both number and training are absolutely necessary for a good Gregorian choir. The problem however is finding a solution. Under the direction of His Grace, Most Rev. Archbishop Mundelein, church and college management, cooperating with the archdiocesan musical director, every effort is being made to give the Cathedral at its solemn service, an efficient choir rendering ecclessiastical music of the highest standard. The conviction obtains, that with the cooperation of the men of the congregation, a magnificent Gregorian choir is a feasible project. Opportunity for musical education and voice culture without expense, is here given to men



Rev. V Brummer



SACRED HEART CHURCH, PALOS, ILL. 1872



Rev. Father Griffin



ASSUMPTION CHURCH, COAL CITY, ILL. 1873

who wish to join the Choral Society of Holy Name parish.

There is also a junior choir of boys and girls of the parochial school, which under the management of the Sisters and choir master of the church, are doing remarkably well in ritual chant. The boys have frequently rendered with good effect the Vesperal service, and the girls gave a beautiful hymnal rendition at the four o'clock Mass on Christmas morning 1919. The nine and ten o'clock Masses on Sunday mornings are respectively distinguished by the singing of the children and that of the Young Ladies' Sodality choir.

In these pages due recognition must be given to the boys' choir of the Quigley Preparatory Seminary. In their collegiate training they have attained a wonderful success in the rendition of Gregorian music which is manifested on special occasions in the services of the Cathedral. Their singing is an education and has become an attraction to the people attending Divine service. They are under the direction of the faculty of the college.

During the last three years the rehabilitation of the Cathedral has been made complete by the installation of a new organ and the placing of twenty-two new stained glass windows at a total cost of $30,000.

The windows have been placed through personal contribution, by donors, whose names deserve a place in these pages, but the windows themselves sufficiently identify the family of the giver, whose name they are intended to perpetuate. Other donations, however, we feel obliged to chronicle; the marble pulpit was the donation of the Young Ladies' Sodality; the sanctuary railing was a memorial by the J. V. Clarke family to their father; the baptistry, perhaps the most beautiful of its size in the country, was the gift of Mrs. Charles F. Spalding, in memory of her mother, Elizabeth Bertrand Clarke, the side altar and statue of St. Joseph were given by the J. B. Inderrieden family as a memorial to their mother, and the side altar and statue of St. John, by Mrs. J. V. Clarke, Jr., in memory of her husband.

The estimated Catholic population (the census not being complete at this writing) is 1,000 families, besides an individual membership of a transient character, numbering approximately 1,500 people.

The personnel of the Holy Name clergy reads as follows: The Most Rev. George W. Mundelein, D. D., pastor, Rt. Rev. M. J. FitzSimmons, P. A., V. G., rector; Very Rev. Edward F. Hoban, D. D., chancellor; Rev. Dennis Dunne, D. D., assistant chancellor; Rev. John McCarthy, Rev. James Horsburgh, Rev. J. B. Sheil, Rev. James O'Brien, Very Rev. F. A. Purcell, D. D., Rev. John Kelly, Rev. Paul Smith, Rev. Joseph Burger, D. D., and Rev. J. E. Bourget.

Noteworthy in this historical sketch are the many vocations which the parish of the Holy Name has given to the church. Religious orders everywhere throughout this country have been the recipients of the flower of its womanhood, dedicating their individual lives to the espousal of Jesus Christ. The number of these religious we may not mention. Of the young men of the parish who in time have consecrated themselves to the service of the altar, we can mention here only those that occur to memory or may be found in the annals of the diocese. They are Rt. Rev. Edmund M. Dunne, D. D., bishop of Peoria; Rt. Rev. Edward A. Kelly; Rt. Rev. Wm. Foley; Rev. John R. Dinnen, diocese of Fort Wayne; Rev. Richard McGuire; Rev. Hugh O'Connor, C. M.; Rev. T. V. Navin, C. M.; Rev. M. M. Gregory, C. M.; Rev. C. A. Erkenswick; Rev. J. B. Murray; Rev. Joseph P. Joyce, diocese of Rockford; Rev. Francis J. Barry; Rev. Joseph P. O'Reilly; Rev. D. L. McDonald; Rev. George T. McCarthy; Rev. Martin L. Nealis; Rev. Wm. D. O'Brien; Rev. Joseph E. Phelan; Very Rev. J. F. Ryan, C. S. V.; Rev. Wm. Owens; Rev. Frank Shay, Rev. Francis Hayden; Rev. James G. McKeon; Rev. Thomas Nevin; Rev. Martin Tobin; Rev. Edward Unruh, diocese of Kansas City; Rev. Frederick Upton, diocese of Denver; Rev. Thomas J. Mackin, diocese of Charleston; and Rev. Aloysius Ludden. Other clergymen of whom we have no knowledge, we regret must needs be excluded from their places on this list.

In closing this historical account of the Cathedral parish of the Holy Name, we feel that it would be incomplete without a due reference to the religious status of the congregation. The loyalty of the people to the Church, their fidelity to the holy sacrifice of the Mass and their participation in the sacraments have always been a source of gratification to the priests who were called to minister unto them. These qualities make for the character of a people ever responsive



Rev. D. B. Zuchowski



ST. MARY'S CHURCH, RIVERSIDE, ILL. 1873



Rev. P. Conway



Rev. J. J. O'Brien



Rev. F. S. Henneberry



ST. PIUS' CHURCH, CHICAGO, ILL. 1873

to the wish of their pastors whether material or spiritual.

St. Joseph's—Wilmette, 1845

In the year 1844 a number of German immigrants from the Valley of the Moselle, near the old Roman Castle Trier, an Episcopal diocesan seat, arrived in Chicago. They settled west of the Indian reservation, in the northern part of Cook County, Illinois, on the shores of Lake Michigan. Each of them bought a small parcel of ground, mostly covered with timber. They cut down the wood, selling the same to Chicago, which at that time was a small village; being a U. S. fort, built for the protection of the inhabitants of Northern Illinois. They soon established a little village on the travel road from Chicago to Milwaukee, calling it Gross Point. A township was organized under the name of "New Trier." These immigrants were Catholics and, naturally, wanted a Catholic church in their midst. They cut down a sufficient number of trees and built a block church, under the patronage of St. Joseph. In the beginning it was attended at irregular intervals by a priest from Chicago. In December, 1845, Rev. H. Platte was sent to them as their first pastor. A large territory was assigned to him comprising the Northern part of Cook County, outside of Chicago, Lake County to the border-line of Wisconsin, and, the adjoining McHenry County on the west. He attended to this territory as best he could until January 1, 1847. His successor was Rev. J. M. Fortmann, who built a small frame church at Gross Point. In the beginning of May 1852 he was succeeded by Rev. J. B. U. Jacomet, who remained only until July 30, 1852. For the next four months the Gross Point church was attended only occasionally from Chicago. On September 15, 1852, Rev. Lawrence Kuepfer was sent to Gross Point, followed in December, 1852 by Rev. Nicolas Stauder. He was succeeded, in May, 1855, by Rev. A. Kopp, who remained until August 30, 1860. During the next month, September, Rev. P. J. M. Jacobs, C. S. S. R., and Rev. Joseph Mueller, C. S. S. R. attended to the congregation. In October the 1st, 1860, Rev. P. Hartlaub was appointed pastor. He remained only, until the 1st of January, 1861. During the next six months the church was attended to by Rev. A. Kopp and Rev. P. Tschieder, S. J. In July, 1861, Rev. F. Blaesinger was sent as pastor. He died in November, 1864. From November the 10th, 1864, the redemptorists, Rev. P. Th. Majerus, Rev. C. Hahn, Rev. Alb. Schaeffler and Rev. Bernard Heskemann attended to the congregation. The latter was appointed as pastor, October 15, 1865, of St. Joseph's church. He built the first brick church in 1869. The church however was a failure, and had to be reconstructed. Rev. B. Heskemann was removed and the present pastor, Rev. Wm. Netstraeter, was appointed as pastor of St. Joseph's church in May, the 15th, 1872. During the years 1867 and 1874 the congregation at Evanston, Rose Hill (now Kenmore and Highland Park) were attended to, occasionally, from St. Joseph's church in Gross Point. In the year 1870 St. Peter's church at Niles Center was cut off from St. Joseph's and received its own pastor. In 1873 a frame school building was erected, said building was enlarged in 1876 by an addition and shortly after that, by a brick basement, high enough for school rooms, placed under the same. The upper part was then changed into living rooms for the Sisters. The "School Sisters of St. Francis." took charge of St. Joseph's school in 1877. In the year 1881, the long desired remodeling of the church took place; at the same time it was properly decorated. In 1886 the present parochial residence was built, Lake avenue, of Wilmette, now being opened, the former residence of the pastor was moved to the present site, enlarged and given to the Sisters as their Convent. In 1892 a new school building was erected, adjoining the rear of the church. The object of this was, to strengthen the wall of the church. In 1815 the "Sisters of Charity" built their mother house in Gross Point. In the same year the front of St. Joseph's church was removed and the church building extended, mainly for additional school room and parish hall. The next move will be to build a new church, convert the present one altogether into a school building (for which plans are being made) and then the congregation is well established for the future.

The foregoing comprehensive history of Holy Name Cathedral parish was prepared under the direct supervision of the Rector of the parish. Authority for facts stated regarding early days has been drawn from the Catholic Almanacs of 1850 and 1851; the Catholic Directory of 1861, 1867; Andrea's History of Chicago; A "Short History of the Parish, Golden Jubilee Account," by Eliza Allen Starr; Catholic Directory of 1877; the archives of the diocese; the annals of the parish and letters and documents in the parish archives. For the more recent record personal knowledge and clear recollection have been drawn upon.









HOLY TRINITY CHURCH, CHICAGO, ILL. 1873

Immaculate Conception Elgin, 1845

The Catholics in the neighborhood of Elgin, Gilbert Station and Huntley were attended as early as 1839 by the Rev. Maurice de St. Palais, the zealous French priest, who afterward became bishop of Vincennes. Mass was said in private houses and public halls every two or three months.

Father St. Palais was succeeded in 1844 by Father Andrew Doyle. Father William Feely was the first resident priest, living here from 1845 to 1852. During his pastorate, in 1851, work was begun on the first Catholic church in Elgin. It was built on a lot at the southeast corner of Gifford and Fulton Streets, donated by Mr. James T. Gifford, a non-Catholic. The church was made of cobblestones and cement and was known as the "Cobblestone Church."

Rev. James Gallagher served the Catholics of Elgin from 1852 to 1857, and it was he who completed the church begun by his predecessor. In the summer of 1857 Father Gallagher was drowned near the dam in the Fox river here.

His successor was Rev. A. Eustace, who resided here until 1868. Father Thomas Fitzsimmons came in 1868, and was noted as a most enthusiastic temperance worker. The Young Men's Temperance Society had much to do in making the parish what it is to-day, far above the average for sobriety. It was Father Fitzsimmons who began the erection of St. Mary's Academy. He intended it for a parochial school, but found his means inadequate and left the work unfinished. He was transferred in 1877 and was followed by Father John Mackin.

Father Mackin enlarged the old church to its present size. He induced the Sisters of Charity, B. V. M., to assume the debt on the school and complete its construction. The magnificent new church was begun by Father Mackin in 1896. Though far from completion it was ready for occupancy Sunday, December 24, 1899.

In the new division of the diocese the greater part of Elgin fell within the boundaries of the diocese of Rockford and need not be further noted here.

Immaculate Conception Highland Park, 1846

Some thirty families living in this vicinity applied to Bishop Quarter in 1846 for the services of a priest. The bishop deputed Rev. H. M. Fortman to build a church here and to minister to the people. Later Rev. Wm. Netstraeter of Gross Point attended to the people of this place. He was followed by Rev. Chas. Backus who resided in Waukegan. In June, 1893, Rt. Rev. P. A. Feehan appointed Rev. John C. Madden as first resident pastor. Father Madden died here in Sept. 1902. His successor was Rev. John J. Morrissey, who was placed in charge on Oct. 1st, 1902. Father Morrissey remained until April 1908, and was succeeded by Rev. J. D. O'Neill, D. D., who assumed charge May 1st, 1908.

Dr. O'Neill purchased two acres of land in 1910 at the corner of Green Bay Road and Deerfield Avenue. Since that time a combination church and school, a rectory and convent have been built on the new site. The school—grammar and high, is in charge of the Sisters of Loretto. There are societies and sodalities for men, women, boys and girls.

St. Patrick's—Chicago, 1846

Right Reverend William Quarter, D. D., the first bishop, assigned the task of building a new church on the West Side to his brother and vicar-general, Reverend Walter J. Quarter.

The site selected was on Desplaines Street between Washington and Randolph. The lots on which the church stood were purchased of the Canal commissioners for $3,000.

Augustin D. Taylor who had built St. Mary's, also built St. Patrick's, which was a frame building costing $750, and it was opened for services on Easter Sunday, April 12, 1846, when the first Mass was said therein.

St. Patrick's parish at that time embraced the whole of the west side, that is all that part west of the Chicago river.

Soon after the first church was erected, in 1846, Reverend Patrick J. McLaughlin became pastor and the church having proved too small for the congregation, Father McLaughlin enlarged it.

In 1850 the property at the corner of Desplaines and Adams Streets was purchased and also a house nearby in which a school was established. This first school was taught by an Irish schoolmaster named O'Connell.

Father McLaughlin commenced the erection of a brick and stone church on the lots at the corner of Desplaines and Adams Street, but only the foundation and a wall







Rev. P. T. Magnien

ST. AUGUSTINE'S CHURCH, CHICAGO, ILL. 1873

about eight feet high was laid when the work was suspended for a time. The cholera was prevalent in 1854 and Father McLaughlin was stricken with the dread disease and died.

Very Reverend Dennis Dunne, D. D., formerly stationed at Ottawa, Illinois, succeeded Father McLaughlin as pastor and soon took up the building of the new church. The foundations laid by Father McLaughlin were so badly damaged, however, that Dr. Dunne decided to reconstruct them. He made such progress that the new church was sufficiently completed to be used for religious purposes in the summer of 1856. The first Mass was celebrated by Reverend Dennis Dunne, D. D., and it is interesting to note that Right Reverend Monsignor Daniel J. Riordan was one of the altar boys serving at this Mass.

When entirely complete, St. Patrick's was one of the finest churches in Chicago. The Romanesque style of architecture was employed, stained glass windows were installed and the fresco and decorations were in advance of the time.

St. Patrick's church survived the fire of 1871 and has been for long years a landmark in Chicago.

The Brothers of the Holy Cross, under the supervision of Reverend Patrick Dillon, who later became president of Notre Dame University, took charge of the school in 1856, opening school in the old church on Randolph and Desplaines Streets. This building was afterwards moved to Adams and Desplaines and served as a school on that location. The Christian Brothers took charge of the school in 1861.

St. Patrick's has been the scene of many notable ceremonies and its pulpit has been graced by some of the greatest orators of the Catholic hierarchy and clergy. It has numbered amongst its parishioners hosts of the ablest and most worthy of the Catholics of Chicago.

At different times St. Patrick's has been notable for different features and accomplishments. During the Civil War it was a virtual war center and it was from St. Patrick's portals, so to speak, that the Irish legion, the 90th infantry, one of the worthiest regiments of the Civil War, went forth to fight for the Union. The pastor of St. Patrick's, Very Reverend Dennis Dunne, D. D., V. G., was familiarly caled the "Father of the Regiment" and was in a large way the inspiration of the movement.

This splendid regiment went to the front under the command of Colonel Timothy O'Meara, who gallantly gave up his life on the battle field soon after, but under other able leadership creditably acquitted itself in the battles of Cold Water, Jackson, Vicksburg, Colliersville, Mission Ridge, Resaca, Dallas, Atlanta, Jonesboro, Lovejoy Station, Fort McAllister, and in Sherman's memorable march to the sea. The green flag carried by this regiment, side by side with the Stars and Stripes, reposes in state with other sacred relics of the Civil War in the State House Museum at Springfield.

The remnant of the Irish Legion on its return to Chicago after the war was welcomed by Governor Richard Yates and afterwards marched to the residence of Father Dunne and from there to St. Patrick's school, where Dr. Dunne affectionately welcomed his boys to their homes and Reverend Dr. John J. Brennan read the resolutions of congratulations passed at a meeting of Irish Catholic citizens of Chicago in honor of the regiment.

In more recent years St. Patrick's has been noted for its interior decorations and particularly for the art glass windows which present designs of early Gaelic art and are unique in this respect.

An attractive feature of the services at St. Patrick's for years has been the Sunday afternoon vesper service, noted for the excellent quality of music rendered.

Being what is called an up-town church and convenient to the hotels in the central part of the city, St. Patrick's is now largely attended by transients, and finds its capacity taxed for almost every service.

The pastors in the order of succession have been: Rev. Patrick J. McLaughlin; Very Rev. Dennis Dunne, V. G.; Rev. Patrick Dillon; Rev. James Dillon; Rev. James O'Meara; Rev. William Doyle; Rev. Thomas O'Gara; Rev. Patrick J. Conway; Rev. Dean Terry; Rev. Thomas F. Galligan and Rev. William McNamee, the present pastor.

St. Peter's—Chicago, 1846

St. Peter's church, at Polk and Clark Streets, Chicago, was founded in 1846, by Bishop Quarter, to meet the needs of German-tongued Catholics living south of the river. The church was originally located in Washington Street, between Wells and Franklin Streets. The first pastor, John Jung (1846-1849), erected a school on the same site.

Rev. Anthony Voelker succeeded Father Jung in 1849, and in 1850 Rev. John Bernard





Rev. J.A. Gehrig



Rev. J. Dettmer



St. Anthony's Church, Chicago, Ill. 1873

Weikamp succeedd as pastor, remaining until 1853, when he undertook the care of St. Francis of Assisi parish, St. Peter's first offspring. Later Father Weikamp moved to northern Michigan, where he founded the famous dual convent of Cross Village.

Under Father Weikamp's successor, Rev. Gerhard Herman Plathe (1853-1855), St. Peter's church and school were removed to their present site in Polk Street. The next pastors were Rev. Gaspar Ostlangenberg (1855-1857), and Rev. Herman Liermann (1857-1860). Rev. I. B. Mager (1860-1864) replaced the frame church with a solid stone structure in 1864. Father Peter Fischer, his indefatigable successor, and the founder of many parishes, completed the church building, arranging in its purlieus additional school rooms. During his pastorate (1864-1873) a second school was built a few miles to the south, to accommodate the people living there, forming the nucleus of what is now the parish of St. Anthony of Padua. To this parish Father Fischer removed in 1873, as its first pastor.

After the short and somewhat unfortunate pastorate of Rev. Edward Froehlich, Bishop Foley placed the parish of St. Peter in charge of the Franciscan Fathers of the St. Louis Province (1875), in whose charge it has remained to the present. The following is the list of parish priests since 1875. Father Liborius Schaefermeyer, (1879), who built the present school; Fr. Augustine Hensler, to 1885; Fr. Kilian Schloesser, to 1888; Fr. Maximilian Neumann, to 1894; Fr. Pacific Kohnen, to 1898; Fr. Hugo Fessler, 1898; Fr. Cyprian Banscheid, 1898 to 1906; Fr. Maurice Baukholt, to 1910; Fr. Henry Kuenster, to 1917; Fr. Fortunate Hausser, the present pastor.

The march of events has registered repeated and vast changes upon the original character and surroundings of St. Peter's. The great fires of 1871 and 1874, did indeed spare the parish buildings; but resulting changes and the encroachments of commerce and traffic gradually forced its people to seek homes elsewhere; and, though they were permitted by Archbishop Feehan to retain their membership at St. Peter's (1885), death has thinned their ranks to a few surviving families. On the other hand, St. Peter's has been growing continuously in public favor as a shrine of devotion, while its position as a kind of chapel of ease for loop dwellers and loop workers is officially recognized.

The same force of circumstances made imperative a change of language to the vernacular of the land an occasional sermon and devotion in German being the only monument of its former character. The school, so self-sacrificingly managed by the Sisters of Notre Dame of Milwaukee since 1865, has latterly become a mission school for the Italian and Syrian children of the vicinity. It harbors some two hundred children annually, and is, since 1902, a free school supported by a fund of the School Society of St. Peter's and the votive offerings of patrons of the church.

Among the pious and benevolent organizations flourishing at St. Peter's are three great fraternities of the Third Order of St. Francis, numbering some five thousand members; the Confraternity of the Immaculate Heart of Mary for the Conversion of Sinners; and a very efficient branch of the Society of St. Vincent de Paul.

St. Joseph's—Chicago, 1846

St. Joseph's parish, which is the second eldest German parish in the city of Chicago, was established in the year 1846 by the Rt. Rev. Bishop William Quarter, the first bishop of Chicago. The first church was a temporary frame structure measuring 36x90 ft. and stood on the northeast corner of Cass Street and Chicago Avenue. Adjoining this was a very modest parish house, and one room school, accommodating between 80 and 100 pupils, who were taught by a lay teacher. The territory comprised in the parish boundaries covered about eight square miles, including at that time the present St. Boniface parish which is west of the Chicago river.

In the year 1861 His Grace, Bishop Duggan applied to Abbot Boniface Wimmer, O. S. B., then Abbot of St. Vincent Abbey in Pennsylvania, for assistance, and offered him St. Joseph's parish. The parish had never been properly tended owing to the lack of a sufficient number of German speaking priests to administer to the spiritual wants of the many German Catholics who had settled in this district, which was at that time the frontier of stable colonization. The venerable Abbot accepted the bishop's offer and took control of St. Joseph's parish, which was not only sorely in need of spiritual ministration, but was encumbered with a debt of $4,000.00—a large sum at that time.

Rev. Father Louis Fink was appointed as pastor and took charge of the parish in June 1861. Father Meinrad was ordained by Bis-



Rev. T.M. Sampolinski





Rev. W.T. Kukulski





Rev. L.A. Hinc



Rev. S.J. Czapelski

St. Adalbert's Church, Chicago, Ill. 1873

hop Duggan, July 25th, 1861, and appointed as assistant to Father Fink. For two years he acted in this capacity, when he was transferred to Erie, Pennsylvania. His successor was Father Corbinian. The zeal and untiring efforts of Father Fink and Father Corbinian soon gained the confidence of the parish, which now gave promise of great spiritual and financial progress. The fathers through their wise and kindly ministrations increased the solemnity of the Divine services, and gained the gratitude and loyalty, not only of the parishioners, many of whom were the most highly respected and prosperous citizens of Chicago, but they were respected by the clergy and laity, both Catholic and Protestant, throughout the city.

The parish became so flourishing that the fathers paid off the debt in one year, and purchased a site for a new school to accommodate the greatly increased number of school children. The school building when completed, was one of the most up-to-date school buildings in the city.

The next move was to erect a large and more substantial church. Several adjoining lots were purchased at considerable expense, and the foundation for a new church laid. This church built in the Basilic style, when completed perhaps surpassed in size and beauty any church in the diocese, and even in the state of Illinois.

Father Louis was prior and pastor for seven years, at the end of which time he was transfered to Atchison, Kansas, and after two years appointed co-adjutor to Bishop J. B. Miege, S. J., of Leavenworth, which see he occupied for thirty years. His assistants, during his stay at St. Joseph's were Fathers Meinrad, Bruno, Gregory, Agatho and Leander, the last of whom succeeded Father Louis as prior. Father Leander built a beautiful priory attached to the church at a cost of about $20,000.00, and had a new organ costing $5,000.00 installed in the church.

On the 11th of June, 1871, Father Fink was consecrated bishop in St. Joseph's church by Rt. Rev. Bishop Thomas Foley. This day was observed as a gala day by the parishioners, who showed their joy and esteem for their beloved pastor by presenting him with many valuable gifts as tokens of gratitude for his labors in their midst.

It was on the 8th and 9th of October of the following year that the vast conflagration which swept away a large part of the city of Chicago, also destroyed the beautiful buildings of St. Joseph's parish, and the homes of more than five hundred of the parishioners.

As soon as possible after the fire, a temporary combination frame church and school were erected, which during Holy Week of the following spring, was moved almost a mile north by west of its present site, to the corner of Hill and Market Streets (now Orleans Street.) The rapid growth of the parish soon necessitated the erection of a new school. This however was delayed by the transfer of Father Leander to Pittsburg in the year 1872, who was succeeded temporarily by Father Meinrad. The fathers that had assisted at St. Joseph's from the time that Father Leander became prior were Fathers Gerand, Richard, Agatho and Corbinian. The last mentioned was appointed prior. His first act was to erect a large school which still stands at the corner of Franklin and Hill Streets.

Father Corbinian was succeeded by Father Aegidius, who labored most zealously and economically for the good of the parish. It was during his pastorate, that the present church, a plain Gothic edifice, which is considered by architects as one of the most symetrically proportioned churches in the country, was begun and completed. The laying of the cornerstone and dedication were both grand celebrations. All the parish societies of the city participated, together with a great number of bishops and priests. Rt. Rev. Bishop Foley laid the cornerstone, and Father Agatho delivered the sermon. The church was blessed by Bishop Foley, and the dedication sermon delivered by the Venerated Abbot Boniface Wimmer. The first Pontifical High Mass in the new church was celebrated by Bishop Louis Fink, with Bishops Seidenbusch and Krautbauer in the sanctuary.

The parish continued to flourish and the debt rapidly decreased owing to the wise management of Father Aegidius.

The fathers that labored in and assisted at St. Joseph's after the fire until the present time were Fathers Leander, Meinrad, Corbinian, Aegidius, Suitbert, Bernardine, Coelestine, Benedict, William, Boniface, Agatho, Gerard Richard Valentine, Pancratius Wolfgang, Theobald Constantine Casimir, Pius, Robert, Mellitus Linus, Vitus, Alfred, Victor, Leonard, Ferdinand, Marcellus, Bede, Michael, Aemelian, Clement Amandus, Ulrich and many others. Father Theobald was the last prior from St. Vincent's Arch-Abbey. In September 1915, the parish was transferred to







Rev A. Morini O.S.M.





Rev A. Quigley OSM.

Our Lady of Sorrows Church, Chicago, Ill. 1874

the newly constituted Abbey of St. Bede's at Peru, Illinois. The first fathers from St. Bede's to take charge were Father Justus as prior assisted by the Fathers Philip and Francis. The fathers attending the parish at present are Fathers Justus, Francis and Aloysius.

The parochial school is conducted by six Benedictine Sisters and has at present an enrollment of about 260 children.

Of the societies St. Joseph's Men's Society deserves special mention as it has existed since the founding of the parish and has done incalculable good in supporting the parish priests in the administration of the temporal affairs and in taking care of the poor of the parish. Other parish societies are: The Women's Rosary Society, the Altar Society, St. John's Young Men's Society, St. Gertrude's Young Ladie's Sodality and the Children of Mary. Besides these there are St. Benedict's Court, Lincoln Court and St. Frances of Rome Court, Catholic Order of Foresters.

St. Raphael—1846
SS. Peter and Paul—1864
Naperville

The first Catholic settlers in this parish of whom there is any present knowledge, were Joseph Yack and Xavier Dutter, who came here about the year 1838. Their families came a year or two afterwards.

In 1846 the first church edifice was erected in what is now the city of Naperville. It was a small frame structure with a "lean to" attached on the south side, the latter being used for the dual purpose of a pastor's residence and sacristy. This building was located on the west side of Front Street, facing east.

The members of this infant parish got a deed of lot 7 in block 5 of Sleight's Addition (located on the southwest corner of Franklin Avenue and Front Street, where Carolus Hall now stands), and two acres of land for cemetery purposes (the old part of the cemetery) from Morris Sleight on August 20, 1846, for the consideration of $50.00. At the same time Mr. Sleight contracted to sell lots 4, 5 and 6 in the same block, which adjoin lot 7 on the south and the little church was built on lots 5 and 6. This church was named "St. Raphael's church."

At the time the church was built there were less than 25 families of Catholic origin living in the neighborhood, and it is claimed that the church building was erected by contributions from not more than thirteen of these. As the legend runs, Joseph Wehril, who was the only one of the number having money, advanced the money to build the church on an assurance from the others that they would, pro rata, reimburse him therefor. This, after considerable financial difficulty, was finally done, and the parish got the deeds of lots 4, 5 and 6 on November 27, 1849. Among the names of persons of Catholic origin, at that time, are Joseph Wehril, Peter Schultz, X. Egeuman, D. Bapst, Andrew Kreyder, X. Dutter, G. Ott, Joseph Yack, Andrew Schall, Francis Ory, Joseph Hinterlong, X. Riedy, Lawrence Kaefer, Antonie Kuni, Joseph Pfister, John Clementz, John Jaegly, Joseph Seiler, X. Drendel, X. Winckler, Michael Schwartz, Valentine Dieter, Schrodi and Mark Beaubein.

Rev. Raphael Rainaldi was the first pastor of the church. He was, probably, like his successor, Rev. Marogna, a native of Tyrol, Italy and thus, in the German idom, was a "Tyroler." This may account for the fact that the first history of Du Page County (Richmond's), published in 1857, gives the credit for the erection of this church to "Rev. Theroler." The first official act of Father Rainaldi, according to the county records, was the marriage of Robert le Beau to Emily Beaubein, on September 8, 1846. At the first theological conference of the clergy of the Chicago diocese, held there on November 10, 1847, "Rev. Rainaldi of Naperville" was present. Rev. Rainaldi left Naperville in July, 1848, and on July 19, 1848, was sent as pastor to St. Mary's church in Peoria, where he was stationed as late, at least, as May, 1851. He was afterwards stationed for a time at Lourdes.

The next pastor was Rev. Charles Joseph Count Von Marogna, a native of Tyrol, Italy. Under date July 10, 1848, we read in the diary of Very Rev. Walter J. Quarter, that "Rev. *Morgana* left for Naperville." The latter spelling of this pastor's name is undoubtedly incorrect, as is also "Moroeno" as local tradition usually spells the name. He is referred to by Bishop Van de Velde and by church historians, by the name "Marogna," and this is the correct spelling of his name. He was of noble Italian ancestry and his titular name was "Charles Joseph, Count of Marogna." Father Marogna was here but a very short time (scarcely a month), being transferred from here to Germantown, Clin-



Rev F. X. Monaghan



Rev. T. J. Lilley



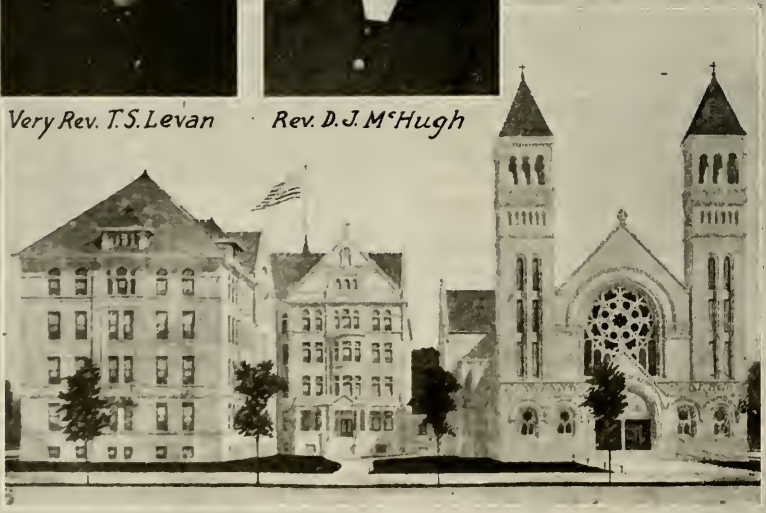
Rev. D. J. Hurley



Very Rev. T. S. Levan



Rev. D. J. McHugh



St. Vincent's Church, Chicago, Ill. 1875

ton County (Shoal Creek Settlement). He afterwards, in 1853, entered the Benedictine order of St. Vincents, Iowa, and died at St. Paul, Minn., in 1860. His incumbency at Naperville may have been only a temporary one, as already, on September 25, 1848, Rev. John Ingoldsby, then pastor of St. Patrick's church at Cass, was called here to celebrate the marriage of Soliste Beaubien to Rosa Dresa.

For sometime afterwards there was no regular pastor here. Rev. Anthony Kopp came on January 2, 1849, to solemnize the marriage of Anthony Bapst to Caroline Kuni. He was sent here on April 21, 1849, " in order to give the German Catholics a chance to make their Easter duty," and again officiated here at a marriage ceremony on May 16, 1849. Rev. Nicholas Jung solemnized here the marriage of Peter Nicholas to Victoria Bapst on February 20, 1849.

The next pastor was Rev. Nicholas Jung, a native of Strassburg, Alsace, Germany, whence he immigrated in 1845. He became pastor about July, 1849.

The first official visit to Naperville by any bishop was on July 13, 1849, when Bishop Van de Velde of Chicago, came and stayed here until Monday, July 16, 1849, during which time he "examined spiritual and temporal affairs of Naperville congregation and found everything in a most satisfactory condition; gave communion to 23 children and confirmed 50 persons." At this time it is probable that the bishop assisted the little congregation in the adjustment of their financial difficulties which culminated, as is seen in the deed, to the lots whereon the church stood on November 27, 1849.

Relative to the congregation at this time, Bishop Van de Velde's diary, under date October 22, 1849, speaks as follows: "Bishop at Naperville from Joliet. Congregation about 600, nearly all Germans. Aurora attached to it about 700, nearly all Canadians. No church at Aurora."

At this last mentioned visit of the bishop on Oct. 22, 1849 Father Jung was relieved of his pastorate.

Again for several months there was no regular pastor here. Rev. Anthony married Valentine Kuhn to Ursula Lenbondius on February 26, 1850, and probably came at other times of need.

The next pastor was Rev. Francis Anthony Voelker. He was a native of Hanover, Germany, and had been a soldier in his younger years. His first recorded official act was a marriage on March 12, 1850. Father Voelker died here during his pastorate and was buried in the parochial cemetery on September 4, 1851, Bishop Van de Velde personally attending the funeral.

On November 14, 1851, Rev. Charles Zuker, a native of Prussia, who was ordained priest in Chicago only a week before, on November 7th, was appointed pastor of the church. On December 11th, following, he received additionally "charge of the stations of Somonauk, Little Rock and Benjamin's Settlement." Little Rock was a settlement west of Aurora, and Benjamin's Settlement was in the northwestern part of this county.

Under this pastor the church received its first bells—two bells being cast for it in Chicago. The church was also enlarged by a frame addition and the "lean to" was moved to the southwest corner of lot 4, and used from then on as the parish school. The official parish registers were begun by this pastor and are extant from that time to the present.

Shortly after this the church received another Episcopal visit, and we read again, in Bishop Van de Velde's diary, under date March 28, 1853: "Left for Naperville; deputation and band of music to meet bishop at Downer's Grove (doubtless the bishop means the railroad station at Danby, afterwards Prospect Park, and now named Glen Ellyn); thence escorted to Naperville, nine miles; firing of guns and ringing of bells; church enlarged; confirmation at Naperville and first communion, 76 confirmed; in afternoon visited Milton, new frame church of St. Stephen."

Father Zucker left here in August, 1853, his last recorded official act being on the 2nd day of that month.

During the following September, October and November Rev. Anthony Kopp, then pastor of St. Joseph's church of Chicago and afterwards vicar-general of the diocese, from time to time attended the spiritual needs of the congregation.

The next pastor was Rev. John Peter Kraemer, who was appointed in December, 1853, his first recorded official act being on the 18th day of that month. He remained until September, 1854.

During the next following pastoral vacancy, Rev. John Peter Carolus, then pastor at Johnsburg (McHenry) and Rev. Anthony



Rev. John C. Gillen



Rev. E. J. Dunne



Rev. P. J. Guilfoyle



ALL SAINTS CHURCH, CHICAGO, ILL. 1875

Kopp of Chicago, came to this city from time to time during the winter of 1854-55; the former baptizing about 15 children and the latter baptizing about ten during that time.

Rev. Rudolph Ettoffer, the next pastor, became such on May 14, 1855. His incumbency was short, as he died there on October 27, 1855, and was buried in the parochial cemetery.

During the pastoral vacancy in the winter of 1855-56 Father Carolus again from time to time gave his Naperville friends religious consolation. His visits, however, were irregular.

In April, 1856, Rev. Eusebius Kaiser became pastor and remained such until July 18, 1857.

For about a year folowing the pastorate was vacant, the spiritual needs of the congregation being attended from time to time, as occasion demanded, by Rev. L. Carteyveis of Aurora, and Rev. Joseph Ranek of Joliet.

Rev. L. Snyder became the next pastor. The church records show his first official act to have been on August 22, 1858, and his last on October 13, 1858.

Rev. John Peter Carolus, the next pastor, became such on or about December 5, 1858. He was a native of Strassburg, Alsace, Germany. Before he came to this country he had been officiating at Herbsheim, Alsace, from the neighborhood of which town many of the members of the Naperville congregation had originated; consequently he was well known to the major part of the congregation. Already when stationed at Johnsburg he had, as we have seen, in a measure ministered to the Naperville parish when it was sorely in need because of a pastoral vacancy.

Father Carolus was physically a large and corpulent man. He was companionable, and of a social disposition, and was highly regarded by his flock. His selection was eminently fitting because of the close ties of friendship and of nationality which bound him to so many of the congregation. His coming was timely; the finances of the parish and its property were in a very unsatisfactory condition; spiritually the condition of the congregation was even more unsatisfactory. Though the parish was founded twelve years before he came, the constant changing of pastors, the long pastoral vacancies, various petty parish discords, etc., had alienated many of the congregation, if not from the Church itself, at least from active interest in the parish.

In 1860, therefore, the new pastor instituted a mission, given by the spirited, able and eloquent Father Xavier Wenninger, S. J., the beneficial results of which, without question, have endured even to this day.

The religious fervor re-awakened by this mission and kept alive and strengthened by the high regard and respect for Father Carolus, soon resulted that the church attendance taxed the church capacity, and plans for a new church edifice had to be made. For this purpose a subscription was taken up, resulting in the promises by the members of the congregation of $24,000 towards the new church.

Under this pastorate the first regular school teacher was employed in the parochial school.

It was not ordained, however, by Providence that Father Carolus should see the beginning of the new church structure. Attached to the duties of pastor here at that time was the mission service of the Milton church, located in the open prairie about three miles northwest of the present city of Wheaton. In going to and from this mission Father Carolus drove a favorite pony of his attached to a light buggy. This pony had the habit of shying at bridges and culverts, and in crossing one such, on May 27, 1861, on a trip from the Milton mission, the pony shied and threw Father Carolus out of the buggy, almost instantly killing him. Amidst universal sorrow he was buried in the parochial cemetery.

The religious spirit, infused by him into the congregation, however, lived on, and, as will be noticed, was the beginning and probably the cause of the great material and spiritual prosperity of the parish.

For about a year and a half following Father Carolus' death there was no regular resident pastor. Rev. Sullivan of Aurora, Rev. Julius Kuenzer, C. S. S. R., and Rev. Joseph Mueller, C. S. S. R., the latter two from St. Michael's church, Chicago, at frequent intervals attended the parish needs.

On October 19, 1862, Rev. Peter Fischer became pastor. He was a native of Straubinger, Bavaria, Germany. He was ordained priest at Cincinnati, Ohio, in 1860, and had been a carpenter prior to entering upon his studies as a priest. He was a very energetic man; strong in his convictions, a believer in rigorous Catholicism, which, however, he did









ST. PAUL'S CHURCH, CHICAGO, ILL. 1876

not hesitate to practice first himself. He was a good man, but a stern one.

Under the pastorate of Father Fischer, the land on which the present church is located was purchased in 1864, the deed therefor being given on June 27, 1864. In the same year the construction of the first stone church was begun, the corner-stone being laid on June 12, 1864. The name of the church was also changed from "St. Raphael" to "SS. Peter and Paul," its present name. The original contract price of the edifice was $18,000, the rough building stone to be furnished by the parish in addition thereto. To furnish this stone the parish purchased a small tract of land, lying a short distance south of the town, underlying which there was stone, and the stone was quarried therefrom and hauled to the new building by various members of the congregation. Severe difficulties were encountered in the construction. The first contractor defaulted, after having received some $6,000 on his work, and the work had to be re-let, the congregation being obliged to pay the new contractor upon such re-letting the entire original contract price of $18,000, without receiving any credit for the work already done on the foundation by the first contractor. Despite these difficulties the church building was completed within very nearly the originally contemplated time. About this same time additional land was purchased adjoining the cemetery.

Father Fischer left in November, 1864, before the new church was dedicated. He went first as pastor of St. Peter's church in Chicago, and afterward, in 1868, established the parish and built the church of St. Anthony in that city, of which he was pastor until his death. Father Fischer left a record as a "church builder," having been instrumental in the construction and supervision of many churches and religious edifices throughout the diocese. He was one of Archbishop Feehan's confidential advisors.

Rev. Max Albrecht, a native of Boeckel, Westphalia, Germany, succeeded Father Fischer as pastor in November, 1864, and remained here until the summer of 1866. Shortly after his arrival here the new church was dedicated—during 1864. Thereafter the old frame building was used as a parish school. Rev. Albrecht afterwards was pastor of St. Joseph's church (to 1873) and St. Mary's church (to 1876).

A vacancy of about a month then ensued when Rev. William de la Porte became pastor in August, 1866. Father de la Porte was born in Burgsteinfurt, Westphalia, Germany, on May 11, 1841, studied the classics and philosophy at the gymnasium and academy, respectively, at Munster, Westphalia, and theology at the Seminary of St. Mary of the Lake, Chicago, at which latter place he was ordained priest on April 15, 1866.

Under Father de la Porte's pastorate the following improvements and additions were made to the church and its property: The present pipe organ was purchased from Joseph Gratian of Alton for $2,300, and was first used on August 15, 1869; the brick parsonage (now the building occupied by the nuns, who teach the parish school) was built at a cost of $4,000; the sanctuary and steeple were added to the church, its exterior cemented, the interior re-constructed into Gothic design, the walls frescoed and new pews installed in 1876, at a cost of $18,000. Yet, despite all these great and expensive improvements, and despite the debt of approximately $8,000 outstanding for the original church building when Father de la Porte came as pastor, the congregation had only a debt of $8,000 when he left in 1878.

Father de la Porte left here on November 1, 1878. For a time afterwards he was instructor in the Theological College at St. Francis, Wisconsin; later he assisted Father Fischer at St. Anthony's church, Chicago, and in 1882 established the parish of and built the Catholic church in Wheaton, of which he became pastor. He was a young man when he came to Naperville, but already showed the excellent constructive and executive ability which has marked his later record and foreshadowed a successful career.

When Father de la Porte left this parish there were about 230 families in the congregation, and the parochial school consisted of two rooms, with an attendance of about 100 pupils.

On November 1, 1878, All Saints' Day, Rev. August Wenker succeeded Father de la Porte as pastor of this church. Father Wenker was born February 22, 1850, at Warendorf, Westphalia, Germany, the son of a wagonmaker. He studied at the parochial school of his native town and at the Gymnasium Laurentianun (Laurentian College) there, at the Academy at Munster, and at the American College or Seminary of St. Mauritz at Munster—at the latter college taking his theological course. He was ordained priest at



Rev. P. Neuzil O.S.B.



Rev. William Coka



Rgt. Rev. A.N. Jaeger O.S.B.



Rgt. Rev. A. Kohlbeck O.S.B.



Rev. J. Chvatal O.S.B.

ST. PROCOPIUS CHURCH, CHICAGO, ILL. 1876

the Cathedral of St. Paul at Munster, on May 30, 1874.

In the same year he immigrated to this country, reaching New York on September 19, 1874. His first appointment was as assistant to Rev. Ferdinand Kalvelage, then pastor of St. Francis church, Chicago. In the fall of 1876 he was appointed pastor of St. Joseph's church at La Salle, Ill., and two years, later, entirely unexpected by him, received from Bishop Thomas Foley the appointment as pastor of the parish at Naperville.

Through the efforts of Father Wenker the following improvements were made in the parish: Carolus Hall, containing four school rooms and the parish hall, was built in 1892, at a cost of $18,000; a magnificent parsonage was built at a cost of $12,000, and the lots upon which it stands purchased for $3,000 in 1903. Various interior artistic ornamentations, such as altars, altar rail, stations, ornamental glass windows, statuary and the like—aggregating in value a large sum, procured in part through donations by individuals and in part paid for out of the church funds—were placed in the church.

Father Wenker died in 1911, and was succeeded by Father Bernard J. Schuette. In 1912 the growth which the parish had attained required the help of an assistant, and Reverend Herman J. Ezell was appointed.

The parish has a membership of about 330 families, and about half of these live on farms in the vicinity of the city. The others are residents of Naperville and are merchants, artisans, professional men, etc.

The parish has, besides its church edifice, a rectory and parochial school, and the cemetery, and the brick residence occupied by the sisters who act as teachers in the school. A Catholic school has been maintained by the parish since 1850. The present school building was erected in 1911 at a cost of $30,000. The average attendance is 250 pupils, and the course comprises eight grades. It is a free school, and is maintained by the parishioners out of the funds of the church.

Healthy branches of the Holy Name Society, Knights of Columbus, Western Catholic Union, Catholic Order of Foresters, Carolus Guards, St. Aloysius Young Men's Junior Holy Name Society, Society of Christian Mothers, Women's Catholic Order of Foresters and St. Mary's Young Ladies Sodality exist in the parish.

MATERNITY—BOURBONNAIS, 1847

Pioneer Days.

The first missionaries visiting the French Canadian settlers who founded the town of Bourbonnais, came from Vincennes, Indiana. A large number of French Canadian colonists had settled in the State of Illinois, on the vast and rich lands which soon became dotted with the prosperous towns of Bourbonnais, St. George, Manteno, Momence, Kankakee and St. Anne, each bearing aloft its spire surmounted by a cross that marked the faith of those pioneer builders.

Francis Bourbonnais, an adventurer, who had preceded them, and had become identified in his mode of life and dress with the Indians, had the honor of giving his name to the town of Bourbonnais, although he does not seem to have been an apostle of the faith.

Mr. Noel LeVasseur, who had been an Indian fur trader for John Jacob Astor of New York, and afterwards government agent for the Indian reservations of this part of Illinois along the Kankakee River, purchased large tracts of land and finally established himself in 1832 in Bourbonnais Grove, on the site where now stands Marsile Alumni Hall of St. Viator College.

Father Crevier was the first priest who visited Bourbonnais Grove. The saintly priest Maurice de St. Palais, who was consecrated Bishop of Vincennes on January 14, 1849, stopped several times in Bourbonnais Grove on his missionary journeys, making the house of Mr. LeVasseur his home and church.

Father Hipolyte Dupontavice built the first church of logs on the site between the actual Maternity church and pastoral residence. This chapel was erected under the patronage of St. Leo.

Father Stephen Theodore Badin, the first priest ordained in the United States of America by Bishop John Carroll of Baltimore, on May 25, 1793, was also a famous French missionary in the parish of Bourbonnais, which in those days meant the whole of Kankakee County and, indeed, a little more. The last visit of Very Rev. Father Badin to Bourbonnais Grove took place on June 13, 1846, when this venerable priest was in the seventy-eighth year of his age and the fifty-third year of his priesthood.

Rev. Renne Courjault (1847-1852).

On April 29, 1847, Rev. Rene Courjault came from Vincennes to Chicago, and after three days' retreat in the Seminary received





Rev. F. J. Barry



St. Mary's Church, Lake Forest, Ill. 1875





Rev. P. B. Dufoul

St. James Church, Irwin, Ill. 1878

faculties from Right Rev. William Quarter, first Bishop of Chicago, and was sent to Bourbonnais Grove as the first resident pastor of the Church of St. Leo.

Father Courjault opened the first records of baptisms, marriages and funerals on May 13, 1847, and took a first census of the congregation of the town in September, 1847, recording a Catholic population of 77 families, embracing 471 souls.

On October 16, 1847, Bishop Quarter came from Joliet to Bourbonnais Grove, and on the next day, Sunday, Feast of the Maternity, administered the Sacrament of Confirmation to a class of 82 children. Bishop Quarter's diary says of Bourbonnais Grove: "This congregation is composed almost exclusively of Canadian French; the present pastor is Rev. Mr. Courjault, a native of France. The congregation is increasing daily, especially by immigration from Lower Canada. A new church is about to be erected and dedicated under the invocation of the B. V. M. of the Nativity."

On February 15, 1849, the corner-stone of a new church was blessed by the Rev. Pastor Courjault, delegated for the occasion by the Very Rev. Walter J. Quarter, vicar-general of the diocese, with the permission of the newly consecrated Bishop of Chicago, Right Rev. James Oliver Van de Velde. The reverend pastor was assisted by Rev. John Inglosby, pastor of Joliet, and Rev. Jeremiah Anthony Carius, a missionary from Indiana. It was necessary to erect this church, a large frame building, to replace the log church, which had become too small for the growing congregation. This church was dedicated to Divine Maternity of the Blessed Virgin Mary. It stood on the site of the present pastoral residence.

On April 21, 1849, Rev. P. Connolly was sent to Bourbonnais Grove by Bishop Van de Velde, to supply the place of Father Courjault, who had obtained permission to visit Canada, for the purpose of raising funds for building the church.

On September 19, 1849, Bishop Van de Velde left Chicago for Joliet, and the next day he left this place for Bourbonnais Grove, where he arrived at night. On the following morning the bishop said Mass and heard confessions. On the 23rd, Sunday, he said an early Mass at which 23 children made their First Communion. The High Mass was sung by Father Courjault, after which the bishop gave an instruction in French and confirmed 165 persons. Solemn Vespers in plain chant were sung, after which the children renewed their baptismal vows. The bishop received 38 persons into the Confraternity of the Scapular of Our Lady of Mount Carmel, and administered the pledge of total abstinence to 92 persons of both sexes. On the 24th a Solemn Mass of thanksgiving was sung by the bishop in Pontificals, at which 42 persons received Holy Communion. Bishop Van de Velde's diary says: "There were 417 Communions during the three days. The members of the congregation amounted, on January 1, to 1,300, and now 1,600, always increasing. The members of the Temperance Society number 337, and those of the Arch-Confraternity to 164, besides those who became members in Canada. Those enrolled in the Scapular amount to 169. A log church hitherto served them, but the foundations of a large frame church, 110 by 50, have been commenced this year, and it is hoped that the church will be completed before winter. The pastor is zealous and active."

The last ceremony which took place in the old log church, on January 17, 1850, was the marriage of Eloi Bergeron with Julie Fortier, and the first ceremony that was performed in the new frame building, on January 20, 1850, was the baptism of Alfred Delaunary, born on the 18th, son of Simon Delaunary and Aurelie Lefevre.

On May 28, 1850, Bishop Van de Velde left Chicago for Bourbonnais Grove, via Blue Island and Momence, and arrived at Bourbonnais on the 29th. The bishop heard confessions in the evening, and the next day, being Thursday of Corpus Christi, the bishop said Mass at 7 o'clock, giving First Communion to 48 children. The High Mass was sung by Rev. Patrick J. Donahue, after which Confirmation was given to 63 persons. After Vespers the bishop gave an exhortation in French and received the renewal of baptismal vows. On the 31st took place the closing of the month of May, with about 84 communions. On June 1 the bishop spent nearly all day in hearing confessions, and on June 2, being the second Sunday after Pentecost, a Solemn High Mass was sung by the bishop, and the sermon was given by Father Donahue. After Mass took place the procession of the Blessed Sacrament. After dinner the bishop sang solemn Vespers, blessed the beads and the scapulars, and administered the pledge to several persons. On this same day, after Vespers, with the permission of the bishop, Rev. Patrick J.





Rev. C.L. McDonough



ST. JEROME'S CHURCH, ROGERS PARK, ILL. 1877







Rev. H. Kennedy

ST. AGNES' CHURCH, CHICAGO, ILL. 1878

Donahue blessed the graveyard attached to the Church of the Maternity. The whole number of communicants during the pastoral visitation was over 400.

On April 14, 1852, the bishop drove from Joliet to Bourbonnais Grove, and the next day, Thursday after Easter, he sang a Pontifical Mass and gave confirmation to a class of 107 children.

Rev. B. Wieg (1852).

Father Courjault left Bourbonnais Grove on May 1, 1852, and was replaced by Rev. B. Wieg, who remained in Bourbonnais until November 25 of the same year.

Father Wieg (L. Huieq) helped Father Courjault in Bourbonnais from April 22, 1851, and became his regular assistant on January 14, 1852, until he replaced him as pastor. After he left Bourbonnais Grove he went to Chicago, and afterwards was appointed pastor of Beaver Creek (St. Anne) and Iroquois (St. Mary) on January 9, Sunday, 1853, replacing Father Gosselin, who left for Milwaukee.

Rev. Charles Chiniquy (1852-1853).

Rev. Charles Chiniquy arrived in Chicago on October 29, 1851, and visited Bourbonnais Grove and the towns of the vicinity several times, but took charge of the parish of Bourbonnais only on November 28, 1852.

On May 25, 1853, Bishop Van de Velde left Chicago for Bourbonnais Grove by the Illinois Central railroad and was met at the station by a number of horsemen and carriages with flags. There was a reception at the church. The next day being Corpus Christi day, the bishop said first Mass. At High Mass, sung by Rev. Lawrence Hoey, he gave Confirmation to 84 persons.

In September, 1853, fire destroyed the frame church, and Father Chiniquy left for St. Anne. The priest, after having been accused of several misdemeanors, resisted the bishop and was publicly and solemnly excommunicated in St. Anne by Right Rev. Anthony O'Regan, Bishop of Chicago, on September 3, 1856.

Rev. J. Maistre (1853-1854).

Rev. J. Maistre (Lemaitre) formerly pastor of Cahokia, Illinois, was transferred to Bourbonnais Grove on September 17, 1853. He remained in office until November 3, 1854. Before he left the treasurer of the church, John Flageole, made a report of the financial condition of the parish, in the presence of the retiring pastor, to Rev. Isidore Antoine Lebel, who came from Chicago to take charge of the congregation.

Father Lebel, who arrived in Chicago from Canada on November 1, 1850, was sent by Bishop O'Regan to take charge of the parish of Bourbonnais on November 3, 1854.

The first move of the new pastor was to appoint a committee of trustees to supervise the administration of the parish affairs. The members of the committee were: The reverend pastor, president ex-officio; John Flageole, treasurer; Henry Boucher, Jacob Pilotte, Eloi Bergeron, Joseph Rivard, Antoine Marcotte, Sr., and Andre Martin. The congregation approved this plan, but added eighteen other members to the board.

Father Lebel seems to have been a man of great ability and a skillful administrator. He gave plans for a beautiful church to replace the frame edifice lately burned. Unfortunately neither Father Lebel nor his successors could succeed in their efforts to realize the plans. The most willing among the people took into their own hands the building of the church; however, they cut it seventy feet shorter than the plans called for, and made the walls several feet lower. They omitted all architectural embellishments, and so lost the opportunity of making of this stone building the most beautiful temple of the whole region. This church was not completed until 1858.

In December, 1854, Father Lebel founded an Altar Society for the benefit of the church, and the first members enlisted were: The Mistresses Eloi Bergeron, Antoine Marcotte, Alexis Bergeron, Henri Boucher, Fabian Fraser, Alexis Dandurand and Augustin Fraser.

Rev. Isidore A. Lebel left the parish at the end of the year 1855, to continue his missionary work in the diocese of Sandwich, Canada, until he was appointed pastor of the Church of St. Augustine at Kalamazoo, Michigan, where he died on March 30, 1871. His remains were transferred from that place and buried in the church of Bourbonnais on April 23, 1872.

Rev. Louis Cartuyvels (1855-1856).

On December 16, 1855, Rev. Louis Cartuyvels, a Belgian priest, who had charge of the town of Kankakee, and of the missions of St. George, Manteno and L'Erable, was appointed pastor of Bourbonnais by Bishop O'Regan.



Rev. J. M. Harrington





Rt. Rev. P. J. McDonnell





Rev. F. J. Magner



Rev. T. Moreschini



ST. MEL'S CHURCH, CHICAGO; ILL. 1878

On March 2, 1856, Father Cartuyvels appointed a special committee for the construction of the church. The members were: The reverend pastor, president and secretary; John Flageole, treasurer; Andre Martin, Jean Baptiste Martin, Joseph Rivard and Francois Segnin, who was replaced by Moise Legris on September 7.

Father Cartuyvels was helped in his work by Rev. Isaac Lesieur-Desaulniers, a Canadian priest, who arrived in Bourbonnais in November, 1856. On December 27, of the same year, Father Cartuyvels left for Aurora.

Rev. Isaac Desaulniers (1856-1857).

This intelligent and pious priest was the superior of St. Hyacinth Seminary in Lower Canada. He worked with a great zeal, during several months, to keep within the fold a great number of Canadians who were inclined to follow Father Chiniquy in his revolt against the Catholic Church.

Father Desaulniers took charge of the parish on December 7, 1856, but went back to Canada on June 4, 1857, and died in St. Hyacinth Seminary on April 22, 1868.

Rev. Alexis Mailloux (1857-1860).

Rev. Alexis Mailloux, one of the most distinguished of the many noted priests of Canada in those days, the saintly vicar-general of Quebec, "Le Grand-Vicaire Mailloux," as the people still call him, came to Bourbonnais on March 26, 1857, with Rev. Jean-Baptiste Champeau, from Montreal. Father Mailloux took possession of the parish of Bourbonnais on May 1, and Father Champeau was given charge of "Les Petites Iles."

Father Mailloux was assisted in his ministry by good and obliging fellow-priests of the neighborhood, as Rev. C. Brisard, pastor of L'Erable; Rev. J. B. Champeau, of St. George; Rev. Epiphane Lapointe, who arrived from Canada in October, 1857, and was sent to Kankakee with the missions of St. Mary and St. Anne. There were also visiting priests from Canada, as Rev. Joseph-Necree Gingras and Rev. Jean-Louis Alain. The Very Rev. Jean-Baptiste Brouillet, vicar-general of the diocese of Nesqualy, Washington Territory, visited Bourbonnais Grove in June, 1859.

In the fall of 1858 Rev. Louis-Theodore Bernard, Rev. Antoine-Lucien Legier, O. M. I., and Rev. Ansutin-Alexandre Brunet, O. M. I., came to Bourbonnais to preach the word of God and the true faith in order to win back to the Catholic Church the unfortunate Canadians of Illinois who had fallen away, and to strengthen those who wavered in their faith.

Father Brunet fought with an apostolic zeal for the Catholic faith. At one time he was sued before the court, condemned and kept in a filthy prison for six months. A boy by the name of Levi Bachant, brought him his food and served his Mass every day. Finally he was delivered from prison during the night by Alexis Bessette and driven to Detroit by Joseph E. Labrie, father of Rev. Armand-Louis Labrie, now pastor of the Church of St. Patrick at Momence.

Catholic Schools.

Through his great influence in Canada Father Mailloux succeeded in bringing the Sisters of the Congregation of Notre Dame from Montreal to open a school for girls in Bourbonnais Grove. This school, from its humble beginning, developed into an academy, ever since so prosperous and so useful, as a center of learning and of Christian life.

Before that time some attempt to have a Catholic French school for the town had been made, but without success. As early as 1852, four Sisters of Mercy left Chicago on February 20, to form an establishment at Bourbonnais, one of them being Sister St. Genevieve (Sophie Granger) but the good and devoted sisters had to leave after two years of hard labor and privation. Mrs. George Lambert, nee Labrie, kept a French Catholic school for boys and girls in about 1856 in the house where now lives Mr. Henri Messier. In 1857, the Sisters of the Holy Cross came from South Bend, Indiana, to take charge of the village school for girls. They located in a stone house situated on a lot which is now the opening of Roy Street, and belonging to Jean-Baptiste Caron, who lived in the house now the residence of Mr. Alfred H. Senesac. The superior of that school, Sister Euphrosine, Sister St. Pierre, Sister Raphael, Sister Clementine taught English and French, and Sister Eulalie had charge of the manual labor. A small frame house, east of the stone school building, was used for the little ones. These sisters left after two years and returned to South Bend.

The public school system was established in Bourbonnais in 1837. The first school was of logs, and is now the main part of Mrs. Charles H. Byron's (1918) residence. Among the early teachers of that school was Mr. M. O. Clark, who later was a prominent citizen of Momence. A young man of 20, by the name



Rev. J.E. M'Gavick



Rev. F. Shea



Rev. D.A. Tighe







Rev. W.R. Griffin

HOLY ANGEL'S CHURCH, CHICAGO, ILL. 1880

of Charles Richard Starr, who taught in that school in 1844-45, became afterwards the famous Judge Starr of Kankakee. In 1847-48 the school was kept by Mr. Jeff Coate. Later on the village public school was located on the hill facing the present residence of the Misses Dandurand. In 1859, in spite of the protest of Father Mailloux, who urged the building of a Catholic college in Bourbonnais, a rather elaborate district school for boys was built. This was a two-story stone building of sixty feet by thirty, situated about 300 feet from the southwest corner of the church. When the Viatorians came in 1865 the Brothers began to teach in this house, which they soon bought from the school board for $3,000, payable in teaching.

Rev. Neree Gingras (1860-1863).

Rev. Joseph-Neree Gingras came from Canada in October, 1859, and helped Father Mailloux in his parish work. When Father Mailloux went to Montreal, the next summer, for the purpose of bringing to Bourbonnais some Sisters of the Congregation of Notre Dame, Father Gingras was left in charge of the parish and was appointed pastor by the Right Rev. James Duggan, Bishop of Chicago, on June 24, 1860.

Father Mailloux came back from Canada with three sisters, viz.: Mother St. Alexis de Saint-Joseph, superior; Sister St. Alphonse de Liguori and Sister St. Marie de la Victoire. The party arrived in Kankakee on September 21, 1860, and the new pastor of Bourbonnais met them at the station with many parishioners, who drove the sisters to Bourbonnais and installed them in the stone house of Mr. Jean-Baptiste Caron, that had been already used as the village school. On January 26, 1861, the sisters moved on the other side of the street, in the two-story building that was erected at the expense of the township in 1859. The sisters remained in that school until their new quarters were ready. On May 20, 1865, they broke the ground for their new school and erected a frame building on the site where is now the parterre of Notre Dame Academy. This building was enlarged in the course of years. In the year of the Golden Jubilee of the coming of the sisters at Bourbonnais, in 1910, the old convent was replaced by a magnificent substantial construction.

Mother St. Alexis was replaced in 1871 by Mother St. Marcelline, who was replaced in 1886 by Mother St. Marie de la Merci. In March, 1900, Mother St. Marie de la Merci left on account of her poor health, and was replaced by Mother St. Marie du Cenacle, who built the new convent in 1910, and was replaced in 1916 by Mother St. Firmine.

The district school for girls was always taught by the Sisters of the Congregation of Notre Dame in their school and convent since 1860.

After he left Bourbonnais, Father Mailloux labored in Kankakee for two years, and went back to Canada. He retired to St. Henri de Lauzon, where he died in the odor of sanctity, on August 4, 1877.

On November 13, 1860, Bishop Duggan visited Bourbonnais Grove and confirmed a class of 137 children.

In 1861, Father Gingras took a census of the Catholic population of Bourbonnais and recorded 312 families, embracing 1,500 souls.

During the pastorate of Father Gingras the Civil War took place, and the brave Canadians of the State of Illinois enlisted in the 76th Regiment, Infantry. In Company D we find the names of Captain Francois Seguin, replaced in 1864 by Captain Charles O. Savoie, Lieutenant Noel Brosseau, Lieutenant Ed. Martin and 39 privates of the town of Bourbonnais.

Rev. Ducroux (1863-1864).

Father Gingras left Bourbonnais Grove on August 30, 1863, and died at St. Gervais, Lower Canada, on March 16, 1893. He was replaced by Father Ducroux, a French missionary, born in Switzerland. This holy priest left Bourbonnais on October 18, 1864, and went to China, where he received the crown of a glorious martyrdom.

Rev. Jacques Cote (1864-1865).

Father Cote came to the United States in 1859. After having been in Chicago for some years, he was appointed pastor of Kankakee in November, 1862, and was given the pastorate of Bourbonnais on October 30, 1864.

On November 2, 1864, Bishop Duggan came to Bourbonnais Grove and gave Confirmation to a class of 213 children.

On February 5, 1865, with the authorization of the bishop, Father Cote, assisted by Rev. Joseph M. Langlois, pastor of Kankakee, and Rev. Pierre Paradis, pastor of St. George des Petities-Iles, blessed a bell for the church of Bourbonnais.

Father Cote, like Vicar-General Mailloux, was thinking very seriously of establishing a boys' college in Bourbonnais. The Catholic French girls were well taken care of, but the







Rev T.M. Burke

ST. GABRIEL'S CHURCH, CHICAGO, ILL. 1880

boys had no school. The district school was in the hands of secular teachers, some of whom were not Catholics. Immediately after his appointment to the pastorate of Bourbonnais he wrote to the Provincial of the Canadian Viatorians, urgently pleading for brothers to take charge of his school for boys. Later on, he went in person to plead his cause, and offered to resign his parish to a Viatorian priest who would be the pastor of Bourbonnais and the superior of the brothers and of the school. On September 6, 1865, Rev. Pierre Beaudoin, C. S. V., arrived in Bourbonnais Grove with two brothers, Jean-Baptiste Bernard and Augustin Martel.

Father Cote, who had so generously resigned his parish, became assistant at St. Mary's church in Chicago, starting to build a French parish, which is now La Paroisse de Notre Dame de Chicago. Afterwards Father Cote had charge of the Sacred Heart parish in Aurora, and finally retired in 1896. Father Cote died in Levis, near Quebec, on March 1, 1911, at the age of 82.

Rev. Pierre Beaudoin, C. S. V. (1865-1900).

Father Beaudoin took possession of the parish of Bourbonnais on September 10, 1865, and the brothers, after having received their certificates from the Kankakee Superintendent of Public Schools, began to teach in the recently erected district school, the school being at first both public and parochial. The parochial school soon developed into a commercial college, and in 1868 it became a classical school under the presidency of Rev. Thomas Roy, C. S. V. In 1870 a new stone structure was erected and in 1874 a University charter was obtained from the Illinois State Legislature. In 1879 Father Roy went back to Canada and died on July 16, 1879. Rev. Moise-Joseph Marsile, C. S. V., was appointed president of St. Viator College. The new president built the beautiful Roy Memorial Chapel of the Sacred Heart and the Bernard Gymnasium. Unfortunately these magnificent piles were swept away by fire on the evening of February 21, 1906, with the exception of the recently built gymnasium. The alumni and friends of the college generously responded to the appeal for aid and soon two substantial buildings were erected, Marsile Alumni Hall and Roy Memorial Hall. In 1907 Father Marsile, worn out by his labors and worries, resigned his office and was replaced by Rev. John P. O'Mahoney, C. S. V.

The district school continued to be taught in the same building with the college until 1891, when a two-story frame building was erected at the northwest corner of College Avenue and Roy Street.

On March 24, 1867, Father Beaudoin, with the authorization of Bishop Duggan, blessed a large bell to replace the first bell that had broken some time before.

In this same year, 1867, on May 31, Rev. Leon Boisvert, C. S. V., pastor of St. Mary and St. Anne, was buried in the Maternity church of Bourbonnais, under the altar of St. Joseph, by Father Beaudoin, assisted by Rev. Auguste Marechal, pastor of Kankakee, and Rev. Pierre Paradis, pastor of St. George.

On June 8, 1870, Confirmation was given to a class of 185 children by Right Rev. Thomas Foley, Bishop of Pergamus and administrator of the Diocese of Chicago. The next day the bishop, at the request of the pastor and trustees of the church, consented to the erection of a house for the pastor's residence to replace the stone house that was in use up to that time, and located in front of Roy Street. Bishop Foley came again to Bourbonnais on October 8, 1874, to give confirmation to a class of 181 children, and on October 2, 1877, to confirm a class of 113 children.

On June 16, 1875, after the great procession of the Blessed Sacrament, Father Beaudoin consecrated to the Sacred Heart of Jesus his whole parish with the college and convent.

On January 3, 1876, a pipe organ was installed in the church.

On May 14, 1876, Rev. Thomas Roy, C. S. V., president of St. Viator College, established in the parish the Third Order of St. Francis, and received the profession of the Mistresses Phebe Caron, Cleophee Legris, Luce Bergeron, Emerentienne Caron and Julie Bergeron.

On June 8, 1881, the Most Rev. Patrick A. Feehan, the first Archbishop of Chicago, made his first visit to Bourbonnais and confirmed a class of 131 children. His Grace came again on June 17, 1885, and gave confirmation to 143 children; on June 1, 1889, for a class of 115 children, and on May 15, 1894, and confirmed 142 children.

On January 31, 1882, Mrs. Jean-Baptiste Caron, nee Phebe Sylvestre, who died on the 27th, at the age of 47 years, was buried. The records relate her funeral in these words: *Cette dame, par sa pieté et son grand zele pour la gloire de Dieu a etabli dans la paroisse la Societe des Dames de la Maternite de la B. V. M. sous le patronage de Sainte Anne. Aussi elle a ete unie du Tiers-Ordre de*



Rev. Chas J. Mertens





Rev. F. Faber

IMMACULATE CONCEPTION CHURCH, CHICAGO, ILL. 1883



Rev C.M Florucci O.S.M.





Rev. F.S Angelucci O.S.M

ASSUMPTION CHURCH, CHICAGO, ILL. 1881

Saint-Francois. Le Concours a ses funerailles a ete extraordinaire. Tout le monde la considere comme une Sainte. En recompense de sa piete et de ses genereux services pour l'Eglise, nous demandons tous a Dieu "Que sa joie et sa gloire soient brillantes en ciel. Amen." Rev. Gerasime M. Legris of St. Viator College, her nephew, sang the funeral Mass, assisted by Rev. Achille L. Bergeron, pastor of Manteno, and Rev. Joseph Lesage, pastor of St. George, all three children of the parish and pupils of St. Viator College.

On November 14, 1882, Sister St. Ignace, *nee* Marie-Louise Edasse Paiement, who died at Notre Dame Convent on the 11th, was buried in the church under the altar of the Blessed Virgin Mary.

On October 27, 1884, after much labor and anxiety, Father Beaudoin bought a piece of land on the River Road for the purpose of opening a new cemetery for the parish.

On December 13, 1887, during the Synod that was kept in Chicago for the clergy of the archdiocese under the presidency of the Most Rev. Patrick A. Feehan, Father Beaudoin was elected as a member of the Board of School Examiners and also appointed Rural Dean for the County of Kankakee.

During his administration Father Beaudoin was greatly helped by his confreres of St. Viator College, especially by Rev. Thomas Roy, C. S. V., the president; Rev. M. J. Marsile, C. S. V., and Rev. Antoine Mainville, C. S. V., who did a great part of his work by preaching, singing Mass and administering the Sacraments.

In 1890, Father Beaudoin went to Europe as a delegate of the Province to the General Chapter of his Institute. Father Marsile, preident of St. Viator College, replaced him with the help of Rev. Eugene L. Rivard, C. S. V., professor of philosophy at St. Viator College, and now Provincial of the American Viatorians, and Rev. Joseph-Esdras Laberge, professor of theology at St. Viator College, and now pastor of the most important parish of the City of Quebec, Canada.

On August 27, 1890, Brother Bernard, C. S. V., the founder of the Catholic village school for boys in 1865, was buried in the parish cemetery. He died on the 25th, at the age of 58. *"Le bon Monsieur Bernard,"* as he was called, was the treasurer of St. Viator College since 1868, and he administered the finances of this institution with a great ability.

In the fall of 1890, Brother Philias Labranche, C. S. V., sacristan of the church and teacher at the village school, organized a sodality of the Holy Guardian Angels among the boys.

In 1895, a steam heating apparatus was installed in the church of Bourbonnais, and replaced the old system of stoves, which proved unsatisfactory.

On May 1, 1899, the Right Rev. Alexander J. McGavick, one of the most distinguished pupils of St. Viator College, was consecrated Titular Bishop of Marcopolis, and on the fourth paid a fifth visit to his Alma Mater, and gave confirmation in Maternity church to 82 boys and 81 girls.

Every year a pastoral retreat of the reverend clergy of Chicago and of Peoria was made at St. Viator College, and it was a glorious time for Father Beaudoin, who always gave the Archbishop of Chicago or the Bishop of Peoria a princely reception. A hearty welcome was extended also to all the priests, and Father Beaudoin was for them a paternal confessor and a wise and prudent advisor.

Father Beaudoin often procured for his people the advantages of a mission, and many remember Rev. Alphone Daze, O. M. I.; Rev. T. Couet, O. P.; Rev. Edmond Flynn, C. SS. R., and many others. The last mission that Father Beaudoin had for his parishioners was given by two Jesuit missionaries, Rev. Edward Proulx, S. J., and Rev. Ignace Adam, S. J., from the first to the eighth of October, 1899. During the mission Father Adam established the Apostleship of Prayer in the parish.

On May 13, 1900, Rev. Thomas Andrew Corcoran, C. S. V., replaced Rev. Cyrille Fournier, C. S. V., at the head of the American Province of the Viatorians, and with the consent of the Archbishop of Chicago, gave his resignation and retired from the active ministry. However, the venerable priest remained in Bourbonnais, among his friends and children, in an addition to the pastor's residence, erected by the Viatorians in January, 1903. Miss Amanda Beaudoin, his niece, who had lived with him since 1869, continued to take care of him, and more than ever redoubled her kind attentions towards him.

On October 25, 1911, Father Beaudoin celebrated the golden jubilee of his priesthood. It was a grand demonstration. The venerable priest died on May 1, 1913, on the feast of the Ascension, at the age of 80. The funeral took place on the 5th, and was presided over by the Most Rev. James Edward Quigley, Archbishop of Chicago.



Rev. T.A. McNichols



Rev. W.F. Burke



Msgr. D.J. Riordan



St. Elizabeth's Church, Chicago, Ill. 1881

Rev. Cyrille Fournier, C. S. V. (1900-1908).

Rev. Cyrille Fournier, C. S. V., had been the Provincial of the Viatorians in the United States, since October, 1882, when he resigned his office and accepted the pastorate of Bourbonnais, on May 13, 1900. He was a zealous pastor, remarkable for his tireless assiduity in the confessional, and for his care of the sick.

On June 18, 1903, Right Rev. P. J. Muldoon, consecrated Titular Bishop of Tamassus, visited Bourbonnais and gave confirmation to a class of 180 children.

In October, 1903, a great mission was given to the parish by two Redemptionist Fathers, Rev. Charles Adelard Barolet, C. SS. R., and Rev. Louis Fortier, C. SS. R.

On February 28, 1905, Rev. Frederick Dandurand, a child of the parish and a priest of the diocese of Fort Wayne, Indiana, who died on the 26th at the age of 34, was buried in Maternity cemetery by Rev. Robert J. Pratt, pastor of Wabash, Indiana, assisted by Rev. E. L. Rivard, C. S. V., of St. Viator College, and Rev. William H. Granger of Kankakee.

In the summer of 1905, Father Fournier took a trip to Europe to represent his province at a General Chapter of his Institute. He was replaced during his absence by Rev. Joseph-George Vien, C. S. V., who remained afterward in Bourbonnais as an assistant until 1908.

On February 25, 1907, Rev. Joseph Lesage, a child of the parish, and pastor of Aurora, who died on the 21st at the age of 53, was buried in Bourbonnais cemetery.

In May, 1908, two Redemptionist Fathers, Rev. C. Lemire, C. SS. R., and Rev. L. Fortier, C. SS. R., gave a mission to the parish from the 8th to 15th.

On June 17, 1908, Archbishop Quigley visited Bourbonnais and gave confirmation to a class of 159 children.

On September 8, 1908, failing health compelled Father Fournier to resign the pastorate of Bourbonnais. This saintly priest retired to St. Viator College, where he died on November 13, 1910, at the age of 68. He was buried in Bourbonnais cemetery on the 15th.

Rev. M. T. Dugas, C. S. V. (1908-1912).

Rev. Marie-Tancrede Dugas, C. S. V., who had been pastor at Beaverville for six years, took charge of the parish of Bourbonnais on September 8, 1908. In this year he registered a Catholic population of 205 families, embracing 1,044 souls.

During his pastorate Father Dugas was assisted by Rev. J. E. Belair, C. S. V. (1909), Rev. C. J. St. Amant, C. S. V. (1910-1911), and Rev. W. J. Remillard, C. S. V. (1912).

In the summer of 1909, Father Dugas went to Europe to take part in the General Chapter of his Institute. He was replaced during his absence by his assistant, Father Belair.

In 1910 Father Dugas organized the Catholic Cemetery Association of Bourbonnais. A special committee to take care of the cemetery, both old and new, was elected, and the first members were: Alexis Rivard, president; Frederick Marcotte, secretary and treasurer, and Damase Benoit, superintendent. In the same year a great mission was given to the parish from April 24 to May 1, by Rev. Louis Lalande, S. J. At the end of the mission Father Lalande established "*La Ligue du Sacre-Coeur de Jesus*," which still does so much good among the men of the parish, both young and old.

On June 5, 1911, Bishop McGavick gave confirmation in Maternity church of Bourbonnais to a class of 55 children.

In December, 1912, Father Dugas, on account of his failing health, requested from his superiors the favor of going back to Canada. This was granted, and Father Dugas left for Montreal, December 9, 1912.

Rev. J. A. Charlebois, C. S. V., (1912-1918).

Rev. Joseph-Antoine Charlebois, C. S. V., arrived in Bourbonnais on December 5, 1912, and took possession of the parish the following Sunday, December 8, Feast of the Immaculate Conception. His assistants were: Rev. W. J. Remillard, C. S. V. (1913); Rev. Xyste Gagnon, C. S. V. (1915); Rev. Esdras-Guillaume Barrette (1916), and Rev. J. H. Hazen, C. S. V. (1917).

In 1915, from the 21st to the 28th of March, two Oblate Fathers, Rev. Zacharie Lacasse, O. M. I., and Rev. Arthur Dallairs, O. M. I., gave a mission to the parish. The next year Rev. Louis Lalande, S. J., preached a Triduum in the honor of the Sacred Heart of Jesus, on June 2, 3 and 4.

On October 10, 1916, Most Rev. George William Mundelein, the new Archbishop of Chicago, made a regular canonical visitation of the parish and gave confirmation to 61 children.

Under the administration of Rev. Father Charlebois the parish felt the impulse of his extraordinary activity. Every society received his special attention, every need his





Rev. L. F. Balcer



IMMACULATE CONCEPTION CHURCH, CHICAGO, ILL. 1882

care, and every one his paternal solicitude.

In him the parish cherishes the memory of a most agreeable and fruitful ministry.

He fostered the parochial spirit by the publication of the "Bulletin Paroissial," a monthly periodical through which he reached most of his parishioners. At the beginning of the war he suspended his little journal to give his whole attention to war activities. His zeal soon placed him and his parish at the head of all the charitable moves in the neighboring districts.

The parish is indebted to him for the publication of a "Catholic Year Book and Calendar," in which he wrote a historical sketch of the Maternity Church of Bourbonnais. All this present account is due to him, and speaks of his attachment and devotedness to his dear parish. The wide range of his talents fitted him for every position and every sort of work. His piety, his spirit of organization, the order in which he kept everything, his care for sacred vestments, for ceremonies, music and singing, made of him one of the most beloved pastors Bourbonnais ever had, and whose memory will never be forgotten.

By turns, professor and director of studies for many years in Joliette College, Canada; president of Bourget College, Rigaud; visitor for the Province of Montreal; Provincial of the Chicago Province, and then pastor of Bourbonnais, he was appointed Provincial of the Canadian Obedience in August, 1918. He left for Montreal in September with the regrets and the best wishes of his parishioners.

He was replaced by Reverend M. J. Marsile, C. S. V., chaplain of Oak Park Hospital, Oak Park, Ill., and former professor and president of St. Viator College for about thirty-five years. In spite of his age (Father Marsile was then 72) he came back to Bourbonnais to work among his pupils and "boys" of old. He received as assistant Reverend Father P. Dube, C. S. V., an alumnus of St. Viator, who came from Bourget College, Canada, on the 15th of November, 1918.

Owing to his failing health, Father Marsile retired to Oak Park Hospital early in October, 1919. His assistant, Rev. Father Dube, was appointed to succeed him as pastor of Bourbonnais.

Synoptical History of St. George's—St. George, 1848

I Buildings.

1 First chapel (wooden): 1848.
 (a) Missionary priest, L'abbe Courgeault.
 (b) First settlers, Charles Granger, Salomon Lanoux.
 (c) Ten acres of land donated for the church by Hilaire Lanoux, son of Salomon Lanoux, 1852.

2 Second chapel (wooden): 1854.
 Missionary priest, Rev. E. Lapointe.

3 Combination chapel (wooden): 1858.
 Missionary priest, Rev. E. Lapointe.

4 First stone church:
 (a) Dimensions, 110 feet by 50 feet.
 (b) Pastor, Rev. P. Paradis.
 (c) Contractors, M. Sinel, Alex. Lamontagne.
 (d) Corner-stone blessed, July 12, 1868.
 (e) First Mass, January 17, 1869.
 (f) Church collapsed on account of defective foundations, and at the occasion of a great storm, April 18, 1869, at 6:40 p. m. Nobody was hurt.
 (g) Cost, $12,000.

5 Second stone church:
 (a) Dimensions, 110 feet by 50 feet.
 (b) Pastor, Rev. P. Beaudry.
 (c) Contractor, Joseph Leclaire.
 (d) First Mass, December, 1872.
 (e) Cost, $16,000.

6 Convent (brick):
 (a) Dimensions, 44 feet by 40 feet.
 (b) Pastor, Rev. J. C. Lesage.
 (c) Contractors, J. Leclaire, J. M. Lebeau.
 (e) Cost, $4,000.
 (e) School opened by the Sisters of St. Joseph, September, 1889.

7 Parochial hall and other appurtenances: 1892.
 (a) Pastor, Rev. A. L. Labrie.
 (b) Cost, $2,000.

8 Parsonage (brick): 1897.
 (a) Dimensions, 40 feet by 30 feet.
 (b) Pastor, Rev. O. R. Bourdeau.
 (c) Contractor, J. Leclaire.
 (d) Cost, $4,500.

9 Notable improvements made by:
 (a) Rev. F. X. Chouinard.
 1 Bell.
 2 Heating plant at the convent; about $1,200.
 1 Heating plant at the church.
 2 Slate roof.
 3 Church decorations.
 4 Stations of the Cross; about $4,000.



Rev. J. F. Callaghan



Rev. W. W. Murphy



Rev. W. L. Fasnacht





ST. MALACHY'S CHURCH, CHICAGO, ILL. 1882

(c) Rev. C. A. Poissant.
1 Pipe organ.
2 New boilers.
3 Remodeling of and improvements on hall.
4 Improvements on convent; about $5,000.

10 Debt: All pastors have either reduced the debt or paid for the improvements which were made. Today, March 25, 1920, the whole debt amounts to $1,950. The pastor in charge, Rev. C. A. Poissant, has in hand promissory notes to cover full amount. The year 1920 will be a golden letter in the annals of the parish.

11 Actual estimates of church property: Land, church, convent, parsonage, hall, other appurtenances, furniture, church goods, etc., could not be duplicated for $80,000.

II Priests in Charge of St. George's Parish.

1 Missionary Priests:
L'abbe Courgeault 1848
Rev. Epiphane Lapointe 1853

2 Residing Priests: R. R.—
Epi. Lapointe 1860-1861
Pierre Paradis 1861-1871
Prosper Beaudry 1871-1879
Urgel Martel 1879
Joseph C. Lesage 1879-1889
Armand L. Labrie 1889-1896
Onesime R. Bourdeau 1896-1898
F. X. Chouinard, C. S. V. ...1898-1903
A. J. Tardif, C. S. V. 1903-1909
Cyrill A. Poissant 1909

III Population.

Eighty-seven families.
Three hundred and fifty communicants.

Ninety children attending the parochial school.

Seven Sisters of St. Joseph of Concordia, Kansas, in charge of the school.

Other Missions and Congregations

Besides the parishes and missions and churches above mentioned, there were many stations and localities visited more or less regularly throughout the state. Wherever a few Catholics were settled they were either found by the priest or they themselves went in search of the priest, and always found some self-sacrificing missionary ready to undergo virtually any hardship for the purpose of bringing the consolations of religion.

An examination of the church directories which were issued regularly from 1834 on, shows that in addition to the parishes and churches already named, the following places were visited by missionaries and parish clergy;

1834—English Settlement; Grand Prairie, and Racoon Settlement, all in the southeastern part of the state, near Vincennes.

1836—Shawneetown, Cairo and Albion.

1837—Coffeetown, Lawrenceville, Riviere Au Chat, Thrawl's Station.

1838—La Cantine, near Cahokia; Village Francais, St. Clair County; St. Augustine; James' Mill, Monroe County; Grafton.

1839—Crooked Creek, Hancock County; Marseilles; Commerce; St. Francisville; Darwin; York, Picquet Settlement.

1840—New Harmony; O'Harasburg; Illinois and Michigan Canal; Peru.

1841—Dixon's Ferry; Cary's Mills.

1842—Irish Grove; Dresden; Corkstown.

1844—Harrisonville; Mount Stirling; Pittsfield; Teutonia.



Rev. D. Hayes — Rev. P. P. O'Dwyer

ST. ROSE OF LIMA CHURCH, CHICAGO, ILL. 1881



Rev. C. Kozlowski

ST. CYRILL AND METHODIUS CHURCH, LEMONT, ILL. 1883

XVIII.

Parishes Organized Under Right Reverend James Oliver Van de Velde, D.D.

Second Bishop of Chicago

St. Louis-Chicago—1850

St. Louis (French congregation) was established as an independent parish in 1850. For about two years previous to the building of their own church, a number of French Catholics attended St. Mary's.

Reverend Isidore A. Lebel came to Chicago in 1848, and by direction of Bishop Van de Velde commenced the building of a church on a lot leased for the purpose, on the east side of Clark Street, between Adams and Jackson. The church was a frame building, twenty-five feet wide by seventy-five feet deep, and cost about $3,000, $2,000 of which is said to have been contributed by P. F. Rofinot. The church remained in an unfinished condition for about two years, but was completed in 1852. The little church was said to be, interiorily, at least, very neat and tasty, and was considered one of the prettiest churches in Chicago at that time. A fine organ was built in the church.

In 1856 the Rt. Rev. Bishop Anthony O'Regan removed Father Lebel, the pastor, who went to the Diocese of Detroit, and became pastor at Kalamazoo, Michigan.

Father Lebel was succeeded in St. Louis church by Father Lemeister in 1857.

In 1858 Bishop O'Regan ordered the removal of the church from the leased lot where it stood, to lots which he had bought at the corner of Polk and Sherman Streets, and in November, 1858, Reverend John Waldron was placed in charge.

There had been much friction respecting the church for some time, and Father Waldron's first efforts were directed toward restoration of harmony, in which he was quite successful. Father Waldron remained as pastor of the church until October, 1859, when he was succeeded by Reverend John McMullen, who was pastor for one year. The subsequent pastors were Reverend Joseph P. Roles, 1860; Rev. John Mackin, 1861; Rev. Joseph H. Grogan, 1862; Rev. A. Broderick, 1864; Rev. Patrick Conway, 1865; Rev. M. Noonan, from 1866 to the time of the destruction of the church by the great fire of 1871.

St. Ann's—Richton, 1850

St. Ann's parish, near Richton, must be counted among the oldest parishes in the archdiocese. The first records date back to the year 1850. About this time the first church was erected, Mass having been said prior to this occasionally in private houses. The history of St. Ann, Richton, is very much similar to that of St. James, New Strassburg, being attended from its beginning to this day by the same priests. In the first years missionaries from Notre Dame, Indiana, and others attended to the wants of the people, and we find in the register of baptisms that even the celebrated missionary, F. X. Wenninger, baptized a number of children in 1857. Richton was attended by the priests residing at New Strassburg until 1881, a list of which will be found under the heading of St. James, New Strassburg. From 1881 to 1891 the parish was attended as a mission by the Franciscan Fathers from Joliet. From 1892 to 1902 Richton had resident pastors, the first being Rev. F. J. Hartmann, 1892-1893. Rev. Christian Danz ably administered the parish from 1894 to 1898. He was followed by Rev. Jos. Dickmann, who was succeeded in 1901 by Rev. Joseph Rempe. Father Rempe moved to Steger to organize a new parish there in the year 1902, and since that time St. Ann's is attended as a mission from Steger.

The old church was destroyed by fire in 1901, but was rebuilt the same year, smaller than the old, since the parish had steadily become smaller, and today numbers only twelve families.

St. Bridget's—Chicago, 1850

St. Bridget's parish was organized as a mission from St. Patrick's about the year



Rev. Father Horan



Rev. S. Moloney



Rev. R. A. Fagan



St. Lawrence Church, Chicago, Ill. 1883

1850, and was located at that time in a private house at Archer Avenue and the South branch of the Chicago River. The use of the house where Mass was celebrated was given by James McKenna. All records of baptisms and marriages were kept in St. Patrick's up to 1854, when it was organized into an independent parish, the first pastor being the Rev. Michael Donahue, a native of Carlow, Ireland, who died as pastor of St. Mary's, Evanston, Illinois. He was succeeded by the Rev. Thomas Kelly in 1855, who resigned in 1863 to act as chaplain in the Civil War.

The first entry on the parish records is of the baptism on January 1, 1854, of Margaret Duffy, daughter of James Duffy and Rose McNulty, by the Rev. Michael Donahue, and the first marriage recorded is that of Terrence McDonnell and Mary Hyland, on March 5, 1854, performed by Rev. Michael Donahue.

Father Kelly built the first permanent church, a brick structure, on the present site, Archer Avenue and Arch Street, capable of seating 800 persons. He was succeeded in the pastorate by the Rev. John H. Grogan, August 8, 1863.

In 1859 the first industrial school in the diocese was built on Archer Avenue, adjoining the church, and known as the Bridgeport Institute, in charge of the Christian Brothers. This institution continued its career of usefulness both as an industrial school for boys and a parish school, until August, 1871, when the present old parochial school was built by the Rev. John H. Grogan and placed in charge of the Sisters of St. Joseph of Carondelet, Missouri. After a year or so they withdrew from the school and were succeeded by the Sisters of Charity, B. V. M., Dubuque, Iowa, who have been continuously in charge to the present day. At that time St. Bridget's parish embraced all the territory west of Wentworth Avenue to Brighton Park and Summit, Illinois, and from the south branch of the Chicago River to Thirty-ninth Street.

In 1883 Father Grogan was transferred to the pastorate of Lake Forest, and was succeeded in the pastorate of St. Bridget's by the Rev. D. M. J. Dowling, who was appointed as its first permanent rector, and a few years afterwards, 1886, vicar-general of the diocese. He continued in office as pastor until his death, June, 1900. He was succeeded in the pastorate after a competitive examination, by the Rev. M. O'Sullivan, who took charge of the parish November 28, 1900. It may be noted here as a matter of historical record that the Rev. Michael O'Sullivan was the first permanent rector appointed in the City of Chicago as the result of an examination, and the first in the diocese was the Rev. H. P. Smythe of St. Mary's, Evanston.

In April, 1901, fifty feet of property was bought by the present pastor, Rev. Michael O'Sullivan, for $6,000, on Archer Avenue, adjoining the old Industrial School, which was remodeled by him and fitted up as a priests' residence, and on July 8, 1901, he began the erection of St. Bridget's Commercial High School and Hall, and completed it December 20, 1901, at a cost of $65,000, paid for without ever having been mortgaged.

On May 29, 1905, the old brick church was torn down and the corner-stone of the new St. Bridget's was laid September 17, 1905, by the Most Rev. James Edward Quigley, and the first Mass was celebrated by the same prelate —a Pontifical High Mass. The sermon was preached on that occasion by the Most Reverend Sebastian G. Messmer, Archbishop of Milwaukee.

The church, which is of Lombardic style of architecture, with a seating capacity of 1,400, was erected at a cost of $95,000. It is the first and only specimen, as far as we know, of this style of architecture in America. The style was originated by the Irish monks who migrated to Europe and into Italy, where they built the first church of its kind at Navono in 1170, and which has served as a cathedral church for that city from that day to this—a monument to the zeal and erudition of the Irish monks.

St. Bridget's parish is equipped with a first class grammar school, taking care of 600 pupils, a commercial high school, with 50 students in attendance, a convent with chapel, which supplies the spiritual and temporal wants of twenty Sisters of Charity, three priests looking after the needs of the people, and property and improvements that have cost $325,000, all free from debt since 1913. The total value of church property would easily reach half a million dollars.

St. Patrick's—Everett, 1850

The earliest place of worship in Mechan's Settlement, later known as the "Corduroy," or the "Irish Settlement," was a log church just south of Everett Road in the northwest corner of the Catholic cemetery.

The log church was built on land given by Michael Yore. The men of the parish cut



Rev. E.S Keough



Rev P.J. Tinan





Rev. J. Waldron

HOLY ROSARY CHURCH, PULLMAN, ILL. 1882



Rev. O. Strehl



Rt. Rev. A.J. Thiele



ST. ALOYSIUS' CHURCH, CHICAGO, ILL. 1884

the logs in the surrounding woods and erected the log building.

The men were the three Fagans, Michael Meehan, Duffy, Davin, Michael Yore, Ludlow, two Lancasters, John Bolgar and J. Doyle.

The church was forty feet long by thirty feet wide. This log church was called St. Michael's. It was one of the four outlying missions of Little Fort, near what is now Waukegan, under the care of Father John Gueguen, a French missionary. He was followed by Father Bernard McGorrisk, Father James Kean, Father John R. Hampstead in 1852, and Father Henry Coyle in about 1854.

Father Coyle had the men of the parish hew timbers on their farms for a frame church. The timbers were all ready for the frame church when Father John McGee came and started them at making brick for a brick church two miles north, in the town of Shields.

The bricks were made from the clay just north of the slough and east of the bridge, on Patrick Melody's farm. James Durkin moulded the bricks while men of the parish helped him with the work. The wood for the kiln was furnished by the men of the parish.

Michael Yore was at the kiln one evening, and seeing that the wood was nearly gone, went home, hitched up a team of oxen and another team of horses. Then sending one of his sons for Patrick Carolan they went to the woods. By midnight they had six cords of wood at the kiln, and found the last wood burning and the watchman asleep. Had the fire gone down the whole kiln of bricks would have been lost. The bricks were of good quality, but were left to lay on the ground some time before the church was under way.

There was another log church in Shields, built about 1839, near William Dwyer's home. The people of St. Michael's and those of the Dwyer parish joined together to build the brick church in 1855.

The Western Tablet, the first Catholic paper published in Chicago, on October 29, 1853, stated: "Bishop Van de Velde administered confirmation to sixty persons last Sunday in Meehan's Settlement. He afterwards laid the corner-stone of the new brick church under the patronage of St. Ignatius, the founder of the Society of Jesus. The sermon was preached by Father Ives of Milwaukee."

In Bishop Quarter's diary are found the following entries: "October 22, 1853—Left Chicago by steamer with Dr. Ives for Wankegan. October 23—Said Mass at 7 o'clock in Waukegan. After breakfast left for Meehan's Settlement by wagon. Father Henry Coyle said Mass in a temporary shed. Dr. Ives preached the sermon. Confirmation was administered to sixty persons, and the corner-stone of the new church laid."

Mr. Yore, now one of the oldest living members of St. Patrick's parish, was confirmed that day. He says: "The altar was set up between two windows in the party finished church."

The log church was used for a public school from 1855. At times as many as 137 pupils attended school there. They sat anywhere they could find place, in the loft, on the stairs, and on the benches. Later it was sold to Michael Vaughn, who moved it to his land, one-half mile south of Telegraph Road, where it was used as a house until 1905, when it was torn down to be replaced by a more modern building.

In the "History of the Catholic Church of Lake County," appears the following: "On March 24, 1853, a two and a half acre lot was conveyed to the Very Rev. James Van de Velde, Bishop of Chicago, for $86." Old settlers say it was willed to the parish from the Reed estate.

Father John McGee was the first resident parish priest. He built the original brick church and pastor's house. Father Ford came after Father McGee, and completed the brick church. The brick church was used for fifteen or twenty years, and until it became so badly cracked that it was deemed unsafe. It was torn down and rebuilt in 1883. When the church was torn down the bricks were all scraped and sorted, the best brick being kept for the outside of the building. After the building was up workmen went over the outside, scraping off bits of mortar. Father Carroll was pastor in 1883, and it was he that had the old church torn down and the new church built. The new church cost $14,000. A new altar and new pews were put in the new building.

In the course of ten years the congregation grew to number 200 souls, and was popularly known as the "Corduroy." People attended Mass here for the four adjacent towns. From Murray's Settlement, now Waukonda, the faithful came to Mass here until they built a church. Then Highland Park became a parish, followed by Lake Forest.

The second brick church was struck by lightning, and burned in 1895. Almost immediately a new brick church rose from the ashes. Some of the people on the extreme



Rt. Rev S. Naurocki





Rev. E.A. Sonnenfeld

ST. MARY'S CHURCH, CHICAGO, ILL. 1882



Rev J. P. Schiffer



Rev. G. Stier



Rev. Laukemper





ST. PHILOMENA'S CHURCH, CHICAGO, ILL. 1888

limits of the parish or those nearer to other parishes began to go elsewhere to Mass.

Father O'Reilly built the third brick Church. He was then pastor at Lake Forest, and went to St. Patriek's to say Mass on Sunday and holy days. The parish had been a mission since Rev. Dr. James J. McGovern had built the pastor's house in Lake Forest. Priests from Lake Forest, Libertyville and Fort Sheridan ministered to the congregation.

Father Barry was pastor in Lake Forest with St. Patrick's as a mission, when St. Patrick's church burned on the afternoon of August 20, 1908. It was a warm, dry day, with scarcely any wind. The fire started in the house from some unknown cause, burning the house, then the Foresters' hall, south of the house. Then the wind veered to the south, carrying the fire to the roof of the church. The fire attracted a number of farmers. Father Barry was called by telephone. In a short time the altars, pews, carpets and organ were carried out. Then owing to the lack of water they had to stand by and let the fire have its way.

After the fire the families of the parish attended Mass in Lake Forest until a committee went to petition the archbishop for a church at Everett and a resident pastor. He granted their petition. Father F. Quinn came in 1910. He started the new church at once on land bought from Thomas Yore, on the east side of Telegraph Road in Everett. Mass was read in Gibbon's house during the cold weather, later in the "Morgue," as a shed used in Everett was called, until the hall was built; then in the hall until the church was dedicated October 1, 1910, by Archbishop Quigley.

The altar and pews saved from the fire of the first St. Patrick's church were repainted and used in the new church. The organ was used for a time, until replaced by a new one. The new church is of brick, fifty feet wide by eighty feet long. The house is also of brick, while the hall and addition behind the church are frame structures. These buildings are valued at $23,000.

During 1910 a frame church, Holy Cross, was erected in Deerfield, a village four miles south of Everett. Holy Cross is a mission of St. Patrick's under the care of Father William Ryan.

The pastors who have had charge of the mission and settlement were: Fathers John Gueguen; Bernard McGorrisk; James Keau; John R. Hampton, 1852; Henry Coyle; John McGee, 1855; Ford, 1858; Herbert, 1860; Phew, 1861; O'Dwyer, 1862; Kennedy, 1866; Lyons, 1867; Egan, 1868; Hendricks, came in same year; McElherne, 1869; Molony, November, 1869; McGuire, 1872; McGovern, D. D.; Willby; Carroll, 1883; Grogan; Maden, Gavin, D. D.; O'Reilly; Louby, as assistant to Father O'Reilly; Barry, Quinn and Ryan.

Clergy and Religious from Parish.

Catherine Atkinson, Sister Agnes, a Sister of Mercy, born September 10, 1840, north of Rondout, died August 9, 1918. She was in the convent fifty years. Celebrated her golden jubilee in January, 1918.

Margaret Heary, Dominican nun, died in convent.

Catherine Heary went to the convent, but as her father died soon after and she had not professed, she returned home to care for her aged mother.

Jane Greene, a mother superior.

Agnes Moran, Sister Mary Clarita. Went to the convent at St. Mary's of the Woods in Indiana, in December, 1918. She took the white veil, August 15, 1919.

Florence Cooney, Sister Mary Amelda. Left for Dubuque, Iowa, September, 1916, to enter St. Joseph's convent at Mt. Carmel.

Luey O'Connor. Left for Dubuque, Iowa, to enter St. Joseph's convent at Mt. Carmel as a novice in September, 1919.

Father P. J. Conway. Born in Ireland, came to this country when he was 19 or 20 years old. He often spent his vacation in St. Patrick's parish. He was ordained in 1865. He read Mass a number of times in St. Patrick's church.

John, Stephen and Joseph Bradley studied for the priesthood. They all died very young. Stephen and Joseph had received first orders, and John died just after he was ordained.

Catherine Bradley. Sister Camilla. Went to the convent September 23, 1886. A Sister of Mercy for 17 years. Died August 14, 1905.

Sarah Lancaster, a nun. Mary Masterson, a nun.

Mary Help of Christians Chester, 1850

The first Catholic church in Chester—now the county seat of Randolph County—was built in the year 1850. When Right Reverend James Oliver Van de Velde, bishop of Chicago, visited Chester in 1853 he dedicated this church on the feast of SS. Peter and Paul, to "Mary, Help of Christians."





Rev. G. J. Blatter

St. Peter and Paul Church, Chicago, Ill. 1882





Rev. B. Springmeyer

St. George's Church, Chicago, Ill. 1884

Soon afterwards the diocese was divided but St. Mary's is a flourishing parish at the present time.

The parish registers of this old church were opened in the year 1848.

St. Mary's—Aurora, 1850

When Bishop Van de Velde went to Naperville Oct. 22, 1849, he mentioned in his diary that Aurora was attached to the Naperville Mission, that there were about 700 Catholics, almost all Canadians, but there was no church in the place. Rev. Louis Carteuffles was appointed to Aurora, which was made a parish, and he built the large stone church which was destroyed by fire in 1869. Mass was said for a time in the city hall until Father T. J. Murphy was appointed pastor of St. Mary's in 1870, when a new church was built.

The present St. Mary's church at Aurora was dedicated June 30, 1892.

Since 1908 Aurora has been in the diocese of Rockford.

St. James—Millstadt, 1850

The neighborhood of Millstadt in St. Clair County was the site of two or three very early churches. Millstadt was formerly called Centerville and is first mentioned in the Catholic directories in 1850. It appears that both St. Thomas and Centerville were attended in 1849 and 1850. Prior to 1851 there had been a log church at St. Thomas, but in that year this was abandoned and a new church erected which was dedicated in 1851 in honor of St. James Apostle, in the village then called Naperville.

The first resident priest was Rev. H. Lierman, who remained until 1857.

A school existed here as early as 1850. The records of St. James Congregation were opened January 1, 1851. The records of the St. Thomas parish, which preceded St. James, were opened by Bishop Joseph Rosati, Nov. 26, 1837.

St. Patrick's—Mill Creek, 1851

The Mill Creek church in Newport Township, Lake County, seems to have been one of the four missions depending on Little Fort according to the Church Directories of '44 and '45.

In the Directory of 1851, it is stated that a log church was in course of conclusion there, though Bishop John McMullen writing in 1852 says it was a frame structure and just finished. Father John Gueguen came to say Mass in the homes of the people before the church was built, as did also the other pastors of Little Fort. There was a headstone in a cemetery dated 1849, the year of the burial. The church was first called St. Andrew's, but was changed soon to St. Patrick. The first church building was 30x20 feet. Father Henry Coyle attended the mission from Waukegan for eight years from 1851-1859, Father Patrick Donohue until 1867. Then one acre of ground was purchased from John Traynor and a residence built. Father Dalton was appointed the first resident pastor.

A sad occurrence took place soon after the rectory was opened for occupancy, in the fatal burning of the first housekeeper, Margaret Tucker, caused, it is supposed, by a candle setting her clothing on fire. She was alone in the house at the time. Her mother and father coming from a visit to friends saw the flames and approaching found their child burning to death.

Father Dalton did not remain long. He left in 1869 and was succeeded in the fall of the same year by Father Peter Corcoran who held the charge until 1875. He was followed by Father J. J. Grogan who remained pastor till the beginning of the year 1877, when Rev. E. J. Guerin came. He died there one year later and is buried in the Mill Creek cemetery within a few paces of where the old church stood. Father James McGlynn took the parish in June, 1878, and was succeeded in October, 1879, by Father P. V. Daly, who died there in October, 1885.

The kindly Daly lies buried there in the priests' lot beside the gentle Guerin. The people of the parish erected a beautiful and magnificent marble monument to mark his grave.

Father Daly was succeeded by the saintly Joseph McMahon. Father McMahon held charge from 1855 to 1892. During his time he did much to improve the spiritual life of the parish as well as church temporalities, as did all his predecessors. But with the lapse of time only did a showing appear. Success came slowly to the pioneer priest or peasant.

In 1892 the energetic and whole-souled Father M. A. Breton came. I have a recollection of being told that he came to the diocese from Seton Hall, where he held the chair of English literature. The people still speak of his earnest eloquence. He was a man of strong constitution and an untiring



Rev. S. Luttrell



St. Joseph's Church, Libertyville, Ill. 1884







Rev. T.D. O'Sullivan

Rev. H.F. Quinn

St. Kewn's Church, Chicago, Ill. 1884

worker. He built and opened the little mission church of Antioch, which is now a flourishing parish, the playground of the archdiocese on account of its many beautiful lakes. Antioch is nine miles from Mill Creek. Father Breton attended this mission and not infrequently during his pastorate had charge of the Bristol Mission, Wisconsin. He also enlarged by two wings, the parish church and, to make it agreeable to man and beast, which is to be considered in rural life, he built sheds for 70 teams of horses with their carriages. He had no horses or carriage himself and when it was not handy for a farmer to drive him, he started on foot on sick or social calls, and no one ever made complaint that he didn't reach his destination, despite the wretched roads of those times. Broken in health by his labors and the trials necessary to a priest's life in so backward and so lonesome a place, he was transferred to Morrison, Illinois. He soon resigned this charge and went to the Holy Name Cathedral Rectory, where he died on Holy Thursday, 1907 or 1908.

Rev. Joyce was, in 1904, assigned to succeed Father Breton. He transferred the residence to Antioch, which caused much ill feeling in the old parish, which was destined never again to have a resident priest. Father Joyce was succeeded by the present zealous pastor of Antioch in charge of Mill Creek. He came in February, 1909, and gave up the mission in the fall of the same year.

Archbishop Quigley asked Rev. J. B. Foley, who was then assistant at St. Elizabeth's, to go out and look over the old place and see if he would engage to build it up again in a new location. He accepted the task and took charge on the first Sunday of Advent, 1909. The old shell of the church and the altar still stood. He procured the necessary vestments to say Mass the first Sunday, a gift from Very Rev. Daniel J. Riordan, now the Right. Rev. Monsignor, and started out. He begged lodgings from the charity of his people till he could procure himself a home. The place designated as the future home of the parish was the hamlet of Wadsworth. It consisted of a railroad station, a couple of little stores and a post office. Here a residence was soon established and paid for. It might have been a matter of greater difficulty to establish here were it not that Mrs. Margaret Reynolds owned a house and lot, which she kindly sold to the priest and then became one of the hardest workers for the parish. The people who owned the land in the hamlet were not anxious to sell a lot for church purposes. Consequently the church had to wait till the old Lux farm passed into new hands. Fortunately it was bought by Attorney Claire Edwards, now Judge Edwards of Waukegan, and at once he sold the church a strip of nearly four acres adjoining the residence for a very reasonably price and gave besides a donation to the work of $50. This occurred in October and, though there was not a cent in the treasury, not even to pay for the lot, ground was broken the same month for the new church. There was no enthusiasm for the work, but much opposition on account of removing from the old place, Mill Creek, three miles to the northwest. The pastor persevered, and, as is usual with the Irish Catholic, even though displeased, he can't see the priest in need without helping him out. Though not as wholeheartedly as they might under other circumstances, they set to work and helped to haul material and in other necessary work. The foundation stone was set in place on New Year's eve, 1912. The church was soon under roof. By Easter Sunday, 1912, it was completed and elegantly furnished, ready for Divine Service, and there was not one dollar subscribed for the work. Holy Mass was said first in the church on Feb. 2, 1912, and continued to be said there though it was not plastered. The old church had burned down Dec. 8, 1911. The pastor borrowed $8,000 and received large donations from his friends in Chicago and elsewhere, besides the receipts from little church affairs he held with the assistance of the well-disposed. The church and residence and the out offices with their beautiful grounds are easily worth $30,000 or $40,000.

The church is a beautiful Gothic structure, elegantly and solidly furnished, with a seating capacity of 350. It has a number of artistic stained glass windows which the present archbishop asked if they were made in Munich, Bavaria, and looked pleasantly surprised to hear they were the product of the Munich Studio of his beloved Chicago. The altars are handsome, made by Mr. Stapleton, Chicago. The pews are ornate and solid; the statuary are French models. Stations of the Cross oil paintings, and many of the vestments are imported.

A recent improvement was the drilling of a deep well and the setting up of an engine to supply the house with water, and the addi-



Rev. S. Derenoowski



Rev. P.P. Witmanski





Rev. F. Lange



Rev. F. Ostrowski

St. Josaphat's Church, Chicago, Ill. 1884

tion of a bath room and hot water heating system at a cost of $200, which was paid for as soon as completed. The very last improvement undertaken by the pastor, and nearing completion is church parlors or society rooms. It is very hard to do parish work without a place for various sodalities and societies to meet. After school, benevolent societies and sodalities are necessary, especially in the country. A hall might not be built just now and the two new rooms will well supply its place for the present, and serve well the purpose for which they are intended.

St. Henry's—Chicago, 1851

St. Henry's church, located at Ridge and Devon Avenues, is the third church erected on the present site. The first church, but a small frame edifice, was built in 1851 by Rev. Henry Fortmann. Several years previous to its erection however, Mass was occasionally said in the log house of Peter Schmitt. Not until 1866 did it have a permanent pastor. Its spiritual wants were administered between 1851-66 by the Redemptorist Fathers of St. Michael's church. Rev. Edward Haems was the first pastor, laboring from December, 1866, to February, 1870. Rev. J. A. Marschall then had charge of the parish for six months and was followed by Rev. Andrew Michel who remained as pastor until his death, January, 1873. His remains rest in the cemetery adjoining the church. He was succeeded by Rev. Henry Wagner. During his ministry the little frame church was replaced by a larger one, costing about $10,000. The successors of Father Wagner were: Rev. C. J. Niederberger, 1875-1879; Rev. A. J. Thiele, 1879-84; Rev. J. Meller, 1884-91. The church was renovated and a new school building erected by Father Thiele.

Rev. F. Joseph Rueterschoff, the present pastor, succeeded Father Meller in 1891. The parish went through a period of reconstruction, growth and improvement during the many years of his pastorate. The little grave yard became a "cemetery beautiful"—additions were made to the school and rectory buildings—and in 1905 the present large and stately church was built.

Another event that will perpetuate the memory of Father Ruetershoff amongst the parishioners of St. Henry's church was the erection of a monument dedicated to their boys who had served in the great world war. The monument was unveiled and blessed, November 27, 1919. About seventy young men in soldier, sailor or marine uniform, who had seen service during the war, witnessed the ceremonies. One hundred-one young men of the parish served their country's cause, of whom three made the supreme sacrifice. Incidentally it might be mentioned that this soldiers' memorial is the first relating to the world war that has been erected.

St. Henry's church might be considered the mother church of all churches north of Irving Park Boulevard, Evanston included. For many years the membership of St. Henry's church consisted largely of Luxemburgers, Germans and Irish, the Luxemburgers probably predominating. To this element is due the fact that St. Henry's parish is also known in certain localities outside of this city and state. Amongst many of the Luxemburgers of Aurora, Port Washington, Wisconsin, and Dubuque, Iowa, St. Henry's on the Ridge is not an unknown institution. The Ridge was a kind of clearing house for the natives of Luxemburg. Emigrating into this country, the Luxemburger's first protracted stop-over was usually the Ridge. From here, if he did not remain, he went to one of the above mentioned cities or wherever a settlement of his countrymen was to be found.

The following were the assistants in St. Henry's church, all of them serving under the present pastor: Rev. Anthony Boecker, Oct., 1898-May, 1903; Rev. Francis Cichozki, May, 1903-1906; Rev. Edward Berthhold, 1906-1907; Rev. John Neumann, 1907-1914; Rev. George Schark, February, 1814-April, 1916; Rev. Alfred Milcheski, April, 1916.

St. Patrick's—Tiptown, 1851

St. Patrick's church of Tiptown marks another early Irish settlment. This settlement derived its name, Tiptown, from the place of nativity of its first Irish imigrants, who came principally from the County of Tipperary. The arrival of these first Irish settlers during the years 1838 to 1840 was phenomenally large. The continued strong influx of Irish during the following decade appears to indicate that the first settlers were pleased with their abode in a new country, and encouraged others to come.

The first mention of Tiptown in the Catholic directories occurs in 1851, from which year until 1853 the settlers received spiritual attention monthly from Waterloo, by Rev. James Gallagher. However, Joseph Rickert remembers that the settlers were also at-



Rev. M. O'Brien



Rev. M. Hallinan







St. Sylvester's Church, Chicago, Ill. 1885

tended by Rev. Michael Prendergast, who was pastor of Waterloo from 1848 to 1850. The county records of land entries show that Rev. Patrick McCabe, who was then rector of St. Augustine's, Prairie du Long, entered forty acres of land for the parish in June, 1849.

The Catholic directories recite the existence of a log church in 1854, which Mr. Joseph Rickert states was begun in 1850 but was not completed until 1853. Previously Mass was said mostly in the home of William E. Walsh. The home was located about three miles from the present Tiptown and four miles from Red Bud.

The settlement was attended by Rev. James A. Keane, pastor of O'Hara's, now Ruma, from 1850 to 1852, who died October 27, 1853, and lies buried in the parish cemetery of Tiptown.

The Catholic directories mention the attendance of New Design from St. Augustine's of Prairie du Long, in 1843, by Rev. A. Ambrose G. Heim, and by Rev. Patrick McCabe from 1844 to 1847. Since New Design is situated near Tiptown, it may be assumed that the first settlers of Tiptown constituted the worshipers at New Design during those years.

From 1853 to 1859 Rev. John W. Gifford, pastor of Ruma, and in 1859 and 1860 Rev. F. C. Carel, pastor of Prairie du Long, attended Tiptown. Rev. John W. Gifford, assistant at Waterloo, again assumes charge in 1860 and 1861, probably until his death, October 1, 1861, for his remains are buried in the Tiptown parish cemetery. He was a native of Aberdeen, Scotland, and was born February 27, 1791.

St. Mary's—Peoria, 1851

Peoria, though no longer a part of the Diocese of Chicago, is one of the historic places of Illinois, especially with reference to the Catholic Church.

It will be remembered that Father James Marquette, S. J., and Louis Joliet made a stay of three days amongst the Indians at Peoria Lake, near the present site of Peoria, in August (perhaps the 13th, 14th and 15th) of 1673.

It will also be remembered that here for the first time, in Illinois, a sacrament was administered. On the last day of Father Marquette's stay in Peoria and just as he was leaving, the parents of a dying Indian child brought the child to the waters' edge and asked Father Marquette to baptize it. The good missionary gladly complied, rejoicing that this opportunity was given for the salvation of a soul.

It will be remembered too, that Robert Cavalier de La Salle and his party of explorers landed at Peoria Lake on the 4th of January, 1680; that he had with him three Recollect priests, Fathers Louis Hennepin, Gabriel de la Ribourde and Zenobius Membrae, who at once began the labors of the Gospel and who ministered there—Hennepin until the 29th of February, 1880 and Ribourde and Membrae until September of the same year.

While the headquarters of the mission established by Father Marquette was higher up on the river near what is now Utica, yet it was a matter of small moment to push down the river and up again between the Kaskaskia village and Peoria Lake and all of the missionaries certainly made such journeys frequently. We hear more directly of Peoria however, when Father James Gravier, S. J., became the successor of Father Marquette. He seems to have spent much of his time in the Peoria village ministering to the Peoria tribe of Indians for more than nine years.

During the later half of the 18th century not so much church activity existed at Peoria, but the missionaries visited the place from time to time as occasion required.

We begin again to hear of Peoria and the neighborhood in the early thirties of the nineteenth century. Black Partridge and Kikapoo were much more important places in 1830 than Peoria. These places are still, however, small villages. Black Partridge, now known as Lourds, is in Woodford county, about twelve miles northeast of Peoria and Kikapoo is about fourteen miles northwest of Peoria.

The first of the nineteenth century missionaries that we have an account of visiting Peoria was Reverend John Blasius Raho, C. M. Father Raho first came to Peoria in 1838 but was then on his way from St. Louis to La Salle. While stopping briefly at Peoria he met an Irishman by the name of Patrick Ward and no doubt talked to him about the church. Father Raho returned in 1839 and hunted up his old acquaintance Ward, who then lived on North Jefferson Street in a little frame house. Arrangements were made and Father Raho celebrated Mass in Ward's house on the occasion of this visit. From this time on Father Raho made occasional visits and said Mass at Ward's house and at the houses of other Catholics.



Rev. E.L.Fox



Rev. M.A.Canning



Rev. A.F. Terlecke





St. Charles Borromeo Church, Chicago, Ill. 1885

Public services were first held in Peoria in 1840, when Father Raho rented a room over a store kept by Moses Pettingill, which stood on the corner of Main and Adams Streets. Mass was said here about once in six weeks. The first congregation is said to have consisted of Patriek Ward and wife, Magnus Densberger, Theodore Rath, Mrs. Ford, Mrs. Brady, Thomas Goodwin and Thomas Golden. A Doctor Rouse is said to have attended all of the services. A rental of one dollar was paid for the hall for each time it was occupied.

Father Raho and his associates, Father Louis Parodi, C. M., and Nicholas Stahle, C. M., continued to say Mass both in the homes of the Catholics and at the Pettingill hall, until late in 1841, when the site of services was removed to Stillman's Row on the lower side of Washington Street, about half way between Main and Fulton streets.

In the year 1842 Right Reverend Bishop Peter Richard Kenrick of St. Louis, made a visit to Peoria and celebrated Mass in the Stillman's Row building and also in the old court house. Catholics came from Galena, La Salle, Black Partridge and Kiekapoo, as well as from Peoria and the surrounding territory and it was a great occasion not only for the faithful but for the whole community. The bishop confirmed twenty-seven persons at the time. He preached in the court house to large audiences. When about to leave he advised the people to purchase a site for a church and Patrick Ward was appointed to secure prices on lots. A somewhat amusing story is told of Mr. Ward's experience. Approaching a business man named Aquila Wren of the firm of Voris & Wren, Mr. Ward asked him the price of a lot on the corner of Jefferson and Eaton Streets. Wren asked him what use he wished to make of the lot and Ward answered "I want it for the Catholic church." Wren is reported then to have remarked: "Catholic church—are you a Catholic, Ward, and what sort of people are the Catholics? Are they like you, and are they democrats?" "I hope," said Ward, "they are better than I am, but, anyhow, they are all democrats." "Good," said Wren. "Well, as to that lot, I have been offered $250 for it, but if you Catholics are all democrats, you can have it for an even hundred dollars."

The next day Bishop Kenrick, Father Raho, and Ward went together to look at the lot and agreed upon the purchase, the bishop contributing $30 toward the purchase money.

From Peoria Bishop Kenrick went to Kiekapoo where he dedicated the little stone church and the grave yard.

In 1844 the church site was changed from Stillman's Row to Porter's school house.

In connection with this new location a resident at that time, Mrs. Patrick Harmon, recounted that she remembered when Father Louis Parodi, C. M., came to Porter's school house at six a. m., December 25, 1844, to say his second Christmas Mass. The first he had said at Kiekapoo at midnight and had then driven to Peoria. As soon as Mass was over at Peoria he continued his journey and arrived in Black Partridge only just before noon and said his third Mass there.

From Porter's school house the site of religious services was moved to a room over J. G. Brices's store on North Main Street. Reverend John A. Drew was the next pastor.

Speaking of that location the Catholic Church Directory of 1850 says "The present Catholic house of worship stands on Eaton Street between Jefferson and Madison. This was built in 1846 under the direction of Reverend John A. Drew. At that time the congregation numbered seventy-five or eighty families. The present congregation numbers at this time (1850) two hundred fifty-five to two hundred and sixty families under the pastoral eare of Reverend Alphonse Montuori, and numbers about eight hundred members.

St. Mary's church was built in 1851 and 1852, and was opened for divine service by Father Montuori Sunday, July 4, 1852. A notable visitor was present on that occasion, Mr. John McMullen, a seminarian of the University of St. Mary of the Lake in Chicago, the same who afterwards became Reverend John McMullen, rector of the University, vicar-general of the diocese of Chicago, and lastly, bishop of the diocese of Davenport. His errand in Peoria at that time was as correspondent to write an account of the opening of the church for the Western Tablet, the first Catholic paper published in Chicago.

The church was solemnly dedicated by Right Reverend James Oliver Van de Velde, the second bishop of Chicago on April 17, 1853.

The next pastor of St. Mary's was Reverend Henry Coyle, who built St. Patrick's frame church in the southwest district of





Rev. J. Linden





ST. MARY'S CHURCH, DESPLAINES, ILL. 1885

Peoria in 1862, which was attended from St. Mary's until the first of March, 1868, when Reverend Michael Hurley resigned the pastorate of St. Mary's and took charge of St. Patrick's as a separate and distinct parish.

The diocese of Peoria was erected on the 12th of February, 1875. The Reverend Michael Hurley, then pastor of St. Patrick's, was first named as bishop of the diocese. Father Hurley declined the honor and Reverend John Lancaster Spalding was appointed bishop, consecrated in New York by Cardinal McCloskey on May 1, 1877, and assumed jurisdiction in Peoria on May 22, of the same year, being installed by Right Reverend Thomas Foley, Bishop of Chicago.

The resident priests of the Chicago diocese who labored at Peoria prior to the erection of the Peoria diocese in their order were:

From 1846 to 1850, Fathers John A. Drew, William Feeley and Raphael Rainaldi.

October 12, 1850, Reverend Alphonse Montuori came as assistant. Father Nicholas Stahle ministered a short time in May, 1851.

Reverend Alphonse Montuori became pastor May 17, 1851 and built St. Mary's church in 1851 and 1852.

Reverend Thomas Fitzgerald came May 29, 1853. Reverend Thomas Kennedy came on June 6, 1853. Father Michael Hurley was his assistant in August and September 1853.

Reverend James Fitzgerald ministered there from June 1, 1856, to February 1, 1857.

Reverend Michael Donahue was the next pastor and remained until August 1, 1858.

Reverend Matthew Dillon was pastor from August 27, 1858 to December 11, 1858, when he died and his remains were interred under the steeple of the church and since transferred to St. Mary's cemetery.

Reverend Michael Donahue became pastor again, and remained until February 8, 1859. He was succeeded by Reverend Michael Hurley, who remained until March 3, 1859.

Reverend Henry Coyle was pastor from March 5, 1859, to February, 1863.

Reverend Abram J. Ryan, who afterwards became famous as the Poet Priest of the South, and lies buried in Mobile, Alabama, was here from December 16, 1862, to September 13, 1863.

Reverend John Mackin became pastor in October, 1863, but remained only a short time. Reverend Michael Hurley was pastor from January 13, 1864 to February 21, 1868. Reverend John Mackin succeeded him and remained until June 8, 1871. Then came Reverend John Halligan, who died in April, 1876.

Reverend M. Welby came next and remained until August 19, 1877. During the pastorate of Father Welby the Peoria diocese was created.

St. Mary's—Buffalo Grove
1852

The nucleus of the Buffalo Grove parish was formed in the middle of the nineteenth century. In the year 1846 the Rev. Henry Fortmann, then resident pastor of Gross Point, also attended the Catholics living in and around the present parish of Johnsburg, including McHenry. On one of his journeys to this mission, usually made on horseback, he stopped off at Wheeling for a little rest, and whilst there he heard that some Catholics had settled down in Buffalo Grove. On one of his subsequent trips to Johnsburg Father Fortmann stopped at Buffalo Grove and soon found those for whom he was seeking. The news of the presence of the priest quickly spread to the few Catholic families living in the neighborhood, and the next morning found them all gathered in the little log cabin of John Simon Hennemann, where Mass was said for the first time. This was in the fall of 1846.

In the course of the next few months a number of other Catholic families moved in and settled around Buffalo Grove. With the parish gradually increasing in numbers, the desire arose to build a church, and for this purpose a meeting of the men was called for the 15th day of February, 1852. At this and a subsequent meeting, which took place on May 23, plans were formulated, a subscription taken up, and the building of the first church of Buffalo Grove begun. Mass was said in the new church for the first time on Sept. 16, 1852. The dedication of the church, however, did not take place until July 26, 1853, when the Rt. Rev. James Oliver Van de Velde, the second bishop of Chicago, blessed the little edifice and placed it under the protection of the Blessed Virgin Mary of the Immaculate Conception.

The joy of the small group of zealous Catholics was not to be of long duration. The frame church which they had erected and which was a monument to their zeal and devotion was an eye-sore to certain bigoted non-Catholics living nearby. During the night of the 19th to the 20th of February, 1855, the building was totally destroyed by fire, said to be the work of an incendiary.





Rev. P.T. Shewbridge



Rev. L.A. O'Sullivan



Rev. M. Roberts



ST. LEO'S CHURCH, CHICAGO, ILL. 1885

Of the beautiful little structure which had been erected with so much sacrifice, nothing remained but a few charred embers. It was a serious blow for the small congregation. But their staunch Catholic spirit could not be crushed, nor their courage broken. Rallying to the support of their pastor, the Rev. Joseph P. Carolus, who at that time was pastor of McHenry and Buffalo Grove, they immediately formulated plans and subscribed to the building of another church to replace the one destroyed by fire. The second church was completed in the year 1856, and served the spiritual needs of the parish for forty-three years.

In the year 1899 the second church was finally removed to make way for a larger and more substantial building, built of brick at an approximate cost of $28,000. A beautiful Gothic structure, with a massive but well proportioned tower, it is said to be the finest church in the County of Lake—a church of which the staunch Catholics of Buffalo Grove may well be proud.

After the parish had been established in the year 1846 by the Rev. Henry Fortmann, its spiritual needs were attended to by priests from Gross Point as well as a number of other priests, both secular and religious, until finally, in the year 1869, the Right Rev. Bishop James Duggan appointed the Rev. Joseph Goldschmit as the first resident pastor of Buffalo Grove. But Father Goldschmit's stay was of short duration. In March, 1870, he was succeeded by Rev. Goebbels, who spent twenty-one years of fruitful labor amongst his beloved farmers. In 1891 he resigned the parish and retired from active duty. His successor was Rev. Mathias Orth, who remained in charge of the parish until 1897, when he was transferred to Maple Park, and Rev. Anthony Royer of Maple Park came to Buffalo Grove. Father Royer quickly gained the good will of his people and, with their willing co-operation, was able to build a beautiful new rectory besides the new church as stated above, both of which buildings are a lasting memorial not only of his untiring zeal and devotion to his people, but also of the esteem in which they held him.

It was with sincere regret that the people of Buffalo Grove saw him depart from their midst, when he was transferred to McHenry in the fall of 1907. But a worthy successor came in the person of Rev. N. J. Otto, formerly of Franklin Park. During his pastorate a new two-story brick school building was erected at a cost of $10,000. And when Father Otto was transferred to Holy Trinity parish in Chicago in June, 1916, the debts of the parish were practically wiped out.

The present pastor, Rev. Frank G. Mattes, came to Buffalo Grove on the 5th day of July, 1916.

St. Anne's—St. Anne, 1852

St. Anne's was founded by Father Charles Chiniquy in 1852. Father Chiniquy, previously pastor at Bourbonnais, Ill., came to St. Anne and built a church for the French Canadian families, which had settled that part of Illinois. In 1855 a Catholic boys' school was founded by the Christian Brothers. The school became popular and was attended by pupils from neighboring towns. After a brief year's existence the school was abandoned, for, unfortunately, the good brothers were recalled to Montreal by their superior on account of serious troubles in which the pastor became involved with the bishop of Chicago. Chiniquy, accused of misdemeanors, openly resisted the bishop, was suspended and finally excommunicated in 1856. Then followed a schism and eventually the apostate Chiniquy, as he is now known, and the majority of his followers drifted into protestantism. But a few families remained true to the Catholic faith. Notable for resisting perversion and upholding the Catholic religion were: Desire Fortier, Julien Beaupre, Israel St. Pierre, Pierre Dumont, Leandre Rivard and Joseph Pommier.

The parish, after Chiniquy's apostasy, became a mission and was attended by neighboring pastors. Special efforts, however, were made to win back the fallen Catholics. Mass was said for some time in private homes, until a small frame chapel was erected by Father Lapointe. After him the following pastors had charge of the mission, viz: Fathers Cote, Ducoux, Gauthier, Mareshal, Boisvert, Kersten and Demess.

In 1871 Father Michel Lettellier was appointed resident pastor. In 1872 he began to erect a stone church, which was not completed until many years afterwards.

Father J. U. Martel, 1882-1886, was the second resident pastor. He succeeded in getting the Sisters of the Congregation de Notre Dame de Montreal, Canada, to found a school in St. Anne. In 1884 the Sisters erected a large brick building, now known as St. Anne Academy, which serves as a parochial and boarding school.



Rev. E. Sladek





St. Vitus' Church, Chicago, Ill. 1885



Rev. H. M. Franz



St. Mary's Church, Riverdale, Ill. 1886

In 1886 Father Z. P. Berard became pastor.

In 1887-8 the interior of the church was completed. In 1889 a new parsonage was erected. In June, 1893, the church was struck by lightning and burned. In the fall was begun the erection of a larger church, which was completed by the following Easter.

On July 28, 1888, the first pilgrimage, consisting of a few hundred persons, under the leadership of Father Achille L. Bergeron, pastor of Notre Dame church of Chicago, took place here.

The French Canadian people, having a great confidence in the "Good St. Anne" and unable to visit the famous shrine of St. Anne de Beaupre in Canada, selected this church, bearing her name and having a relic of the saint, as a shrine, trusting that by paying special honors to St. Anne here where religion had been persecuted, they would please God and obtain thereby favors through the saint's intercession.

Thus St. Anne's church became a shrine and ever since has been visited yearly on July 26 by a large number of persons. In 1906 a hall was built to accommodate the visitors on St. Anne's Day and to serve for parish purposes.

St. John the Baptist
Joliet, 1852

The German parish of St. John the Baptist was organized in 1851, by Rev. Father J. B. Regal, assistant of St. Patrick's, Joliet, a Frenchman, speaking German.

The first church, 40x50 ft., was built in 1852, in Roman style, at a cost of $180. The first Holy Mass in this church was celebrated by Rev. Christopher Zucker. Rev. Caspar Mueller (1854-1857), was the first resident pastor. The first baptism, recorded January 22, 1855, is of Mary Gertrude, daughter of John Gorges. The first marriage on the same day, of George Lehman and Christina Hausser. The first part of St. John's Cemetery was bought 1852 for $45.00.

In March, 1857, Rev. Andrew Schweigert was appointed pastor. He stayed only until May 1 of the same year. His successor was Rev. Joseph Rauch (1857-1859). He built the first parsonage consisting of only four rooms. After two years of hard labor he returned to Munich, Bavaria. His successor was Rev. Charles Kulmin (1859-1865). In 1859 he built the first St. John's parochial school. In 1860 he bought the first organ for St. John's church for $500.00.

In 1860 Father Francis Xavier Wenniger, S. J., preached the first mission in St. John's.

Sunday, July 31, 1865, during the sermon of the High Mass, the church was struck by lightning, causing a great panic in church. Many rushed for the door, others climbed through the windows. Mrs. Phillippina Hartman, Mrs. Margaret Engler, Mrs. Mathias Engle, Nicholaus Young and Samuel Wimmer were killed. As the church was not burning, Father Kulmin continued Mass in black vestments for the five killed.

In 1863, Father Kulmin called the Franciscan Sisters from Alleghany, New York, to take charge of the parochial school. The first Sisters were Sr. Alfreda and Sr. Bernarda. This was the beginning of the present St. Francis Academy. Father Kulmin stayed in the parish until April, 1865.

The parish in 1865 came into the hands of the Benedictine Fathers of Chicago, who stayed in and left the parish for fourteen days alternately. The Benedictine Fathers especially mentioned are: Father Bruno and Father Gregory, and as their assistants Fathers Corbinian and Wendeline, also Father Louis Martin Fink, later on bishop of Leavenworth. Father Bruno built the sanctuary and a part of the present stone church (Gothic). Father Gregory did valuable work in the school.

The next pastor was Rev. Ferdinand Allgayer, (Jan. 1866, Jan. 1867). He completed the present church, building the west part or nave. Rev. Dennis Dunne laid the cornerstone and Father X. Nolte preached the sermon. In January, 1867, Father Allgayer was appointed pastor at Kankakee.

During the first three months of 1867 the Redemptorist Father, Albert Scheffler from St. Michael's, Chicago, was sent to the parish. He was succeeded by Rev. E. Schilling (1867-68). In November, 1867, he blessed the cemetery. He stayed until April, 1868. His successor was Rev. Father X. Nolte (1868-76).

Father Nolte took charge of the parish April 14, 1868. In 1868 he built the present magnificent stone tower up to the helmet, and added another story to the parsonage. In 1873 he adorned the church, having put in new altars, pulpit and confessionals at a cost of $2,800, also stained glass windows, costing $850. To reduce the church debt he held a fair for eight days and cleared about



Rev. N.J. Otto





Rev. J. Hauser

HOLY TRINITY CHURCH, CHICAGO, ILL. 1885



Rev. R. Pugny ——





ST., LOUIS CHURCH, CHICAGO, ILL. 1886

$12,000. His last work was the installation of a new organ at cost of $2,500. It is remarked of him that he gave every Sunday a dollar in the Sunday collection. In 1876 he was assisted by Father Eusebius Mueller, O. F. M. Father Nolte died on Dec. 4, 1876. His remains lie buried in the parish cemetery.

Dec. 22, 1876, Rt. Rev. Thomas Foley gave the parish in charge of the Franciscan Fathers. Rev. Gerhard Becker, O. F. M. (1876-87) was the first Franciscan pastor of the parish. In 1879 he completed the tower by building the helmet and bought three new bells. They were blessed by Vicar-General Daniel J. Riordan. In 1886 he built the present magnificent stone school at a cost of $16,000. Assistants to Father Gerhard were Father Clementine Deyman, O. F. M., and Father Liborius Schaefermeier, O. F. M.

Father Becker was sent in January 1887 to Indianapolis, and in 1894 to San Francisco. He died in Santa Barbara, 1896.

He was succeeded by Rev. Cyprian Bauscheid, O. F. M. (1887-99), who reduced the debt on the school by $16,000. He also built the present monastery. In 1889 he put in the church the steamheating plant and bought a magnificent organ for $4,000. In 1892 he installed the tower clock. In 1895 he imported from Munich a large set of highly artistic statues. He also had electric light put in the church. In 1895 he built the Society Hall at a cost of $13,850. Rev. Cyriac Stempel, O. F. M. was assistant pastor from 1893 until 1900, and again from 1907 until 1911. In January, 1899, Father Bauscheid was removed to St. Peter's, Chicago; later he became Provincial. He died in Ashland, Wisconsin, Feb. 18, 1910.

He was succeeded by Rev. Polycarp Rhode, O. F. M. (Jan., 1899-1908), who enlarged the cemetery, buying two and one-half acres adjoining land for $1,000. The assistant to Father Rhode from Jan., 1899, was Father Dominic Florian, O. F. M., who remained here until his death, March 26, 1916. In Jan. 1908, Father Rhode was sent to Cleveland, Ohio, where he became pastor of St. Joseph's church.

His successor was Rev. Francis Haase (January, 1908-1911). Father Haase was very active, and cleared the entire debt of the parish. On June 26, 1910, three sons of the parish who had become priests celebrated their first Holy Mass. They were Rev. James Meyer, O. F. M.; Rev. Charles Schueter, O. F. M.; Rev. Vitus Braun, O. F. M. In 1911 Father Haase was made the superior of the Franciscan Mission Band of St. Louis, Missouri, and later became pastor of Holy Trinity church, Dubuque, Iowa.

His successor was Rev. Daniel Finkenhoefer, O. F. M. (January, 1911-1914). His principal efforts during his stay here as pastor (he was also chaplain of the penitentiary) were directed toward the improvement of the cemetery, which he enlarged and beautified. In 1914 he was sent to St. Anthony's church, St. Louis, Missouri.

His successor was Rev. Bernard Weaver, O. F. M. (January, 1914, until July, 1918). He improved the church by installing a new Communion rail, and highly artistic (Munich style) stained glass windows. He was sent in July, 1918, to Chaska, Minnesota, where he was placed in charge of Guardian Angel church.

His successor is Rev. Germain Heinrichs, O. F. M., (July, 1918, until the present writing). Father Heinrichs bought the present sisters' house, which is now the property of the parish. Rev. Theodore Worm, O. F. M., has been assistant since 1916, and Rev. Pacificus Kohnen, O. F. M., since 1918.

The following men of the parish have have entered the priesthood: Rev. Lawrence Erhard, Batavia, Illinois; Rev. Charles Hausser, Seneca; Rev. Joseph Hausser (died March 16, 1895); Rev. Michael Luen, Rev. Henry Hagen, Elizabeth; Rev. Leonard Linden, Aurora; Rev. Henry Hausser, Elgin; Rev. Salvator Lehmann, O. F. M., (died March 30, 1903); Rev. Fortunatus Wausser, O. F. M., Chicago; Rev. James Meyer, O. F. M., Chicago; Rev. Charles Schlueter, O. F. M., Columbus, Neb.; Rev. Vitus Braun, O. F. M., Indianapolis, Indiana; Rev. Anthony Braun, O. F. M., Quincy.

The following theologians are of St. John's: Raymond Wilhelmi, St. Paul Seminary; Rev. Father Albert Limacher, O. F. M., West Park, Ohio; Rev. Father Dominic Limacher, O. F. M., West Park, Ohio; Rev. Father Natalis Wellner, O. F. M., West Park, Ohio; Rev. Father Mathias Stein, O. F. M., West Park, Ohio. Up to the present 72 young ladies from the parish have entered the convent.

In 1890 the Croatian people (about 40 families), who to that time had come to St. John's, formed their own parish.

In 1893 the Polish families (about 80) were separated from St. John's and formed



Rev. C. J. Anderson O.C.C.

St. Columbas' Church, Hegewish, Ill. 1884





Rev. John M. Genuit



Rev. John Neumann

St. Mauritius Church, Chicago, Ill. 1886

heneeforth the parish of the Holy Cross. As long as they were united to St. John's, Rev. Damien Koziolek, O. F. M., attended there. From 1883 to 1891 the fathers from St. John's attended the congregations at Richton and Strassburg. The following fathers attended these missions: Rev. Bernardine, O. F. M.; Rev. Eugen, O. F. M.; Rev. Anselm, O. F. M.; Rev. Daniel, O. F. M.; Rev. Stephen, O. F. M., and Rev. Waternus, O. F. M.

The following institutions are under the charge of the Franciscan Fathers of St. John's:

St. Francis Academy — The chaplains were: Rev. Clementine Deyman, O. F. M.; Rev. Anselm Mueller, O. F. M.; Rev. Michael Richard, O. F. M., and Rev. Nicholaus Christoffer, O. F. M., present chaplain.

Guardian Angel's Orphan Home — The fathers always gave their services gratis. At present 67 children of the home attend St. John's school gratis. Present chaplain, Rev. Rudolph Roekel, O. F. M.

St. Joseph's Hospital—Since 1882. Present chaplain, Rev. Barnabus Schaefer, O. F. M.

The Illinois State Prison—Since 1877. Present chaplain, Rev. Leo Kalmer, O. F. M.

Mokena, Illinois — Attended to by Rev. Barnabus Schaefer, O. F. M.

Societies in the Parish.

The Third Order of St. Francis — Professed members, 385; novices, 335; director, Rev. Father Leo Kalmer, O. F. M.

The Court of Mary—76 members; director, Rev. Theodore Worm, O. F. M.

The Young Ladies' Sodality—154 members; director, Rev. Germain Heinrichs, O. F. M.

The Boys' Sodality—50 members; director, Rev. Theodore Worm, O. F. M.

The Young Men's Club — 175 members; director, Rev. Theodore Worm, O. F. M.

The Married Ladies' Society—220 members; director, Rev. Germain Heinrichs, O. F. M.

Benevolent Societies — Western Catholic Union, men; Western Catholic Union, women; Catholic Order of Foresters, men; Catholic Order of Foresters, women; St. John's Benevolent Society.

To St. John's belong at present about 350 families; 502 children at present attend St. John's school. Our teachers are the Sisters of the Third Order of St. Francis of Mary Immaculate.

St. Michael's—Chicago, 1852

St. Michael's church, situated at the corner of Cleveland Avenue and Eugenia Street, Chicago, was founded in 1852 by the Very Rev. Anthony Kopp, vicar-general for the Germans. At that time he was also pastor of St. Joseph's church. The Redemptorist Fathers assumed charge of the parish on February 26, 1860. The first pastor was the Rev. Joseph Mueller, C. SS. R. The present church, which is a fine, large edifice, in the Romanesque style, was built in 1866, and has the distinction of being one of the relics of the great Chicago fire, 1871.

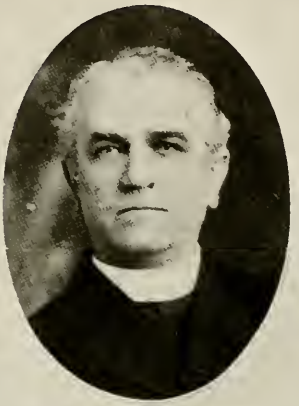
St. Michael's school, one of the largest in the city, has an attendance of over 1,700 children. The upper classes of boys are in charge of the Brothers of Mary, who have been taking charge of the school since 1874. The Sisters of Notre Dame are in charge of the girls, and the lower grades of boys, and have been teaching since 1862. To this school are attached also St. Michael's high school for boys and girls, and St. Gerard's kindergarten, the latter being under the care of the Poor Handmaids of Christ. These sisters likewise attend the sick in their homes without distinction of creed or nationality.

In the parish are various societies. Thus, the Holy Family for the married as well as for the single men and women. Then the Altar Sodality for the married women, as also for the unmarried; the Living Rosary, a society of over 1,100 members; the Sacred Heart League, still in its pristine fervor; the Ladies' Catholic Benevolent Association; Western Catholic Union, and the Catholic Order of Foresters.

Immaculate Conception Morris, 1852

In a Catholic sense, Morris is, indeed, historic ground. Fathers Marquette and Hennepin, and Chevaliers La Salle, Tonti and Joliet passed up and down this section on their tours of exploration, and not far distant from this city Rev. Gabriel de la Ribourde, a devout Franciscan Recollect, was killed by Kickapoo Indians on May 19, 1680, the first to give up his life for the Faith on the soil of Illinois. None save Indians, however, then inhabited these parts, hence we must look to a much later date for the organization of the Church here.

Many Catholics, for the most part Irish, came to Grundy County between 1844 and



Rev. F.J. Schikowski



Rev. Chas. F. Eckert





Rev.
J.M. Schaefers

St. Martin's Church, Chicago, Ill. 1886

1848, owing to the construction of the Illinois and Michigan canal. These in large numbers settled at Dresden Heights, some nine miles to the east of Morris, at the confluence of the Des Plaines and Kankakee Rivers, to form the Illinois. Fathers Hippolyte Du Pontavice built a church at this place in 1845, as near as can be determined. This was the first church erected in Grundy County, and it served the Catholics for many miles about for years. The Dresden Church was closed in 1864, and although no trace of it now remains, the cemetery which surrounded it is still kept in fair condition, and is one of the show places of the country.

Father Du Pontavice was, from all accounts, a priest of great missionary zeal and sainted character. He and his successor, Father Thomas O'Donnell, attended to the spiritual wants of the early settlers and canal workers scattered between Joliet and Ottawa. When we read of the labors of priests like Fathers Du Pontavice and O'Donnell, we realize the truth of Theodore Roosevelt's tribute to the pioneer missionaries: "They had in them the heroic spirit, the spirit that scorns ease, the spirit that courts risk; in times of hard endeavor they went forth to do the rough work that must inevitably be done by those who act as the first harbingers, the first heralds of civilization in the world's dark places."

In 1852 the first church was built in Morris. Father Patrick Terry was the first pastor. One who knew Father Terry well says of him: "He was a man more than six feet in height, cossack-like in appearance—he had a voice that sounded like the roar of a lion, but with all that he was a sharp man, a good financier, and a most worthy and noble priest of God's Church."

Father Terry was succeeded in 1859 by Father Michael Lyons. In Father Lyons' records many interesting items are found. Thus, under date of June 9, 1863, we read: "Confirmation was administered by Rt. Rev. J. Duggan to 200 old and young. The Bishop remained for two days, and upon his departure received his Cathedraticum of $50.00." The present Cathedraticum of this parish is $54.00, not a great increase. Under date of January 1, 1864, we read that "the thermometer fell to 38 below zero on that date." Rev. Thomas Ryan, who succeeded Father Lyons, built the present Morris church in 1866.

Minooka and Highland (now Kinsman) were at that time out-missions of Morris. This necessitated the services of an assistant at Morris. This position was filled for many years by Rev. Peter Corcoran.

Rev. J. F. Devine was pastor of Morris, 1869 and 1870. In the latter year Rev. Hugh O'Gara McShane was appointed pastor of Morris. Father McShane was much beloved by his congregation, and his work in the cause of temperance is still spoken of by the older parishioners.

The baptismal and marriage records of Father McShane preserved here are fascinating in penmanship, grace and beauty; written invariably in Latin, they remind one of the illuminated manuscripts of the middle ages.

Father F. W. Synthe succeeded Father McShane in 1874, and remained in charge until 1881, when he in turn was succeeded by Rev. Dennis Hayes. Father Hayes was extremely popular in Morris. He built the present parochial residence in 1883. In that year he was succeeded by Rev. John Hemlock, who remained in charge until 1889. Father Hemlock is still remembered with kindliest feelings by the people here.

In 1889 Rev. Lawrence Meehan began his long and successful pastorate in Morris. Father Meehan built the present parochial school, and his fourteen years as pastor were characterized by unremitting zeal and energy. Father Meehan was succeeded in 1903 by his brother, Rev. William Meehan. During the latter's pastorate the church was practically destroyed by fire, but by his activity it was soon reconstructed. The Rev. J. J. D'Arcy succeeded Rev. William Meehan in 1907, and remained in charge until his transfer to St. Agatha's church, Chicago, November, 1915. Father D'Arcy's scholarly attainments and diplomatic address succeeded in dissipating a great deal of the religious prejudices of which Morris has always had more than its share.

The Immaculate Conception church, Morris, has been blessed almost from its inception with a parochial school. The Sisters of the Holy Cross from St. Mary's, Indiana, have always been in charge. At present 140 children are in attendance. St. Angela's Academy, also in charge of the Sisters of the Holy Cross, is located at Morris. Some 55 boarders and 40 day pupils are at present enrolled at St. Angela's. Twenty-two sisters make up the faculty, and there are few schools better known or of more general excellence.

Several distinguished men and women claim Morris as their early home. Monsignor



Rev. J.J. Svirkas





Rev. George Kolesinski





Rev. M.L. Kruszas

St. George's Church, Chicago, Ill. 1886

M. J. Fitzsimmons grew to manhood here, and the residents of Morris, irrespective of religious belief, speak of him with pride and reverence. Rev. Patrick Tinan is also looked upon as one of our most distinguished sons. Fathers Root and Schorsch of the Congregation of the Missions are products of Morris. Rev. Francis Byrnes of St. Ita's church, Chicago, is a native of Morris, and frequently visits the scenes of his childhood. As a layman the outstanding figure in the history of the Catholic Church in Morris is that of John McNellis.

Cornelius Reardon, himself a prominent member of our church, and a leading attorney of this section, writing in the history of Grundy County, says of this man: "No history of the Catholic Church in Morris would be complete without special mention of the good deeds of John McNellis. He was a man who in pioneer days in these parts, by steady industry and native ability, accumulated a vast fortune. In the days of his affluence he gave unsparingly to the church. The ground now known as the Immaculate Conception parish property was his gift, and his cash contributions were always in full proportion to his vast means. He gave also to the Sisters of the Holy Cross the ground on which St. Angela's Academy stands. Mr. McNellis was a man of no education, he was of rough exterior, but withal he had a kind, warm heart, and his daily life and character might well be patterned after. He died in 1889, most of his property having been lost through business reverses."

The following Catholic Societies have lodges in Morris: Catholic Order of Foresters, Women's Catholic Order of Foresters, National Daughters Order of Isabella and the Knights of Columbus, the latter called the Du Pontavice Council, in honor of the sainted Father Du Pontavice. There are also here such church societies as the Altar and Rosary Society, the Young Ladies' Sodality, the League of the Sacred Heart, the Children of Mary, the St. Aloysius Sodality, the Mount Carmel Cemetery Guild, the Visitation and Aid Society, and the Holy Name Society.

A notable event of recent years was the visit of His Grace, Most Rev. Archbishop Mundelein, to Morris, June 8, 1917. The community at large was anxious to greet the great churchman, and the impression made by His Grace was deep and lasting.

A striking event of the past year was the erection in Mt. Carmel cemetery of a beautiful receiving vault. The structure is of marble, and built in the Corinthian style. The vault cost $12,000, and is the generous gift of the John Carolan heirs.

The Catholic property in Morris is the largest and most valuable of any church property in the city, estimated as worth $80,000. The church is in the Roman style of architecture, the school Byzantine, and the residence has been recently modernized.

Rev. D. J. Tuohy is the present pastor. He has as trustees D. J. Hynds and P. J. Walsh.

St. Michael's—Wheaton, 1852

As a Catholic parish, Wheaton is but a link in that long chain of parishes founded by the early German settlers on that wide expanse of prairie land stretching from Chicago to Aurora. The origin of this parish dates back to the pioneer days of 1850, when eggs sold at 3 cents a dozen, butter at 6 cents a pound, a head of cattle only $12, and 8 cents for a chicken, when land in this section of the state still sold at $1.00 an acre, which today is valued at $300. In those days no railroads cut across country, and the vast prairies were mostly uncultivated and laden with timber. Towns were not yet established, and Wheaton was still a fairy dream. Wheaton derives its name from the brothers, Warren L. Wheaton and J. P. Wheaton, who together with Erastus Gary, the father of the president of the United States Steel Corporation, Judge Albert E. H. Gary, were the first settlers (1836), and obtained the land on which is located the present site of Wheaton by government grant. They established their land claims as Romulus and Remus established the city of Rome; with a yoke of oxen each one plowed up a section comprising about one square mile, and thereby laid title to the land. Thus the Wheaton brothers owned all the land south, whilst Mr. Gary owned all that north of the North Western Railroad tracks, to which both donated the land for the right of way. The North Western began the construction of the Galena division in 1849.

The first Catholics in this locality were of Irish nationality, who sold out to the Germans in about 1850, and left for Lemont and The Sag. The first German Catholics to settle here were (1846) Sebastian Rickert and family, Mike Warner and family, the Damm fam-



Rev. R. S. Kelly



Rev. J. A. Casey



Rev. W Gavin



Rev. P. O. O'Brien





Rev. P. D. Gill

OUR LADY OF MT. CARMEL CHURCH, CHICAGO, ILL. 1886

ily, the Drendel family, Jacob Miller, Frederick Miller.

1847—Nicholas Dieter, John Adam Hoffmann, whose son, Frank Hoffmann, born in 1838, still lives here, enjoys good health, and is about to celebrate his golden wedding.

1848—Balthazar Stark, Adam Stark, John Stark, John Hummel, Frank Miller, Mathias Hahn.

1850-51—John Lies, Mathias Krieg, Geo. Klein, Paul Warner, Riem, John Kuhn, Mike Thoman.

Owing to the German Revolution of 1848 there was a strong influx of Germans during these years; many, however, left this locality for Mendota; these Germans were mostly from Baden, Bavaria and Alsatia. The only Catholic church in this region at this time was at Naperville.

In 1852 we find the first documentary evidence of an organized Catholic parish at Gretna, about two miles north of Wheaton, commonly called Milton. The first board of trustees consisted of Frederich Mueller, Sebastian Riekert, George Klein and Mathias Krieg. Paul Warner donated the land for the Milton church and cemetery. Among the first gifts to the Milton parish we find recorded $20.00 by the Catholic Bishop of Chicago. The first priest to visit this mission was Father Zucker, later came Father Carolus, who introduced the first parish records of sacraments administered in 1859. After his tragic death by a fall from his buggy owing to his heavy weight, the Milton mission was attended by the following priests in the succession mentioned: Reverends Max Albrecht, Joseph Mueller, Julius Ruenzer, C. SS. R., Corbinian, O. S. B., and Peter Fischer. In 1867 an addition was built to the Milton church. From fifteen miles around the Catholics would attend the Corpus Christi outdoor processions at Milton, and then the Yanks would say: "The Catholics are shooting the devil today." In 1869 Father Wiederholt was appointed to organize the Winfield parish, and after that he administered to all the Catholics in this vicinity.

On March 30, 1882, the Reverend William De la Porte was appointed the first pastor at Wheaton, which was to include the Milton mission. In 1879 the Catholics of Wheaton, about fifty families strong, had already begun to build a church on the present site. They did not complete the actual superstructure of wood until 1882. It was dedicated the same year by Archbishop Patrick A. Feehan, D. D. The building committee of the first church consisted of John Sauer, Martin Stark, Val. Kuhn. The Milton parish was discontinued in 1889, when the Chicago Great Western Railroad built its roadbed across the front of the church, and thus deprived the parish of its right-of-way, for which the courts compelled the road to pay an indemnity of $2,600.

In September, 1891, the Redemptorist Fathers Ebel and Weber conducted a one-week's mission here.

The present rectory was built in 1889. On February 15, 1892, the Wheaton church was totally destroyed by fire. Its reconstruction was taken up immediately, and on July 24, 1892, the present edifice was dedicated by the Most Reverend Archbishop Patrick A. Feehan, D. D. The building committee for the present structure were: Mike Kuhn, Peter Lenertz, Joseph Hoffmann, Mat. Secker and Val. Kuhn. The total cost of building was $20,000. In 1902 an additional school building was erected from the lumber of the Milton church.

Father William De la Porte, organizer and pastor of St. Michael's church, Wheaton, saw the light of day on May 11, 1841, at Burg Stainfurt, Westphalia. After completing his classics and philosophy at Munster he sailed for America in 1863, and entered the Chicago Seminary of St. Mary's of the Lake. He was the only German student in attendance. Ordained to the holy priesthood on April 7, 1866, he said his first Mass at St. Peter's church, of which Father Peter Fischer was pastor. In July of the same year the seminary closed its portals permanently. On August 5, 1866, Father De la Porte received his first appointment as pastor to Naperville, to succeed Father Max Albrecht. Here he completed the church, adding the tower, pillars and sanctuary. He also built a parsonage and convent. In 1873 he obtained the services of the Joliet sisters for the Naperville school. Owing to hay-fever Father De la Porte resigned his pastorate at Naperville in 1878, and taught one year at the Pio Nono College, St. Francis, Wisconsin, and assisted Father Peter Fischer at St. Anthony's two years until appointed pastor at Wheaton in 1882. Seven years he lived in the basement of the church, taught school every day, and attended to the Milton mission every two weeks. Personally Father De la Porte donated $1,000 toward building the rectory and $3,000 to rebuild the church after the fire. In 1905 the parish was completely free of debt, and in recognition thereof Archbishop James E.



Rev. S. Cholewinski



Rev. F.J. Kachnowski



Rev. J. Grzezinski

St Joseph's Church, Chicago, Ill. 1887

Quigley conferred upon the pastor the title of "Permanent Rector." Father De la Porte has had the singular honor of celebrating the golden jubilee of his ordination on May 15, 1916, in good health and in the presence of Archbishop George W. Mundelein, D. D., and a distinguished number of priests. His parishioners commemorated the occasion by precious gifts to their pastor. After fifty-three years of faithful service in the Lord's vineyard Father De la Porte resigned his pastorate in June, 1919, and retired to Lombard to spend his declining years with the Reverend Anthony Boecker. A concursus was announced to fill said vacancy, and the Reverend Francis J. Epstein was appointed by the Most Reverend George W. Mundelein, D. D., to the Wheaton pastorate, July 11, 1919. Born of a well known Catholic family at Chicago, on June 22, 1880, he, together with his brother, the Reverend Charles Epstein, pastor of St. Francis Assisi church, Chicago, began his classic studies at Milwaukee, completed them at Teutopolis, Illinois, and after a two-years' course of philosophy at Quincy, Illinois, was selected to take up a special course of theology at the much-famed University, Innsbruck, in the Tyrol. Ordained to the priesthood in 1905, Father Epstein celebrated his first Mass in the birth place of both his parents in the charming town of Villmar ad Lahn, Germany.

His first appointment was to the curacy at St. Clara's, Woodlawn City. Three years later he was transferred together with his pastor, to the magnificent Church of St. Martin, Chicago. In August, 1913, Father Francis was called to his first pastorate at St. Peter's, Volo. This parish of but fifty families called for complete re-organization and reconstruction. This task was about completed when Father Francis received his archbishop's summons to organize the new St. William's in Mont Clare at the northwest of the city limits, in May, 1916. Here he found a portable church, which he embellished and continued in use, as building was quite impossible, the country having entered the World War.

During his brief pastorate at Wheaton, Father Epstein has had the rectory completely remodeled, doubled the seating capacity of the school, which is being attended by two hundred children under the direction of six venerable Sisters of St. Francis from Greenfield, Milwaukee. The early erection of a new spacious school to accommodate four hundred children of the grammar and high school grades is contemplated. Thirty thousand dollars have already been raised for this purpose during 1919 and 1920.

Furthermore, owing to Father Epstein's initiative, a new parish is about to be organized at Cloverdale, six miles north of Wheaton, to which fifty families have subscribed $25,000.

The following societies are promoting the social and spiritual welfare of our parish members: Sacred Heart League; Confraternity of the Immaculate Heart of Mary; the Catholic Woman's League of Wheaton; St. Rose Young Ladies' Sodality; St. Alicia's Court, W. C. O. F.; St. Michael's Court, C. O. F.; the Joan d' Arc Girls' Sodality; the Catholic Boy Scouts.

About fifty boys of Wheaton parish answered their country's call during the great World War, eight of whom merited the silver star. The people of St. Michael's did their full quota in the Liberty Loan drive, and the various other war activities.

Diocese of Quincy—1852

In 1852 the Fathers of the First Baltimore Plenary Council petitioned the Holy See to divide the diocese of Chicago. By a bull, dated July 29, 1853, the request was granted. Quincy made the seat of the new diocese, and the Very Rev. Joseph Melcher, Vicar-General of St. Louis, appointed as its first occupant. Father Melcher declined the nomination, and Rome accepted his refusal. In 1868, when appointed to the new see of Green Bay, Wisconsin, he accepted. The refusal of one mitre and the acceptance of another less congenial to him became the theme of many speculations. It was asserted that the Duke of Modena, his patron, had him reserved in petto for the diocese of Modena at the time of the Quincy appointment, a favor he could no more bestow after his expulsion from Italy in 1860.

When Bishop Van de Velde left Chicago for Natchez, Mississippi, the new Diocese of Quincy was administered by the Most Rev. Peter R. Kenrick, Archbishop of St. Louis. When Bishop O'Regan took charge of the Diocese of Chicago the administration of the Quincy Diocese devolved upon him.

Diocese of Alton Established.

Meanwhile objections were raised against Quincy as the proper location for the Southern Illinois diocese. Being in the northwestern corner of its territory, one nearer the



Rev. T.A. Canty



Rev. H.P. Coughlin



Rev. E.P. Kelley



Rev. P.P. Dunne



Rev. D.F. M'Guire







Rev. J.L. Kearns

VISITATION CHURCH, CHICAGO, ILL. 1886

center was deemed to be more desirable. So thought the bishops of the St. Louis province, in council assembled, in the city of St. Louis, October, 1855; and, in consequence, sent a petition to Rome to have the See of Quincy removed to Alton, and the name of the Rev. Henry Damian Juncker, rector of the Emmanuel church, Dayton, Ohio, sent as the first choice of the council. By a bull of January 9, 1857, the See of Quincy was transferred to Alton, and Father Juncker made its first bishop.

At his arrival the Diocese of Alton was supplied with 58 churches; five were being constructed; 30 stations were visited by the clergy to the number of 28; six young men were studying for the missions; there were two female academies, and a population of about 50,000.

St. Francis Assisi—Chicago, 1853

St. Francis Assisi church is one of the landmarks of Catholicity in Chicago, and the oldest German parish on the West Side. It was organized in the year 1853. Its first church building was a frame structure, costing $2,000, and seating 400 people. It was situated on the corner of Clinton and Mather Streets. It served as the house of worship until the year 1866, when it was sold to old St. Paul's, an English-speaking congregation, in whose service it remained until 1871, when it was utterly destroyed by the fireat fire.

The first priest assigned to St. Francis was Rev. F. B. Weikamp, who served it from July, 1853, to September, 1855. In that year he left Chicago to labor among the Indians of Cross Village, and there his labors bore abundant fruit for many years.

His successor, Rev. Gaspar H. Ostlangenberg, was appointed in January, 1857, and remained in charge until January 3, 1859.

These first pastors had previously assisted at St. Peter's.

For the next six months, January 3, 1859, to June 30, Rev. Ignatius Schmirch (Signed "Missionarius") attended the growing parish; 1859 was also the year in which Rev. Ferdinand Kalvelage, the real founder of St. Francis Assisi, was appointed. He was the *Pastor Bonus*, and spent his life for his flock.

Under his pastorate the parish grew to one of the most flourishing of Chicago. In 1866 it was deemed imperative to erect a new church. The site selected was the South East corner of Newberry Avenue and Twelfth Street, now called Roosevelt Road.

The church built on this site cost $65,000. It was a brick structure, 66 feet wide, 160 feet long, with walls 45 feet high. Its tower was completed in 1875, and rose to the noble height of 190 feet. Later on it was equipped with a clock and a set of bells. It was noted in its day for its interior beauty of windows, paintings and statuary; for its great white altars, and its organ, which when finished cost $5,000.

This church remained in service until January, 1904, when it was destroyed by fire. In a few hours the noble edifice lay in utter ruin, save the sanctuary and altars, which remain intact to this day.

The pastorate of Father Kalvelage may well be termed the golden era of St. Francis parish. Each year the membership grew, and new buildings replaced the old. Thus the first wooden school buildings made way for one of the largest schools in Chicago at that time. Its foundation was laid in 1881, and it was ready for occupancy in 1884. It contains 16 spacious class-rooms and one of the largest parochial auditoriums of the diocese even today. It is constructed of brick, covers an area of 71x130 feet, and cost $63,000.

In 1867 the Sisters of St. Francis of Joliet took charge of the school. As the attendance grew it was decided that the boys' department be placed under the control of firmer hands. these were: Charles Ranker, Casimir Rapp, For a time laymen were engaged. Among Joseph Maiwurm, J. A. Baner, (1872-1882), and Peter Jene, (November 1876-September, 1882).

In 1883 the Brothers of Mary of Dayton, Ohio, assumed charge of the boys' grades, and remained until 1907, when owing to the changes in that part of the city, the school declined in attendance to such a degree that the splendid services of these excellent instructors of our Catholic youth had to be dispensed with. Their stay lasted just 20 years, but that short period tells the story of St. Francis in its glory and in its decline.

After the completion of a home for the sisters and brothers Father Kalvelage built the parsonage, which is in service to this day. It was completed in 1885, and cost $11,000. It was originally located on Twelfth Street, next to the church, but in 1917, owing to the widening of that street, it was moved to Newberry Avenue, adjacent to the school. On





Rev. O. Groenebaum



Rev. P.L. Biermann



Rev. M.J. Genuit



Rev. D.A. Diedreich

St. Nicolas' Church, Evanston, Ill. 1887

the site thus vacated, a drug store was built, which yields a monthly income in support of St. Francis mission school.

These were truly years of splendid activity on behalf of Catholic life and Catholic education. The fruit of Father Kalvelage's untiring labors and thorough priestly life was a rapid development of sodalities and Catholic societies, which indicate the organized strength of a parish.

The unflagging zeal of this devoted pastor came to an end in the year 1893, in the month of August, when the Master whom he had striven to serve so faithfully, called him to his eternal reward.

The school had been a huge undertaking and caused him, as stated in his last testament, untold worry and hastened his death, leaving him penniless, without funds even to defray the expenses of his funeral. The number of priests and laymen, however, who attended it, was an eloquent testimonial of the high appreciation in which he was held by the clergy and laity of the city.

Father Kalvelage was born June 27, 1829, in Lohne, Oldenburg, Diocese of Munster, Germany. At the age of 20 years he came to America and entered the Seminary of St. Mary of the Lake. He completed his studies in the Seminary of Corondelet, in St. Louis. He was ordained in June, 1854, by Archbishop Kenrick. His first appointment was to Freeport, where he remained until 1859, when he was called to the pastorate of St. Francis of Assisi.

Father Kalvelage was instrumental in the erection of the Alexian Brothers' Hospital of this city. He was also an administrator of St. Boniface cemetery, and the orphan asylum at Roseland. In token of esteem he was chosen to preside over the German Priester Verein, which has since passed out of existence, but which at that time was an important factor in the solution of problems which were encountered by the German as well as the other peoples that immigrated to this land of promise.

In the month of August, 1893, Rev. Dennis Thiele, at present pastor of St. Mathias church, in Ravenswood, was honored with the appointment as successor to Father Kalvelage. His pastorate lasted 17 years.

During this time, in spite of zealous and energetic effort, the decline of St. Francis, as well as of other parishes on the West Side was inevitable. With the influx of a non-Catholic population, the German Catholic as well as the Irish, who had made this district thoroughly Catholic, left in increasing numbers until St. Francis Assisi was but a fragment of what it had been.

This was the condition which greeted in more emphatic realization the Rev. Anthony Leising, who succeeded to the pastorate in 1910. The fate of the parish was sealed. No human power could alter it.

To help a good cause, however, and to utilize the class-rooms of the immense school, Father Leising invited the Guardian Angel Settlement, of which Miss Mary Amberg was the soul and inspiration, to make St. Francis school its home.

The conditions were so discouraging and depressing that after seven years of courageous effort the health of Father Leising suffered an almost fatal collapse, so that he felt it imperative to retire.

The pastorate of Father Thiele is noteworthy for the erection of St. Francis church as it now stands. After the destruction by fire in 1904, he succeeded in reconstructing, in that same year, a church resembling very closely the old St. Francis. The sanctuary (though enlarged) and the two sacristies, are the same as originally. The lofty white altars, somewhat diminished in size, also remain, and recall to the returning parishioners the days of old. Mr. Henry Brinkmann was the architect.

It would have caused no surprise, if in the year 1916, St. Francis Assisi had been abandoned. The widening of Twelfth Street (as it was then called) had been determined upon. The church and rectory would have to recede 32 feet from the thoroughfare. Now, if ever, the time for the dissolution of St. Francis parish seemed at hand.

Even in 1904, the year of the fire, the rebuilding was deemed unwise by many. Now only three class-rooms of the large school were occupied, and only 50 members had signed the petition in 1916 to retain St. Francis Assisi as a parish.

Still, let it be said to the wisdom and foresight of Archbishop Mundelein, this old landmark of Catholicity was saved for a future of great usefulness. The moving of the church was decided upon, and the Rev. Charles H. Epstein, pastor of Mary Immaculate, Plainfield, Ill., was sent to St. Francis, a very trying pastorate for years, but doubly so at this time.

The moving of the church was a feat of engineering. Months of preliminary work



Rev. J. A. Hermic



Rev. H. A. Puetz



Rev. D. M. Thiele

ST. MATHIAS' CHURCH, BOWMANVILLE, ILL. 1887



Rev. J. A. Rebedeau



Rev. J. F. Ryan





Rev. J. A. Walsh

ST. BERNARD'S CHURCH, CHICAGO, ILL. 1887

preceded the actual operation, during which services continued as usual. In May, 1917, it was moved back 32 feet, in the short space of three days, upon new and permanent foundations. The rectory was then likewise moved to its present location on Newbery Avenue, and in the fall of that year, the drug store erected next to the church, on Roosevelt road.

The widening of Twelfth Street made 1917 a year memorable to the city and church. It was the year, too, of reconstruction for St. Francis Assisi.

The district was now peopled by Italian immigrants. Thousands of children were attending the non-religious schools and drifting away from Mother Church. It was a vital problem which pressed for solution. The inspiration of the pastor, to gather these immigrant children into St. Francis school, was immediately seconded and encouraged by the Most Reverend Archbishop. This was the beginning of the extended activity, now evident on the West Side, utilizing the old buildings of declining parishes for the Catholic education of Italian girls and boys.

In the summer of that year His Grace sent Father John T. Wagener to assist in this missionary enterprise. And thus pastor and assistant started a campaign for Catholic education. The district assigned to St. Francis was thoroughly canvassed; every Italian family visited; in every home the cause of Catholic education explained. In a short time St. Francis school was popularized in the district.

Meantime the large school of sixteen rooms, long in disuse, and the auditorium were renovated and equipped again as of old, for educational purposes.

The opening day in September presented a new spectacle to the neighborhood. The old school came back to life. The children flocked around the Catholic Sisters and crowded the class-rooms. Each year since has added to the number of the pupils, so that today 600 children attend the mission school. It is in charge of the Sisters of St. Francis of Joliet.

A relief center has also been established.

The three priests now active here are natives of Chicago: Rev. Charles H. Epstein is a son of St. Francis church. Born in 1879, he attended the parish school throughout the grades, with the exception of one year at St. Columbkille's. He studied the classics and philosophy respectively with the Franciscan Fathers at Teutopolis and Quincy, Illinois, and theology at St. Mary's Seminary, Baltimore. After his ordination by Archbishop Quigley in 1904, he was sent as assistant to St. Aloysius parish, Chicago; in 1906, sent, as first resident pastor, to Plainfield, Illinois, and in 1916, November 18, recalled to Chicago, to the pastorate of St. Francis Assisi.

Father John T. Wagener, born in Chicago on May 23, 1892, attended St. Francis Xavier parochial school. He entered Cathedral College in 1906. He was sent to Rome in 1911 to study philosophy and theology. He was ordained June 2, 1917, and appointed to St. Francis on July 28, the same year.

Father Francis D. Mueller was appointed to St. Francis on October 4, 1919. Born in Chicago, August 4, 1893, attended St. Joseph's parochial school. He attended Cathedral College from 1906 to 1911. He studied philosophy at St. Paul Seminary. In 1913 he was sent to Rome to finish his education. He was ordained April 19, 1919.

The organized development of St. Francis owes its achievements in the past and present in no small measure to the reverend clergy who acted as assistants to the various pastors. They follow in order:

Francis L. Juncker, 1867; John Meiler, 1868; Bernard Baak, 1870; Charles Schnueckel, 1872; Anthony Schmitz, 1874; August Wenker, 1874; F. X. Sixt, 1876; Mathias Barth, 1878; George D. Heldman, 1882; J. M. Schaefer, 1884-86; John Dettmer, 1866-88; A. Royer, 1886-88; Ed. T. Goldschmidt, 1888-1890; Dominic Konen, 1888-92; Frank Schikowski, 1890-94; J. W. Hauser, 1892-93; Peter Feber, 1893-94; Joseph M. Schuette, 1894-1900; E. H. Kramer, 1894-1898; William G. Faber, 1898-99; N. J. Otto, 1899-1906; C. A. Knurr, 1907-1909; Peter Gall, 1910-12; Geo. L. Schark, 1912-1913; Leo. B. Gruenenfelder, 1915-1916 John T. Wagener, since June, 1917, and Francis D. Mueller, October, 1919.

The vocations to religious life were many in the days of St. Francis' full parochial life. Many a Brother of Mary, and many a Catholic Sister, received their first inspiration here, and look back to their mother parish with gratitude. We record merely the vocations to the priesthood. The first boy called to this holy office was Jacob Kosman. He was born in 1854, ordained January 6, 1878. After a short ministry at Belvedere and Peru he died in the latter city, November 20, 1882. George Blatter, ordained June 23, 1888; Peter Faber, 1892; Fred Haarth, 1897; William Faber, 1897; Michael Klasne, 1897; Herman Wolf, 1902; William Dommermuth, 1903; Charles H. Epstein, 1904; Francis J. Epstein,



St. Hedwig's Church, Chicago, Ill., 1888

1905; Jacob Friedrich, 1904; Charles Strasburger, 1908; Herman J. Pickert, S. J., 1901; Andrew Meider, S. M.; John Rauscher, S. M., 1916; John Schiller, 1917; Benedict Kappler, O. S. B., 1902; Joseph M. Goergen, awaiting ordination (1920).

Societies and sodalities, dates of establishment, names of president for 1920:

St. Ferdinand Benevolent Society, founded 1859—G. J. Pfeuffer. St. George Branch, Catholic Knights of America, September 7, 1883; Frank Muench. Catholic Order of Foresters; courts: St. Ferdinand's, 1891, E. J. Thometz; St. Sebastian, January 1, 1892; Matt Wiswald; St. Stanislaus, J. U. V., 1873; Charles Sans. Holy Name Society, April, 1919; Louis Rothbauer. St. Vincent De Paul —1918; J. P. Schommer. Catholic Boy Scouts —October, 1919; Master, Albert Sehorn.

Ladies societies:

Married Ladies' Sodality — 1859; Mrs. Mary Kranz. St. Rose Young Ladies' Sodality—Elizabeth Hebensberger. Girls: St. Agnes Sodality—Carolina Randa. Women's Catholic Order of Foresters—St. Franeis of Assisi court—1895; Mrs. Mary Dockendorf. Lady Knights of America, St. Mary's braneh —April 2, 1917; Miss Mary Kreiling.

Church trustees — John Brenner, John Zvetina, Joseph Russ.



ST. VIATOR'S CHURCH, CHICAGO, ILL. 1888



Rev. J.P. Suerth





ST. FRANCIS DE SALES CHURCH, CHICAGO, ILL. 1888

XIX.

Parishes Established Under Right Reverend Bishop Anthony O'Regan

St. James—Chicago, 1855

(Originally known as Carville.)

Nearly 65 years ago, in a small room in what was then St. Agatha's Convent of Mercy, at the corner of Calumet Avenue and Twenty-sixth Street, were held the first services of St. James parish. At the date of the founding of the parish there were about twenty-five families. The first church, a modest frame structure, was built in 1858, on Prairie Avenue, between Twenty-sixth and Twenty-ninth Streets, at a cost of about three thousand dollars. The revered first pastor, Father Thomas Kelly, left for the war as chaplain of the Nineteenth Illinois Volunteers. The Rev. P. W. O'Dowd took charge of the parish, June 15, 1863, soon after Father Kelly's departure.

In 1866 the Rev. P. J. Conway was appointed pastor, and he was succeeded in turn after his transfer to St. Patrick's, June 25, 1871, by the Rev. P. W. Riordan, who remained in charge until 1883, when he was made Coadjutor to the Archbishop of San Francisco. Chicago was growing rapidly at this time. To meet the demands of the time and to accommodate his large congregation, Father Riordan decided to locate more centrally in his parish, and the splendid spacious edifice on Wabash Avenue and Twenty-ninth Street. This church which had cost more than $100,000, was dedicated May 24, 1880. In 1883 Father Riordan was consecrated Coadjutor to Most Rev. Archbishop Alemany.

The Rev. Hugh McGuire was appointed pastor to succeed Father Riordan, October 13, 1880. His labors in this parish have been quite as noteworthy as his predecessor's. During his pastorate the great tower was built, and the fine chime of bells numbering twenty-one was placed in it. Marble altars and statues, a grand organ, electric lights, and frescoing were added to the interior decoration of the church. The church was consecrated by Archbishop Feehan, May 26, 1895. Sermon was preached by Rev. Dr. Conaty of Worcester, Mass.

On August 28, 1884, not quite a year after his appointment to St. James, he was ready to open the grammar school which Father Riordan had built. In 1897 the new high school, with its assembly hall, chapel, museum, chemical laboratory, the music rooms and the class-rooms were completed. The schools have always been under the care of the Sisters of Mercy.

The church is of Gothic architecture, 125 feet long and 65 feet wide; transepts, 90 feet.

Father Riordan was born August 27, 1841, at Chatham, New Brunswick. He made his studies at University of St. Mary of the Lake and Notre Dame. In 1858 he was sent to Rome to attend the College of the Propaganda. Owing to ill health he went to the American College at Louvain, and was ordained June 10, 1865. Rev. H. McGuire was a native of Ireland, and graduated from Sulpitian Seminary of Montreal in the year 1871. Father McGuire was pastor of St. James for 28 years, and died August 13, 1911. Rev. P. W. Dunne, who is the present pastor, was first made curate to Right Rev. M. Burke, who was the pastor of St. Mary's, Joliet, Illinois. On the death of Rev. Powers, Father Dunne was appointed pastor of St. Patrick's, Joliet, Illinois, where he remained for over twenty-five years, until he was made rector of St. James, Chicago. The present curates are Rev. William Plunkett and Rev. J. Collins.

St. Rose of Lima—Kankakee, 1855

The parish of St. Rose of Lima enjoys the honor of having been the mother of many other parishes, which grew up around and about her in the course of the last 55 or 56 years.

It was first placed under the patronage of the Assumption of the Blessed Virgin Mary, a title which it retained for a short time only. The first pastor was the Rev. L. Cartuyvels, and to him we owe the old set of records, now so useful in gathering these few historical notes.



Rev. F. J. Huppertz







Rev. E. T. Goldschmit

St. Francis Xavier Church, Chicago, Ill. 1888



Rev. F. W. Jedlicka



Our Lady of Good Counsel Church, Chicago, Ill. 1889

The pastor must have taken charge of his new parish in the early part of the year 1855, for the first entry in the registers is that of a baptism, which took place April 26 of that year. Father Cartuyvels had charge of the town of Kankakee and also of the missions of L'Erable, St. George and Manteno. Later on the mission of Limestone, now the parishes of Irwin and Goodrich, were added, as well as those of St. Anne and Beaverville, for a short time only.

Owing to the scarcity of priests it seems the parish soon lost its pastor, for we find the Rev. Louis Cartuyvels acting as pastor of Bourbonnais towards the latter part of December of that same year, 1855. The entries in the old registers are suspended for the space of fifteen months, when a missionary priest, Father J. B. Champeau, comes on the scene for a few months, from April to October, 1857.

On November 1, 1857, Father Epiphane Lapointe takes charge of the parish, and from that time onward there is no interruption in the religious services and the entries in all the registers are perfectly normal and regular. He remained in charge until October, 1860, consolidating the work of his predecessors and giving attention to all the missions mentioned before. He then left for Quebec and became pastor of Rimouski, where he died, October 28, 1862, at the early age of 40 years.

His successor was one of the most distinguished of the many noted priests of Canada in those days, the saintly vicar general of Quebec, "le Grand Vicaire Mailloux," as the people still call him. He labored for two years in Kankakee, after spending three years as pastor of Bourbonnais, where he succeeded, through his great influence at home (Canada), in bringing the Sisters of the Congregation de Notre Dame, from Montreal, to open their academy, ever since so prosperous and so useful, as a center of learning and of Christian life.

The vicar general of Quebec was then about 60 years of age and only his indomitable courage and his apostolic zeal could have kept him up, through those five years of unceasing toil and hardship. He had, however, the great consolation of the saints and felt abundantly repaid in the rich harvest of souls that he saw coming back to the one true fold of Christ, when he left, in 1862, to go back to Quebec.

Then came Father Jacob Cote, in November, 1862, in the very worst period of the Civil War, when so many young men of the French-Canadian colony of Illinois, were bravely engaging themselves in the army of the North. He stayed two years in the parish, and was then made pastor of Bourbonnais. Later on, in 1865, he resigned his post there to enable the Viatorians to come from Canada and established a school that grew and prospered, until it has become the St. Viator's College of to-day. Father Joseph M. Langlois succeeded to Father Cote in September, 1864, barely nine months after his ordination to the Holy priesthood. He was in very weak health, and the work of the missions, especially St. Anne and Beaverville, proved too much for his constitution. He struggled on bravely, however, for about two years of successful ministry.

A great sadness came upon all when the sick young pastor, Father Langlois, had to leave June 2, 1866, for the Hotel Dieu hospital in Quebec, where he died July 3, of the same year, of consumption, at the age of 29 years. His successor, Rev. A Marechal, came in October, 1866.

In May, 1871, Father A. Marechal left for his native country, "La Belle France," and the priests of St. Viator's college took charge of the parish temporarily, until September 13, when the glad tidings came that Father P. Paradis had been appointed pastor of the now important parish of St. Rose of Lima, Kankakee.

In April, 1874, work was begun on the actual stone church, which was ready for dedication on the 24th day of June, 1877. Bishop Foley of Chicago, performed this beautiful ceremony and sang Pontifical High Mass for the first time in Kankakee, assisted by the following members of the clergy of those days: Revs. Cote, Beaudoin, Gonand, McShane, Letellier, Mainville and Marsile.

On March 28, 1894, Rev. Ambrose David Granger arrived from Chicago, where he had served as assistant at Notre Dame church for the five years previous, to take charge of his new field of labor, as pastor of St. Rose's church. The first step he took after making a thorough census of the parish, was to procure the services of an assistant. Father Poissant, now pastor of St. George, came to his assistance and remained five years, being replaced, for a few months, by Father Bourget and later by Father J. C. Fortin, now pastor of St. Barbara's, Brookfield, who spent almost four years in Kankakee. In June 1904, Rev. William H. Granger came to the position he has



Rev. C.A. Erkenswick



St. Dionysius Church, Cicero, Ill. 1889



Rev. J.P. Stoesser



Rev. M.W. Barth





Rev. L.J. Maiworm

St. Teresa's Church, Chicago, Ill. 1889

filled ever since with unceasing devotedness and zeal.

In 1907 St. Rose's church was enlarged and the new sanctuary was added, making the total length of the edifice 150 feet. In 1910 the whole interior was beautifully decorated and new art glass windows were put in place of the old, a work that is still now engaging the attention of both priest and people. The assistants at present are Fathers E. Soligny and S. Daigle.

St. Boniface—Monee, 1856

Back in the early fifties of last century the German Catholic settlers of Monee, having been at time visited by itinerant missionaries, felt that they ought to provide a church for themselves. A small frame building was erected in 1856, which is still used to-day for divine services. The parish however did not prosper but rather diminished, and it never had a resident pastor. In its infancy the parish was attended, at irregular intervals, by some missionary later on by the pastors of St. James', New Strassburg, and from 1891 to 1902 by the pastors of St. Ann's, Richton. The service, however, was rather irregular, and often months, even years, elapsed before a priest came to Monee. A few of the better Catholics attended Mass at Richton, while the greater number moved away or lost their faith. The church became neglected and delapidated. About ten years ago the church was repaired and made fit for the Sacred Mysteries. It was given in charge of the pastor of Steger, and since then the little flock of ten families is attended regularly from St. Liborius church, Steger.

St. Patrick—Amboy, 1856

The first Mass in Amboy was said in Michael Egan's house on the Badger farm in the fall of 1853, by Father Mark Anthony, C. M., curate of St. Patrick's church, LaSalle, Illinois. For this and the next year Amboy was one of the out missions of the LaSalle parish. During the year 1854 and part of 1855 Fathers Fitzgerald and O'Hara, who then resided at Dixon, used to come and administer to the spiritual wants of Amboy, occasionally visiting Maytown. In this and the following year Fathers Anthony, O'Reilly and Edwards said Mass at William Dooling's in Maytown and also in Amboy; but more frequently the people of Amboy would walk to the little log church of Sandy Hill to attend Mass. Some time in the year 1855 a Father Murphy had taken up his residence in Mendota and took charge of the southern part of Lee County.

In the year 1856 the Rev. Father Bray came to reside in Amboy, started and built the first church (1856), which was burned down before Mass was celebrated in it. It was rebuilt and used until Father Francis D. Keenan's administration, when the present church was built on Jones Street.

Father Bray was a native of Queens county, Ireland. His stay in Amboy was short. While here he had the whole county for a mission, Amboy, Dixon, Sandy Hill, Maytown and Monon townships, where scattered Catholics at that time resided. The marriage register shows the name of Father Thomas Sheahan, who was here part of the summer of 1858. He married four couples and had five baptisms and was succeeded by the Rev. Joseph Vahey, who stayed from Oct. 3, 1858, until the following July 20, 1859, and married nineteen couples and had sixty-five baptisms. From the time that the first church was burned until it was rebuilt, and during Father Sheahan's pastorate, the services were held in the Exchange Block building.

Father M. J. Clarke succeeded Father Vahey on Jan. 1, 1859, and was the first priest who had a residence here. He attended Sandy Hill and Maytown as out missions, also Perkins Grove church, and remained as pastor for a period of nine years. His first baptism is dated Oct. 13, 1859. During the nine succeeding years he baptised many children and the marriage register shows that many young people were married. The times were good and all things prosperous, for the Illinois Central had located repair shops here in 1854 and gave employment to many until 1893, when they removed the shops to Burnside, Chicago.

Father W. D. Murphy succeeded Father Clarke as resident priest. From June 1, 1869, until September 31, 1873, the register of baptisms numbers 482.

Father Francis A. Keenan succeeded Father Murphy October, 1873, and remained until February 16, 1885, when he was suddenly called away by death. During part of his administration he attended the out mission of Sandy Hill and built St. Patrick's West Maytown. He also built the present Church of St. Patrick's on Jones street at a cost of





Rev. P.A DeParadis



Rev. J. V. Lamarre



Rev. J.M. Lareau

ST. JOSEPH'S CHURCH, CHICAGO, ILL. 1889



Rev. T.L. Harmon



Rev. L.A. Campbell



Rev. J.M. Bowen



ST. CATHERENE OF SIENNA, CHICAGO, ILL. 1889

$20,000. The number of baptisms and marriages were exceedingly large for a country parish. Father Keenan has left behind him the reputation of being an eloquent preacher and a zealous missionary. His memory is held in veneration by all the people of the parish. He was buried in St. Patrick's cemetery at Rocky Ford without a mark of any kind except a wooden cross, now in the last stages of decay!

The next pastor of St. Patrick's was the Rev. J. A. Coughlin, the date of whose first baptism is the 26th of Feb., 1885, and the first marriage Feb. 12, 1885. His pastoral work here continued until October 28, 1890. His name is held in unbonded veneration by all the people of the parish. He finished the church started by Father Keenan and left uncompleted by his death.

On January 13, 1891, the Rev. Arthur P. Lonergan succeeded to the administration of the parish and remained in charge until the first of May, 1895. About the time of his appointment here, his health—never robust—began to fail and after three years of pastoral work he asked from His Grace, Most Rev. P. A. Feehan, D. D., a change, and was given charge of a new parish at Rogers Park, Chicago—St. Jerome's church. His health gradually failed until his death on February 25, 1898.

This brings the record of the parish down to the arrival of Rev. Joseph S. Gallagher, whose appointment dates from the 25th of April, 1895.

In 1908 St. Patrick's became part of the diocese of Rockford.

St. Patrick's South Chicago, 1857

St. Patrick's parish was founded in 1857 by Rev. Thomas Kelley in what was then known as the village of Ainsworth, as an outmission of St. James church, Prairie Avenue and Twenty-seventh Street, Chicago.

Mass was celebrated for some months in the residence of Mr. Michael Doyle while funds were being collected for the purchase of land and the erection of a church large enough to accommodate the few scattered Catholics of the district.

There were no streets laid out or platted in the village and the church a small frame building, twenty-five by sixty feet was erected in 1860 on a country road, which since the annexation of Ainsworth to the city of Chicago is now known as So. Chicago Avenue and Ninety-third Street, and remained at that location until 1878. The old building is still standing on Ninety-third Street and is now used as a dwelling.

Father Kelley attended St. Patrick's until the breaking out of the Civil War. In 1862 Father Kelley volunteered as chaplain in the Ninth Illinois Regiment (Mulligan's Brigade). He was immediately succeeded by Father T. Murphy who attended St. Patrick's for some years. Father P. J. Conway afterwards vicar-general under The Most Rev. Patrick A. Feehan, attended Ainsworth from St. James until 1866.

In 1866 St. Thomas the Apostle church was founded in what was then known as Hyde Park and which still retains that name. St. Patrick's was then attached to St. Thomas' as an out-mission and given in charge of Rev. Jos. Bowles, whose name is the first to appear in the baptismal register of the parish. Father Bowles died in 1870 at Mercy Hospital.

Dec. 21st, 1870 Father Thomas Leyden, now pastor of St. Mary's church, Freeport, Ill., succeeded Father Bowles, administering to the people of St. Patrick's and the few scattered families of the Calumet region, which then comprised within its boundary what is now known as Windsor Park, Cheltenham, Irondale, Hegedwich and Pullman.

Rev. P. M. Flannigan, afterwards pastor of St. Anne's church, was given charge as administrator in 1873, remaining some two years. Father Flannigan was sent to France by the Very Rev. Father Sorin, superior of Notre Dame University, regarding some property or grant of land left to the Congregation of the Holy Cross.

Father D. A. Tighe, afterwards founder and first pastor of Holy Angel's church, was given charge after Father Flannigan. As the extreme south end of the parish was growing very rapidly through the building of large iron industries, in Irondale, Father Tighe decided to place the church within easy access of both Ainsworth and Irondale, and traded the original plot of ground now occupied by the J. M. Bowen school for the district school building and ground located midway between the two villages.

Father Tighe remodeled the old district school into a very commodious church, which his successor, the late lamented Rev. Martin van de Laar, used for some years.

Father van de Laar was appointed the first permanent pastor Feb. 1st, 1880. He fore-



Rev. J.J. Corbett





St. Edward's Church, Chicago, Ill. 1889





Rev. S.J. Koralewski

St. Mary of Gostyn Church, East Grove, Ill. 1891

seeing the great growth of his parish by reason of the locating of the great Illinois Steel Mills in the Calumet region, and feeling the necessity of a Catholic school, remodeled the church into a combination building, using the first story as a school and the upper one as a church, opened the first Catholic school south of St. John's. He secured as teachers seven Sisters of Mercy from St. Xavier's Convent, Twenty-ninth Street and Wabash Avenue. On September 10th, 1883, the school opened with an enrollment of two hundred and seven pupils. Immediately he set about building a rectory and convent.

The growth of the school exceeded Father van de Laar's greatest expectations, and he soon realized the need of a high school for the graduates of his grammar school, who sought a higher education. Therefore he opened a high school in 1889, which was the first Catholic high school in Chicago, and which since its opening has been a source of great pride and interest to the Catholics of South Chicago and vicinity on account of the eminent clergymen, lawyers, doctors, dentists, teachers and other professional men and women who claim St. Patrick's as their Alma Mater.

May 1902, the building used as church and school was destroyed by fire. Father van de Laar immediately set out to build a combination building. Larger and more commodious than the old building, the dimensions of which are seventy feet by one hundred and thirty-five feet, and three stories high. It is of brick and steel construction on a stone foundation.

The first floor is used as a church, having a seating capacity of nine hundred. It is beautifully decorated and with its fine altars produces a real church effect. The upper floors contain fourteen class rooms, science rooms, chemical laboratory, music rooms and library.

The new church was dedicated and the first Mass said on July ninth, 1903. The school opened Sept. 4th, 1903, fully equipped. Every requisite for both high and grammar schools was furnished in the best of style. Catholic pupils of the district to the number of five hundred returned to pursue their studies and remain until finishing their high school course. Many of these have since attained much prominence in their respective callings, entered the ecclesiastical state: Revs. Martin J. Breen, C. S. V.; J. McGuire, C. SS. C.; J. J. Kelley, S. J.; Terence Ahearn, S. J.; John J. Walsh, S. J.; Oswald McGuire; Henry Weber; James J. Daley; Joseph Ruby; Timothy Rowan.

In the legal profession: Hon. John J. Poulton; Asst. Attorney General, William Henry; John J. Crane.

In the medical profession: Drs. Frank J. Dillon; Thomas Carlos; J. J. Sugrue; Cyril Larkin.

Among the public school teachers: Joseph Roache, examiner in the State Normal School of Chicago; the Misses Mae Dougherty, Libby Powers, Anna Kennedy, Mary Kennedy, Helen and Elizabeth McNulty, Rose Raphael, Katherine Neville, Norine Ryan, Agnes Ring, Mae O'Connell, Harriet Matthews.

In commercial life: John McNicholas, Edward Durkin, Thomas Carney, Maurice Crotty, Charles O'Neill, Vincent Garvey.

During the administration of Father van de Laar many assistants served here; some have passed away and others have reached prominence in the ecclesiastical records of the archdiocese of Chicago. Rev. Owen Kelley, the first assistant to Father van de Laar, died in the third year of his priesthood in San Antone, Texas. Rev. John J. Darey, at present pastor of St. Agatha's church; Rev. John Aylward, who died, pastor of St. Patrick's church, Kankakee, Ill.; Rev. Wm. J. Kinsella, present pastor of St. Phillip Neri's church; Rev. Peter F. Shewbridge, pastor of St. Leo's church.

Father van de Laar died after a lingering illness, February 21, 1906, much lamented by the people whom he loved and for whom he labored. He was succeeded by the present incumbent, Rev. Edward O'Reilly, who assumed charge March 8, 1906, coming to St. Patrick's from St. Mary's, Lake Forest, where he had been pastor for thirteen years.

Since the coming of Father O'Reilly, the school has been enlarged, and a complete commercial course added. All debts have been paid. A new commodious parochial residence has been built, the grounds improved and beautified, the adjoining property, corner of Ninety-fifth Street and Commercial Avenue, (100 feet by 135 feet), purchased to be occupied by a new church, which will be in keeping with the present buildings.

The total number of pupils in our schools is 774, of which 642 are in the grammar school; 105 in the high school and 27 in the commercial department. There are teaching in the schools at the present time fifteen Sisters of Mercy and four lay teachers.



Rev. T. D. Burke



ST. GENEVIEVE'S CHURCH, CHICAGO, ILL. 1889



P. H. Matimore



Rev. H. Wellman



OUR LADY HELP OF CHRISTIAN'S CHURCH, CHICAGO, ILL. 1901

No parish in Chicago can boast of more religious societies and organizations than St. Patrick's. They have boys', girls', and young ladies' sodalities, Holy Name Society, Catholic Women's Aid, and Tabernacle Society. The third largest council of the Knights of Columbus (Santa Maria) in the city; a flourishing council of The Daughters of Isabella; two courts of C. O. F.; two courts of W. C. O. F.; Division No. 9, A. O. H., all doing excellent work in their respective ways for the glory of God and the welfare of the parish.

Holy Family—Chicago, 1857

Holy Family parish comprises the territory bounded on the east by the Chicago river, on the west by Ashland Boulevard, on the south by Fifteenth Street, and on the north by Polk Street. The church is situated on the northeast corner of Roosevelt Road and May Street. The parish was founded by the Rev. Arnold Damen, S. J., in the spring of the year 1857, at the earnest solicitation of Bishop Anthony O'Regan, and after long and continued efforts on the part of the bishop to bring the Jesuit Fathers of Missouri Province from St. Louis, to administer to the spiritual wants of his rapidly growing flock. Father Damen came to Chicago in May and began his labors under circumstances that would easily have discouraged a less hardy soul. The year 1857 was one of widespread business disaster. The financial stress had foreed many large commercial houses to suspend operations; a panic convulsion had swept over the land; trade was completely paralyzed; the increasing number of unemployed and the general air of restlessness and discontent were far reaching factors all contributing to make money scarce and the task of collecting funds for a new church an appalling and disconcerting one. Yet the wholehearted, energetic, farseeing Damen was nothing daunted, and by the end of May, 1857, had succeeded in getting subscriptions to the amount of thirty thousand dollars. By July of that year, a temporary frame church was ready and on the twelfth of that month was solemnly blessed by Bishop Duggan of St. Louis, under the title of the Holy Family. The number of worshippers soon taxed this little house of worship; an addition had to be made to it in August and another during the course of the year 1858. This first church stood at the southeast corner of May and 11th Streets, the present site of the Sodality Hall. On Sunday, August 23, 1857, the bishop laid the cornerstone of the new church at the northeast corner of May and 12th Streets, and Father Damen's daring plans began to be realized, though it was not until the year 1860 that the edifice was ready for dedication. On August 26, of that year, Bishop Duggan dedicated the church in the presence of twelve members of the hierarchy, a large number of clergy and an immense congregation. Archbishop Kenrick of St. Louis, preached the dedication sermon and in the progress of the ceremony discourses in English, German and French were delivered by Bishop Carrel of Covington, Bishop Henni of Milwaukee, and Bishop de Saint Palais of Vincennes, respectively. The splendid success that crowned the labors of Father Damen was neatly described by a writer of the day in the Chicago Tribune:—"The Reverend Arnold Damen is the Hercules who has in a few years wrought all this work. To his energy, his ability, his sanctity, his perseverance and his great practical intelligence is due not only the erection of this magnificent edifice but the great spiritual success which has crowned the labors of the Society." The church of the Holy Family originally measured 146x85 feet, with a nave 61 feet high. Later two transepts were added increasing the width to 125 feet, and in 1866 an extension of forty feet was made to the length making the total length 186 feet. The style is Gothic, and the material brick with trimmings of Illinois cut stone. The main altar, of massive proportions and richness of detail, was dedicated in the presence of seven bishops, on October 25, 1865, and in the same year the communion railing was procured. On October 21, 1870, a splendid organ was used for the first time when a musical recital and sacred concert was given. This instrument has been silent for many a year owing to a lack of sufficient funds to rebuild and repair it. Father Damen combined two qualities very essential in a worthy pastor, administrative ability of a high order and exceptional zeal for the religious education of the young. A few months after his arrival in Chicago, in September, 1857, he opened a boys' and girls' school in a rented house, and by June of the following year had the satisfaction of being able to report three hundred children in attendance. The Ladies of the Sacred Heart, under the direction of Mother Galway, opened a school for girls in 1860. In 1864 the old frame church, which was





Rev. A. Martin

St. John's Church, Glenwood, Ill. 1890



Rev. J A. Coughlin



Rev J.J Morrissey



Rev J M Dunne



Blessed Sacrament Church, Chicago, Ill. 1891

being used as a boys' school, was destroyed by fire, and in the following year the large brick structure on Morgan Street was opened. This institution came to be known as the Brothers' School because of the fact that its management was in the hands of Father Andrew O'Neil and his brother Thomas O'Neil lay brother of the Society of Jesus. Under their skillful direction it prospered and flourished for thirty-five years and at the present writing is the principal school of the parish, conducted by the Sisters of Charity of the Blessed Virgin Mary. Members of this sisterhood first came into the parish in 1867, when they opened a school for girls on Maxwell Street. Schools were opened in rapid succession as the growing needs of the parish required. Besides those already mentioned, St. Stanislaus, St. Aloysius, St. Pius, Guardian Angels, St. Agnes and St. Joseph's, were added and all were well attended. St. Stanislaus later became the parish school of Sacred Heart parish, and St. Pius school of St. Pius parish. Various organizatiosn of a spiritual and philanthropic character were founded, the most prominent being the archeonfraternity of the Immaculate Heart of Mary, the Altar Society, the Married Men's Sodality, the Society of St. Vincent de Paul (first conference in Chicago), the Rosary Society, the Married Ladies' Sodality, the Young Ladies' Sodality, the Holy Angel's Sodality, the Acolythical Society, the Apostleship of Prayer, the Young Men's Sodality, the Sodality of the Annunciation, the Bona Mors Society, the Temperance and Benevolent Society, the Catholic Order of Foresters, the Women's Catholic Order of Foresters, various Gaelic organizations, the Alumni and Alumnae Sodalities for graduates of the parochial schools, and the Holy Name Society. To accommodate these organizations and provide for their needs, the Sodality Hall was built in 1878 at 11th and May Streets, on the site of the first Holy Family church. St. Ignatius College was opened in 1870, under the direction of Father Damen, who was its president unt October 1872. The professors of this institutions have rendered valuable services in aiding the pastors to make the devotions in the church as splendidly impressive as the liturgy requires and their efforts in the pulpit have attracted large congregations. The great conflagration of 1871 spared the Holy Family church and institutions connected with it, while leaving many of the parishioners destitute and homeless; but Father Damen had left the impress of his resolute spirit upon them and they began bravely to rebuild the modest homes and scattered fortunes, until within eight or ten years the parish could boast of about five thousand Catholic families within its limits and over four thousand children in attendance at its parochial schools. It is difficult for a later generation to realize or appreciate the place that Holy Family parish occupied in the Catholic life of Chicago, "with its thousands of school children, its Sunday Masses in the upper and lower church thronged with worshippers to the point of suffocation, its huge sized sodalities and societies, its impressive confirmation-day parades, and above all, its overshadowing, omnipresent spirit of religious faith, simple, unabashed, militant and genuine to the core, the pearl of great price brought from overseas by immigrant settlers as honest and God-fearing as ever labored to good purpose for the upbuilding of Church and State." The following is a list of the Fathers of the Society of Jesus who labored in the parish with Father Damen and after him, striving to keep alive the generous spirit of Catholic loyalty that he nourished so carefully in the hearts of his people and was so solicitous should be a distinctive mark by which Holy Family parish should be known. Fathers Charles Trupens, John Beshor, Michael Corbett, Ignatius Maes, John Coveny, Peter Tschieder, Maurice Oakley, Cornelius Smarius, George Watson, James C. Van Goch, Dominic Niederkorn, James Converse, John Th. Kuhlmann, Michael Lawlor, Andrew O'Neil, John DeBlieck, John F. O'Neill, John I. Coghlan, John Setters, John Schultz, Francis Schulak, John S. Verdin, William Van der Heyden, Michael Van Agt, Francis X. Kuppens, Florian Cautois, Aloysius Curioz, Peter De Meester, Peter Koopmans, Charles Filling, Daniel Swaggers, Henry C. A. Bronsgeest, John D. Condon, Francis Ryan, Florentine J. Boudreaux, Constantine Lagae, Francis G. Hillman, John G. Vennemann, Edwin D. Kelly, Ferdinand L. Weinman, Francis P. Nussbaum, Walter H. Hill, James M. Hayes, Patrick Murphy, Henry Baselmans, Patrick J. Ward, Paul M. Ponziglione, John P. Hogan, Michael P. Dowling, Aloysius A. Lambert, Martin M. Bronsgeest, Patrick J. Mulconry, Augustine K. Meyer, Eugene H. Brady, James J. Curran, Joseph F. Real, Joseph P. De A. Blackmore, Thomas E. Sherman, Edward J. Hanhauser, Edward P. Coppinger, John Smedt, Hubert Peters, John A. Gonser, Simon









Rev. T.A. Bonifas

St. Nicholas Church, Chicago, Ill. 1890

McGuire, James J. O'Meara, John J. Masterson, Michael F. McNulty, Caspar J. Leib, Ferdinand A. Moeller, Henry G. Wolters, John F. Neenan, Thomas A. Nolan, John M. Lyons, Eugene C. Kieffer, Arthur F. Versavel, Charles J. Bill, Henry J. Dumbach, James A. McCarthy, James A. Dowling, Herman J. Piekert, John B. VanAcken, Joseph G. Kennedy, Edward A. Jones, William T. Nash.

Immaculate Conception Centerville, 1858

A church was built in Centerville and dedicated to the Immaculate Conception in 1858, with Rev. Peter J. Doutreluingue, C. M., as its missionary.

Soon after the territory was cut off from the Diocese of Chicago.



Rev. A. Koytek



Rev. J. Zelezinski



Rev. Leo B Sychowski



Rev. V.J. Novicki



Rev. A. Furman

ST. CASIMIR'S CHURCH, CHICAGO, ILL. 1890

XX.

Parishes Established Under Right Reverend Bishop James Duggan, D.D.

Immaculate Conception Chicago, 1859

The Immaculate Conception parish is bounded on the north by Center Street, on the south by Division Street, and on the east by Lake Michigan, and on the west by Halsted Street and the Chicago River. The parish buildings are located on North Park Avenue, near Schiller Street.

The parish was founded by the Rt. Rev. Bishop Duggan in the year 1859, and the Rev. William Edwards was appointed its first pastor. At the time of its establishment it extended from Division Street to the town limits of Evanston. The first church was constructed in the fall of 1859, and dedicated by Bishop Duggan on Sunday, March 25, 1860. Father Edwards died the following year, and the Rev. Thaddeus Butler, D. D., succeeded him. Doctor Butler was pastor for seven years, and during his pastorate, 1868, the school was built. He was followed by his brother, Rev. P. T. Butler, in 1869. In the second year of Father Butler's administration the parish buildings were totally destroyed in the great fire of 1871. In a remarkably short time they were replaced. The present church was built in 1874, is of brick construction and seats six hundred. Its architecture is of the Roman style. Father Butler was pastor for thirty-two years, and died in 1901. The next pastor, Father Thomas Pope Hodnett, made extensive improvements on the church property, among which may be mentioned a new school building to accommodate the higher grades, the magnificent stained glass windows, imported from Munich, that adorn the church. Father Hodnett died in 1916. His successor was the Rev. Hugh O'Gara McShane. Father McShane governed the parish but two years and died. The Rev. Thomas A. Kearns, the present pastor, was then appointed.

The school is taught by the Dominican Sisters of Sinsinawa, Wisconsin. There are 465 pupils in attendance.

Bishop Edward J. Dunne of Dallas, Texas, is a former member of this parish.

St. Rose of Lima Wilmington, 1859

In the narrative of Bishop Van de Velde's journey to St. Louis we are told that on June 2, 1850, he dedicated the new church at Bourbonnais, and left after Mass for Wilmington, where he made arrangements for the building of a brick church.

Father Bartholomew Lonergan organized the parish of St. Rose of Lima in 1859, and was the first resident pastor. The first church was constructed by Father Lonergan in 1859, and dedicated under the above name.

When the old church became of no more use as a place of worship Rev. Hugh O'Gara McShane, the pastor, started to work to build a suitable edifice, which he ably planned, and his successor, Rev. Thomas O'Gara, completed.

The new church, built of stone from a nearby quarry, is Gothic in style, and of very pleasing architecture, and cost $40,000. It was dedicated by Most Rev. Archbishop Patrick Augustine Feehan, June 5, 1887.

The pastors of St. Rose of Lima have been Rev. Bartholomew Lonergan, Rev. John McMullen, D. D., afterwards Bishop of Davenport; Rev. Daniel J. Riordan, later of St. Elizabeth's church, now monsignor; Rev. Hugh O'Gara McShane, later of the Annunciation, Chicago, and Rev. Thomas O'Gara, the present pastor. Assistants—Father P. O. Dwyer, Rev. Henry Wills, Father Fitzgerald and Rev. J. B. Murray.

The parish consists of 150 families, exclusive of the out-mission at Twelve Mile Grove, where a new church was erected costing $10,000, and dedicated in 1889, under the title of St. Patrick. There is no school. The parish school burned two years ago and is being rebuilt.



Rev. P. McGee



St. Joseph's Church, Manhattan, Ill. 1890



Rev. B. Nowakowski



St. Andrew's Church, West Hammond, Ill. 1891

St. Columbkille's—Chicago, 1859

The history of St. Columbkille's parish is similar to that of many of the great parishes of this wonderful city—humble in its origin, struggling development, rapid growth and gradual decline, as circumstances and environments vary. It is to be regretted that the records are not complete and exact as to data, but enough is known and has been gleaned from old members of the parish to give a fairly complete record.

The parish started as a mission of St. Patrick's in 1859. Originally included in the parish of St. Patriek's this distriet, in which a few Catholies had settled, was served for many years by the priests of that parish. It is pretty certain that the first Mass celebrated in this, their new territory, was offered either by the then pastor of St. Patrick's, Vicar-General Dunne, or Father Magan, the assistant.

In the early days of this parish it was one of the largest in Chicago. It took in the North Chicago rolling mills, Cragin, Cicero. The southern boundaries were St. Patriek's and Holy Family parishes.

In 1861 an Irish regiment was organized by Reverend Father Dunne. This regiment was connected with the famous Colonel Mulligan's Irish Brigade. Among those who were officers may be mentioned Captain Fitzgerald, Captain B. Quirk and Lieutenant P. McGinnis from this Parish.

Captain Fitzgerald and all the men of the parish took a hand in constructing the first church. Before leaving for the seat of war this regiment attended the Holy Sacrifice of the Mass in the church which they had just completed.

When the Catholics grew in numbers the district was divided into a separate parish, which, in the words of the sainted Father Tom, "took in most of the West Side and all the country around." Rev. P. A. Ward was the first pastor, and the records show that the first baptism was that of Mary Alice Cullitor, September 18, 1859, which year we take to be the first of the regularly established parish. The first marriage was that of James Larkin and Julia Hogan, the same date and year.

Father Ward's pastorate was a short one, and he was succeeded the following year by Rev. Edward Kenney. Father Kenney's first baptism was that of James Gorman, October 27, 1860, and the first marriage that of James Burke and Mary Daly. Father Kenney remained pastor for about two years, and died in the service of St. Columbkille's people. The exact date of his death is not known at this writing. Rev. Francis McKeon administered to the wants of the parish until the appointment of Father Tom Burke, known far and wide as the Good Father Tom, and the real founder and up-builder of this splendid parish. Father Burke's first baptism was that of Thomas Patrick Quirk, February 9, 1862, and the first marriage performed by him was that of William Fitzgerald and Julia Dolan, February 16, 1862. From the date of these sacramental ministrations we may infer as to the dates of the respective pastorates. The illustrations of the first modest church show also the first modest school, which shows the zeal of these good men in the cause of Christian education, and the contrast between the then humble beginnings and the present grand monumental structures speak more than volumes of words can, of the energy, zeal and stupendous labors of the good Father Tom.

The first organist was Mr. Gibson, who became a prominent composer. The first permanent organist was Edward Shan. The first choir consisted of Miss Gertrude Clinton, Mrs. Julia Clinton Howe, Miss Anna Flaven, Mrs. Lizzie Flaven Hyland, Mrs. Margaret Barry, Mr. William P. Rond and William J. O'Neil.

The first Mass offered in the parish was served by the Riordan boys, the late the Most Reverend P. W. Riordan, Archbishop of San Francisco, and Monsignor Daniel J. Riordan, P. R., now pastor of St. Elizabeth's church, Chicago. The first altar boys were John and Thomas Fagan and William Tighe.

The old school stood in about the same place as the present girls' school. The first teacher was Miss E. Synan, who married Mr. Melody. She was the mother of Rev. Dr. Melody of the Catholic University of America, now pastor of St. Jarlath's church. The new school, started about 1868, was built by Captain Fitzgerald. There were six teachers, Sister Mary Barbara, superior; Sisters Rose, Elizabeth, Mary Joseph, Magdalen and Catherine.

Mr. Wall, a contractor, constructed the priest's house. At present this house stands in Erie Street, a few doors east of Wood Street.

The parish boasted a large St. Vincent de Paul Society. Mr. A. L. Morrison, justice of



Rev. A. Drnek



Rt. Rev F. Bobal



Rev. M. Farnick



ST. LUDMILA'S CHURCH, CHICAGO, ILL. 1891



Rev J. Plevnik



Rev. Sustersic





ST. JOSEPH'S CHURCH, JOLIET, ILL. 1891

the peace, was first president of the organization; Mr. Mark Clinton, the first secretary, and second, W. J. O'Neil.

Mr. Morrison, later marshal of New Mexico, was the first Sunday school teacher. He served breakfast, consisting of coffee and cakes, to the children. Many of the children came miles to Sunday school, and although these pupils are now seventy years of age, they still have very vivid impressions of the kindnesses shown them by their Sunday school teacher.

As the parish grew with rapid strides, Father Burke labored strenuously to meet the increasing wants. He started the new church about 1870. The first year it was built as far as the water line and stood idle for one year. In 1872 it was completed.

The present school for girls was built and, as the deed shows, the property and building were turned over to the Daughters of St. Vincent, with one provision—that they maintain a parish school. In those days it was the wonder of the West Side, and the daughters of many of the oldest and most prominent Catholic families of Chicago love St. Columba's as their alma mater.

In 1870 the cornerstone of the magnificent new church was laid, but building operations were suspended in consequence of the great fire, which later occurred, and the attendant depression which followed it. The exact date of its opening is not at present at hand. It would be interesting to know its cost, but Father Burke, with his usual humility, preferred that the people should have the glory, and would only answer: "It's enough for you to know that it is paid for." A magnificent record, which can be claimed by few of Chicago's pastors. The school needs grew with the increase of the congregation, and the grand school building for boys was the next jewel in Father Tom's crown, and when completed was paid for. The conduct of the boys' school was given to the Brothers of the Congregation of the Holy Cross, and under the guiding genius of the good Brother Marcelinus reached a high degree of efficiency. Many of Chicago's prominent Catholic men, lay and clerical, at one time sat within the walls of St. Columbkille's school for boys.

Father Burke's assistants were the Reverends T. J. Edwards, T. B. Murphy, Aloy. Lightner, T. J. Butler, Martin Van de Laar. John Hemlock, Thomas A. Burke, P. D. Gilman, Michael Foley, J. M. Hogan, D. B. Toomey, W. S. Hennessy, D. S. O'Brien, present pastor of St. Columbanus; Rt. Rev. Edmund M. Dunne, Bishop of Peoria; William Lynch, present pastor of St. Bride's; T. J. McDevitt, present pastor of Ascension church, Oak Park, Illinois.

The present residence of the Sisters of Providence was built by Father Burke for the use of the brothers. In due time the church was ornamented with its splendid decorations, new altars and stations were erected, so that at the close of Father Tom's pastorate, St. Columbkille's magnificent church and school equipment was what we now enjoy.

No words can add to the panegyric of the sainted Father Burke, which this splendid pile proclaims, and they stand an endearing monument to his burning zeal and patient, untiring labor. They tell of the grand spiritual work which he did, requiring such monumental structures for its housing. It would be more than a miracle of ingratitude did he not occupy a warm place in the memory of those among whom he labored, and of those who now enjoy the fruits of his labor.

Father Burke's successor was Rev. N. J. Mooney, for several years chancellor of the archdiocese. Rev. Edmund Dunne was administrator. Father Mooney was a man of deep piety and profound learning, but declining health prevented him from displaying the energy and business ability with which he conducted the chancery office. However, he strove to continue the good work laid down by his saintly predecessor, and many improvements were made in the church and the schools. The beautiful organ in this church is a monument to his love for the church's beautiful liturgy. After a lingering illness, Father Mooney passed away, October 10, 1906. May his memory be ever in benediction amongst his people. Father Mooney's assistants were Rt. Rev. Edmund M. Dunne, Reverends William Lynch, T. J. McDevitt, C. A. O'Reilly and William C. Burke.

Father Tinan was transferred on November 11, 1906 from Holy Rosary parish, Pullman, Illinois, to the pastorate of St. Columbkille's. In the early days of Father Mooney's pastorate the Brothers of the Holy Cross gave up the conduct of the boys' school, and it was placed in charge of the Sisters of Providence of St. Mary's, Indiana, who still conduct it. When Father Tinan took charge his first efforts were to increase the school facilities. The Sisters of Charity found it impossible to supply the increased number of teachers, and the building, which up to this time they





Rev. Father Hishen



Rev. H. W. McGuire



Rev. E. E. Broderick



HOLY CROSS CHURCH, CHICAGO, ILL. 1891

owned, was purchased from them by the parish, and they retired from the charge of the girls' school. The conduct of both schools was given over to the Sisters of Providence, who still conduct them. The convent was enlarged to accommodate the increased number of Sisters, and the entire building of St. Columbkille's school was fitted up for the girls' school. The school attendance has had a wonderful increase, both buildings being filled to their capacity. At the opening of the school year 1907, a commercial department was added for girls, and has been attended with marked increase. About 175 young girls have already finished its two-years' course, and are now giving good satisfaction to their employers. The jubilee year of 1909 was the banner year in the history of St. Columbkille's school, 1,287 names having been placed on the roll, with a daily average of nearly 1,200. Sister Francis Borgia was the superior of the parish schools, and to her energy and ability our schools owe much of their efficiency.

During Father Tinan's administration improvements were made in the parish buildings. The beautiful entrance to the church was built and is called the "Father Burke Memorial." A true picture of Father Tom, over the door, meets the visitor's eye. An entire new heating plant has been placed in all the buildings, electric lights installed in the church. The two side altars recently built are the gifts of the parishioners. St. Joseph's altar was erected by the young men of the parish. The statue of St. Joseph and the altar furnishings are the gifts of the boys in the school. The altar of the Blessed Virgin is the gift of the young women of the parish, and the statue and furnishings of the altar are the gift of the girls of the school. The new marble statue of the Sacred Heart and its pedestal are the offering of the members of the League of the Sacred Heart.

St. Columbkille's is meeting the fate of many of the older parishes of the city. Business encroachments and change in character of the population have wrought their usual marked decrease in our membership, and only the future can tell what will be the ultimate result.

Another decade of the parish has passed down to history, and in that short space some important happenings have occurred. The health of good Father Tinan for a time trembled on the brink of the grave, but the children of the school would not let him die, and the Master, as of old, gave the victory to the children. Father Tinan then labored "in season and out of season" with a brave heart, though weak body, to make everything as prosperous as possible. An influx of strangers made its way into the district, and the people of the parish, always desirous of pleasant home surroundings, resented this, so many of the parishioners "packed up and left for parts unknown." The first realization of their departure was made evident in the decrease in the school attendance. The boys' school alone could accommodate the remaining numbers. Then the girls' school was closed and remained closed for two years. At the personal request of His Grace, the Archbishop Mundelein, and the generous offer of Father Tinan, the school re-opened to accommodate children of all nationalities attending the public school. About 300 flocked to old St. Columbkille's and mingled in the respective grades. They are still with us, and most welcome. It is not an unusual thing now to find Hibernia and Italia, plus all the other nations, side by side in the school. But now a clean, foreign element has made its way into the parish and again our school is well-filled.

Although many moved to different parts of the city, yet in the parish still reside many through whose generosity the parish flourishes as in by-gone days.

About this time the kind and faithful Father Foley was promoted to first curacy at St. Mel's parish. He was replaced by our brilliant and much-loved Father Mockenhaupt, who had completed his studies and had been ordained in Rome. For one year Father Mockenhaupt performed parish duties only, but at the beginning of his second year here was appointed to a professorship at the Quigley Preparatory Seminary, where he still labors, a model priest and teacher. Rev. Thomas McDevitt, Rev. Charles O'Reilly and Rev. William Burke remained assistants during Father Tinan's pastorate. Rev. Charles Quinn was appointed assistant July 1, 1907, to succeed the Rev. T. J. McDevitt, who was appointed to found the new Ascension parish of Oak Park, Ill. Rev. W. C. Burke was transferred temporarily to Harvard, Ill., July 1, 1908. On February 21, 1909, Rev. Thomas Sheridan succeeded Father Quinn, who is now at Dixon, Illinois. On February 26, 1910, Rev. John E. Foley was appointed assistant, and later transferred to St. Mel's parish. Father O'Reilly resigned on account of ill health, and was succeeded by Rev. John M. Ford.





Rev. T. J. Bobal



Rev. M. A. Krizka

SS. CYRILL AND METHODIUS CHURCH, CHICAGO, ILL. 1891





Rev. J. Flood



Rev. J. J. Gearty

ST. MATTHEW'S CHURCH, CHICAGO, ILL. 1892

Father Tinan's masterful hand guided the ship skillfully, satisfactorily and justly, but his wretched health made him apprehensive of his ministration for the parish, so he asked the archbishop to release him from parish duties. His Grace reluctantly acceded to his request and placed him as chaplain at the Academy of Our Lady, Longwood. His farewell took place September 22, 1916. On the same day one of our own boys said his first Mass, Rev. Charles McDonough, now at St. Jerome's parish. It was, indeed, a memorable occasion. As the young Levite came into the sanctuary, our beloved pastor went forth. If Father Tinan could so well tell us to keep in benediction the memory of his predecessors what may we not say of himself. Words fail us, so we leave to the good God Father Tinan's eulogy.

Rev. J. M. Ford acted as pastor during the interval between the departure of Father Tinan and the advent of the Rev. Philip Traynor, the present incumbent. Father Traynor entered upon his duties as pastor, October 18, 1916. The next big thing to present itself was the founding of the St. Columbkille day nursery. Since then the day nursery has thrived, with a daily attendance of 96 little people, under the devoted care of the Sisters of Providence.

On September 21, 1919, St. Columbkille's was greatly honored by the appointment of the Rev. J. M. Ford, D. D., to the superintendency of the Catholic schools of Chicago. Not a better choice could have been made. Rev. Father Mockenhaupt replaces him in the first curacy, and Rev. J. B. Sprengel, another Roman Doctor, is second assistant. Father Sprengel has a happy, kind disposition and is gaining much popularity with the people.

Only the good Lord, in whose honor this work has been done, can compute its results, but it is sufficient for us to jubilate and rejoice that it is done, and, so far as in us lies for the future, to strive that it may continue for the same purpose and to the same end. *Ad Majorem Dei Gloriam.*

The following clergymen are products of St. Columbkille's: Rev. John Code; Rev. George Code; Rev. Patrick Griffin; Rev. Father Sheehan, O. S. M.; Rev. Michael Hallinan; Rev. Malley; Rev. Monsignor Hoban; Rev. Eugene Burke, V. S. C.; Rev. Thomas Burke, C. S. C.; Rev. Father Duffiey; Rev. Stephen Sullivan; Rev. Elias Walsh, C. S. C.; Rev. Ben. Sheil; Rev. Donahue; Rev. Munsch, Viatorian; Rev. Samuel Lucey; Rev. Charles McDonough; Rev. Allen Gorey.

Seminarists and students preparing for the priesthood: John Herring, O. F. M.; W. Gorman; Walter Dencen, Viatorian; E. O'Connell, S. J.; E. Malley; H. Fitzgerald; D. Kennedy; G. Hasterok.

The sisterhoods claimed:

Sisters of Mercy—Sister Augusta Claney, R. I. P.; Sister Urban Coughlin; Sister M. Trinitas Thomas; Sister Catherine Burl; Sister Bernadette Taylor; Sister Blanch Tobin; Sister Margaret Fitzgerald.

Sisters of Charity—Sister Lucia Nash, R. I. P.; Sister Theresa Hayes; Sister Isabella McCarthy; Sister Theresa Chambers; Sister Irene Maloney; Sister Mary Margaret Lacy; Sister Agnes Lacy; Sister Mary Clare Lacy, R. I. P.; Sister Juliana Lacy.

Dominicans—Sister Mary O'Leary; Sister Mary Madden.

Visitandine—Sister Mary Sheehan.

Sisters of Providence—Sister Alphonse Marie Sullivan; Sister Annunciata Considine; Sister St. Agatha Hart; Sister M. Borgia Quilter; Sister Theresa Margaret Sullivan; Sister M. Perpetua Keek; Sister M. De Lourdes Slepika; Sister Rosella Marie Daly, R. I. P.; Sister Irma Agnes Kennedy; Sister St. Ange McGann; Sister Catherine Angela Enright; Sister Bartholmew Enright; Sister M. Denise Armstrong; Sister M. Angeline Zappen; Sister Marianna Zappen; Sister Mary Alfred Belz; Sister Marion Bernice Burke.

On February 25 occurred the death of William J. O'Neil, the venerable trustee of our parish. His name has been closely allied with the growth and decline of our parish and the West Side. In 1865 he made his first visit to Chicago, staying for a period of three years, and again in 1871, after the Chicago fire, when he helped to rebuild it. He also aided in the building of our present church, and was a member of its first choir. In 1890 he came to Chicago to live permanently, and engaged in the undertaking business. Nine years later he erected the building at 1618 Grand Avenue, where he resided until his death.

The funeral was held Monday, March 1. Solemn High Mass was sung by our pastor, Rev. Philip Traynor, assisted by Revs. J. E. Foley and T. H. Sheridan, former priests of the parish. The funeral sermon was preached by the Rev. P. J. Tinan, our much beloved former pastor. The sound of his voice, strong



Rev Alf. Belanger C.S.V.



Rev. P. A. Kelley



Rev E. J. Taillon



Rev G.C. Picard



Rev P T Gelinas



ST. JOHN THE BAPTIST CHURCH, CHICAGO, ILL. 1892

in spite of his declining age, brought back fond memories of the years he spent amongst us. He came to pay his last respects to his friend and help-mate, William J. O'Neil. In his eulogy Father Tinan pictured his life as that of an ideal Christian and Catholic, and a good citizen. Charity to the poor had been one of his life's works. At the age of sixteen he became a member of the St. Vincent de Paul Society. He was the type of a man which the world needs today, honest and industrious, with a character above reproach.

His remains were laid to rest in the family lot at Mount Carmel. He is survived by two sons, James and William, and a daughter, Sarah. May his soul rest in peace.

On Sunday, March the 12th, 1918, St. Columbkille's parish honored her sons who had gone forth to fight for their country. At 11:15 a Military Mass was celebrated by the Rev. John Malley, a former boy of the parish. Msgr. Edward F. Hoban, also a Columbkille boy, preached the sermon. A detachment of jackies was present in the sanctuary, and also a representation from Camp Grant. The service flag, containing over a hundred stars, was blessed, unfurled and set up in a conspicuous place in the sanctuary.

On Sunday, October 2, 1910, began the exercises of the golden jubilee celebration of St. Columbkille's parish. These had been planned for the opening of the jubilee year, but unavoidable circumstances prevented their being held then, so they were deferred to the year's close. His Grace, Most Rev. Archbishop Quigley, opened the jubilee celebration with Solemn Pontifical Mass in the church at 11 a. m. Rev. D. J. Riordan, who when a boy served Mass when celebrated in this district, when it was part of St. Patrick's parish, was assistant priest; Rev. John Code and Rev. M. Hallinan, deacons of honor; Rev. M. Walsh, C. S. C., deacon, and Rev. S. Sullivan, sub-deacon of the Mass; Rev. Dr. Dunne, master of ceremonies, and Rev. B. Sheil, assistant master of ceremonies. The jubilee sermon was preached by the Very Rev. Dr. Hoban, chancellor of the archdiocese.

St. John the Evangelist Chicago, 1859

St. John's parish, whose present boundaries are Twelfth and Twenty-fourth Streets, the river, Princeton Avenue and the lake, was founded by the Rev. John Waldron, under the episcopal reign of Rt. Rev. James Duggan, D. D. Its heart and center is at the corner of Clark and Eighteenth Streets. To appreciate the history of this parish one must know something of the character of its first priest and of the times and conditions in the city when he began his labors. So closely had Father Waldron identified himself with St. John's that even to this day the old settlers in compliment to its founder refer to the church as "Father John's," instead of honoring the saint in whose name it was dedicated.

Rev. John Waldron.

Father Waldron was a Mayo man, born in the year 1830. His early education was received at St. Jarlath's College, at the feet of the great Archbishop McHale, the "Lion of the Fold of Juda." As a boy of sixteen he came to America and entered St. Vincent's College and Seminary, Cape Girardeau, Missouri. He was graduated in 1854, and came to Chicago. On September 22, 1855, in St. Mary's church, he was ordained a priest by Bishop O'Regan.

Chicago in 1854.

The commercial greatness of the city had even at that early date perhaps a beginning, but of this there were few outward tokens. Its buildings for the most part were but a mongrel aggregation of wooden shanties, its by-ways clad in virgin sod, and the adventurous wagoner was daily sunk in the sloughs of its principal streets. Ecclesiastical conditions were no better. The bishop boarded at the Tremont House.

The "Cathedral"—old St. Mary's—was a wooden structure at Wabash Avenue and Madison Street. There was a little French mission—St. Louis—at Polk and Sherman streets, moved just the year previous from the present site of the Federal Building on Clark Street. Venerable St. Bridget's stood at Mud Lake, in Bridgeport, fragrant with the memories of La Salle, Marquette and the early missionaries. St. Patrick's was a rambling shack at the corner of Randolph and Desplaines. Holy Name was beginning an existence. And this was all. Not until four years later did Father Damen, the sainted Jesuit, appear on the wilds of Blue Island Road and Twelfth Street to erect the parish of the Holy Family.

Father Waldron at St. Louis Church.

Immediately after his ordination Father Waldron was appointed to take direction of the French Mission known as St. Louis church. It was no flowery charge. St. Louis was as poor in this world's goods as it was rich in



Rev. F. P. Cannell



St. Gall's Church, Chicago, Ill. 1890



Rev. J. V. Malley



Rev. C. Murphy



St. Catherine of Genoa Church, Chicago, Ill. 1893

dissentions. The majority of the congregation were French, and they clamored for a priest who could address them in their own tongue. They had their will during the administration of Father Roles, who had learned French at the Grand Seminary, and preached it for years to the Acadians. But Father Waldron had never seen Acadia or the Grand Seminary. French is not the language of Mayo. The Mayonese speak English—under protest, to be sure—attuning its harsh notes to the music of their own melodious rills, and they have a language of their own which philologists term the *Erse*. Father Waldron had both of these on the tip of his tongue, but of the French he was barren. But he would not have been a true Mayo man if his mother wit did not rise to the solution of such a difficulty. He stood up in his pulpit the first Sunday and said to the malcontents: "I'll preach to you in Irish, and you can understand that as well as the rest o' them." Dazzled by this strategic compromise all the French lost their discontent in admiration of the new priest, and thus the Gael triumphed over the Gauls.

Father Waldron remained in charge of St. Louis for four years. If he lived to be a hundred it is not likely that the father would experience four years so difficult, so beset with adventure and danger. His parish was truly in the wilds. His flock claimed for a time most of the laborers on the then new canal—a riotous, Godless set. They made "Conley's Patch" a synonym for terrorism and outlawry. The whole region was unkempt and a bedlam. It triumphed in its excesses over the peurile authority of a half-formed government. That government had no powers to compare with those exercised by the industrious, enthusiastic priest working daily among his people, learning their wants and administering to them of his slender means, serving them as doctor and lawyer, as well as priest, governing them, in short, with the word and hand of a father. Few in America who now live, within or without the Church, have any notion of the importance of a priest in those early pioneer days. He was all in all to all men. Long John Wentworth recognized the fact when, despairing of control over the untamed South Side during his term as Mayor, he called Father Waldron to his office and conferred upon him the authority of a "Deputy Chief of Police." "I'd rather have your help than the whole police force without," protested the old leviathan. And the priest humbly assumed the new honor and continued at his work.

As an instance of the phenomenal appreciation of real estate since the fifties, Father Waldron often recalled a case which came within his experience during his pastorate at St. Louis. He had among his congregation a very old man and wife, who had accumulated a small property. They recognized that they were not long for this world, and called the father to them for the purpose of making over to him a portion of their estate for the use of the Church—a proposition which Father Waldron in financial stress regarded with entire complacency. The old man owned the lot and house in which he lived. He proposed to the priest to make over his property or to give a donation of one hundred dollars in cash as the good Father should elect. The lot was a dirty piece of ground, and one hundred dollars in hand was not an offering to be despised. Father Waldron accepted the money and lived to see the day when the Board of Trade was built on what might have been his property.

The Beginning of St. John's.

In June, 1859, Father Waldron left St. Louis and began the work of organizing St. John's parish. The property to be occupied had been donated by a Mr. Corrigan. On October the 30th, of the same year, he had his building ready for dedication. It was a huge affair for those days, built of pine, squatty, and in dimensions about 40 by 80 feet. The church stood on the northwest corner of Butterfield Street (later known as Armour Avenue, now Federal Street) and Old Street, now Eighteenth Street. On the first page of a Record for Baptisms Father Waldron made these annotations: "I baptized in the St. Louis church, from October 1, 1855, to October 1, 1859, one thousand nine children, and married three hundred couples," and anent the beginning of his new charge, "St. John's church, dedicated by Rt. Rev. James Duggan, assisted by Rev. John Waldron, pastor; Very Rev. Dennis Dunne, V. G.; Very Rev. Arnold Damond, S. J.; Rev. Father Higginbothan, and Very Rev. Patrick Dillon, president of Notre Dame College, Indiana. Chicago a small city in those days." In the spring of the following year he built his parochial residence just to the west of the church on Old Street.

Men marvelled at the folly of this priest, who dared go so far south as Eighteenth Street. But his experience was the same as



Rev. J. A. Bollmann





Rev. J. M. Hagan

St. Francis Xavier Church, LaGrange, Ill. 1890



Rev. S. Swierczek



St. Stanislaus Church, Chicago, Ill. 1893

that of Father Damen on the West Side. He built a church, and the people came to it. In a remarkably short time St. John's was numbered as one of the most flourishing parishes in the city. Its greatest increase came immediately after the Chicago fire. The County Hospital and Toby's packing house, located on West Eighteenth Street, the Illinois Central shops came to Sixteenth Street, near the lake, and the Rock Island shops to Twelfth and Clark; Libby's establishment was at Fourteenth and State Streets; all along the river was the lumber district, and the stock yards were at Twenty-second between State and Cottage Grove. "McFadden's Patch" was to the northeast; "Kerry Patch" to the north and west, and "Cleaverville" near the stock yards. Wabash avenue was the home of the elite.

St. John's School.

In 1869 more property was purchased and a school erected facing Clark Street. It was one of the first and finest in all the city, built at a cost of more than $75,000, and to accommodate one thousand children. Lay teachers were first engaged, and then in time came the Sisters of Mercy and Christian Brothers. A fine three-story brick residence for the brothers was built facing on Butterfield Street. Many, many men and women now prominent in business life or Catholic social circles, received their primary education at St. John's school, and never tire with telling about their old-time teachers. With the sudden collapse of the parish the schools were abandoned shortly after Father Waldron's death, and the buildings have long since been razed to the ground.

The Present Church Building.

On October the 7th, 1877, a very wet day, as any of the 20,000 who attended may remember, Father Waldron began the erection of the present church. Bishop Spalding, the brilliant prelate of Peoria, preached the sermon. At about this very time some of the parishioners questioned the prudence of building on the present location, but after much controversy Father Waldron settled the dispute with the declaration that he "would rather build in the hearts of his people than over east on the avenue." The church was dedicated on October 7, 1881, Archbishop Feehan officiating. Archbishop Ryan of Philadelphia spoke at the Mass, and Bishop Spalding at Vespers. It was an occasion worthy of these two most eloquent men. The church cost about $150,000, and stands to this day a model in its style, strong in appearance, beautiful in its every line, always the chief pride of its gifted architect, the lamented Mr. Egan. In 1886 a parochial residence was completed entirely in keeping with the style and beauty of the church.

Decline of the Parish and Death of Father Waldron.

The exodus from St. John's began about two years after the dedication of the new church. Father Waldron had forced the Rock Island road to abandon Clark Street and move west to the alley, but could not check the inrush of half a dozen other railroads seeking a terminal east of Clark street. Failing to buy him out they built around him, and practically took up all the property to the west and north of the church. In a few short years hundreds and hundreds of his beloved poor and faithful families surrendered their humble homes to the railroads, and moved in affluence to help build up and be the first families in the many South Side parishes.

The good pastor died with a broken heart within a year's time after he had moved into his new house. Few priests are ever mourned by the good old folks as he was mourned. As an evidence of his administrative abilities, there was only a debt of $40,000 on the entire plant when he laid down his burden on May 8, 1887. As a priest, Count Onahan, in an appreciation of his character, tells how "he was not a man of great learning, neither was he an eloquent preacher, but he possessed qualities more valuable than either learning or eloquence. He had great good sense, and a store of priestly wisdom. He was his people's pastor, and regarded by them as a veritable Soggarth Aroon." Another gifted writer of the early times likens him in many respects to the Father Phil of Sam Lover's story. If by chance he met with one of his parishioners carrying home contraband goods, immediately his trusty blackthorn came into service; if it happened to be a housewife with baker's bread forthwith he delivered a lecture on domestic thrift. Street gangs and alley loafers dispersed when he hove in sight. And yet they all loved him. To the sick and poor he was God's almoner. He is the one whose name must always be first whenever mention is made about the beginning of Catholicity on the South Side. Be his name and memory in benediction!

Rev. T. J. Butler, D. D.

Rev. T. J. Butler was the second pastor of St. John's. His career was from old St.



Rev. H. M. Shea





St. Patrick's Church, Kankakee, Ill. 1892



Rev. J. J. Darcy



Rev. M. S. Kane

St. Agatha's Church, Chicago, Ill. 1893

Mary's to the Immaculate Conception, to Rockford and from thence to St. John's. Educated in Rome he was a versatile scholar, an eloquent speaker and above all gifted with a glorious voice in singing the praises of God. He was chaplain all through the Civil War in Colonel Mulligan's gallant Irish Brigade, the Twenty-third Illinois Volunteers, participating in the famous siege of Lexington. He had also served as secretary to Bishop Duggan, and later was prominently identified with the "Loyal Legion," and frequently lectured before the assemblies to the delight of his auditors. He was a close friend of the great Archbishop Ireland, and accordingly St. John's people were several times honored by his presence in their pulpit.

Count Onahan describes the conditions in St. John's during the administration of Doctor Butler. "After the invasion of the railroads, clearing away houses and people, little was left beyond a fitful and irregular floating population, which gave only a scant support to the famous church, which Father Waldron took so much pains to build, and which stands as his monument. From prominence the parish fell into comparative obscurity, nor was it possible even to a priest of the Doctor's great ability and interesting personal qualities to restore the former prestige of St. John's." Another affliction came to the parish during the pastorate of Doctor Butler, when the whole district surrounding the church west of State Street and as far south as Twenty-second Street, grew to be the city's cancerous spot of segregated vice.

Doctor Butler died on June 16, 1897, in the Eternal City, just two days before the date set for his consecration as bishop to fill the then vacant See of Concordia, Missouri.

Bishop A. J. McGavick.

The Rev. A. J. McGavick, from curate at All Saints' church, came to be the third pastor of St. John's. He labored with all the zeal of a new pastor, almost to the breaking of his health, and for a time succeeded in putting some flash of new life in the old parish. During his brief administration all the buildings were repaired, and nearly $10,000 paid on the parish indebtedness. On May 1, 1899, Father McGavick was consecrated Auxiliary Bishop of the diocese of Chicago, and in the following year appointed rector of Holy Angel's parish. Although beloved in St. John's as no other pastor could merit in so short a time, the story of his achievements is now claimed by the people of Holy Angel's.

Rev. James M. Scanlon.

Rev. James M. Scanlon, assistant pastor at the Cathedral for a number of years, was assigned as fourth pastor of St. John's on April 20, 1900. His was a long and terrible siege, with no hopes of the parish ever improving, a time of "anxious waiting" to see what changes the commercial growth of the city might bring about either to benefit or destroy. During his time, in 1902, the silver jubilee of the laying of the cornerstone of the present church was celebrated with a great concourse of priests and laity, Bishop Muldoon pontificating. In the latter part of February, 1914, Father Scanlon was appointed pastor of Our Lady of Lourdes parish, where he still presides.

St. John's Present Pastor.

On March 4, 1914, Rt. Rev. James Edward Quigley appointed the Rev. Edward L. Dondanville the fifth pastor of St. John's. Father Dondanville received his college degrees from Niagara University, and was ordained from the seminary of the same institution on June 4, 1898, in the first class ordained by Bishop Quigley, then Bishop of Buffalo. In his college career he was twice elected valedictorian, won several class distinctions, and for four years was editor-in-chief of the "Niagara Index." Previous to his coming to St. John's he had served as curate at Oregon, St. Margaret's and Corpus Christi. It was during the first few months of his new pastorate that the final police crusade of cleaning out the vice district was in progress. But the last state of affairs was not much better than what had preceded. The poison was only spread to a greater area. No decent population would come to live in the houses made vacant. Chinatown moved to the southwest part of the parish. A reporter in the daily press reports the present conditions: "The grayest, grimmest, gauntest place in all Chicago is the burned-out cinder of what was once the city's most lurid possession—the old levee district lying along Dearborn, State, Archer and Armour Avenues and thereabouts, stretching from Eighteenth Street to Twenty-second. Today the district is a dreary place. The windows are broken and many more are boarded up. Junkmen and their wares have become the occupants of most of the forlorn buildings. The more pretentious houses are dull and sordid, lost to life. In other places shabby curtains sag at windows, where swing the placards 'Rooms for colored people only.'







Rev. S. Siatka



Rev. J. Kasprzycki

St. John Cantius Church, Chicago, Ill. 1893

It is a ghostly sort of region. There are streets of silent houses, with sometimes not a soul in sight. Corners that were once light and gay are ragged ruins now. Financially this ex-plague spot is a fizzle. The once exorbitant rentals have dwindled now to practically nothing. Owners are hoping for something that will save their sin-shadowed lands to usefulness and prosperity. Occasionally a warehouse wanders up there, but otherwise industry and inhabitants have been very shy of the region."

Less than one hundred families in the outlying districts are all that now remain of the one-time glorious St. John's, but their goodness, their generosity and loyalty are traditional. For years they have hoped against hope that somehow the prestige of the parish might again be restored. The grand old church, unexcelled in the tracings of its early beauty, still stands sentinel amid the ravages of time, a monument to the faith and sacrifices of other days, its sanctuary lamp ever burning to guide a faithful remnant of the past to the throne of Him with Whom "there is no change or shadow of alteration."

Following is a list of the priests who served as assisting pastors since the beginning of St. John's:

Fathers Leyden, Grogan*, Richard McGuire*, Hugh McGuire*, Lyons*, M. J. Dorney*, Barrett*, John Waldron, Jr.*, C. P. Foster*, Oimet*, M. O'Brien, William Hackett*, Cramer, D. H. Riordan, James Corcoran*, T. V. Shannon, M. Dorney, P. Gildea*, J. Kane, F. P. Murphy, J. P. Doran, B. Brady, P. Dunne, J. Heeney and George Beemsterboer.

* Deceased.

St. James—Belvidere, 1860

Belvidere was an out-mission attended from Rockford until 1860, when the Rev. John P. Donelan was appointed resident pastor. He organized the parish and built the small stone church at the corner of Church and Carroll Streets, which was used until 1886.

Father Donelan was succeeded in the pastorate by Rev. Patrick McGuire, pastor of St. James, Chicago. Father Patrick McGuire built the present fine church, which was dedicated March 28, 1889, by Archbishop Feehan, who also delivered the dedicatory sermon. The church is the finest building in Belvidere, and has a seating capacity of 500.

The visiting clergy at the dedication were: Reverends R. McGuire, Pecatonica; D. Hayes, W. A. Horan and B. McDevitt of Chicago; J. Mackin, Elgin; J. J. Flaherty and J. J. Green of Rockford; J. Gallagher of Hartland, Illinois.

St. Patrick's church, Marengo, is attended as an out-mission from Belvidere.

St. Patrick's Wilton Center, 1860

St. Patrick's parish, Wilton Center, better known to the old as "the Grove parish," was started some sixty years ago. Rev. Father Entout was the first priest to say Mass in this district. Then came Fathers McGorvis, John Ingoldsby, Bart. Linergan and Dr. John McMullen. These priests came from Wilmington. Rev. Father Linergan built the first church, which was destroyed by a tornado, just as it was completed. The good people started immediately and erected another church, which was destroyed by fire on Christmas Day, 1897.

Rev. F. Kurtzen attended this parish from Manteno for seven or eight years, coming two or three times a month. Then Father Hugh O'Gara McShane attended for some time from Wilmington. The Rev. Thomas F. O'Gara, present pastor of Corpus Christi church, Chicago, was appointed to take charge of this congregation some forty-two years ago. Father O'Gara is the priest who is best remembered by the people of this parish. He attended this congregation for twenty-seven long years, coming through mud, snow and rain from Wilmington. Father O'Gara built the present church some twenty-two years ago. Father O'Gara did heroic work in this part of the country, and his memory is fresh and green with the people of St. Patrick's, Wilton Center. His name is a household word with the people. The old people especially love to speak of their "dear old Father O'Gara," as the truest type of the Irish missionary. Father O'Gara was ably assisted in his labors here by the Reverends David Conway and James Clancy.

Rev. Joseph McNamee, present pastor of St. David's church, Chicago, was appointed as first resident pastor, October, 1905. Father McNamee labored faithfully and well in this parish for eight years. He built the present parochial residence, and made many other improvements in the church and property.

Rev. Timothy J. Hurley, present pastor of St. Margaret's church, Chicago, was appointed pastor, March, 1914.



Rev. J. B. Kloris

St. Bartholomew's Church, Waukegan, Ill. 1893





Rev. U. W. Lager



Rev. L. C. Diether

St. Clara's Church, Chicago, Ill. 1894

Rev. W. C. Burke is the present pastor of St. Patrick's, being appointed by His Grace, Archbishop Mundelein, D. D., June 9, 1917.

The history of St. Patrick's would not be complete without adding the names of the early settlers and those who helped to build the Church in these parts. Committee selected by Father Linergan to build the first church: John Nugent, Patrick Smith, Thomas O'Beirne, John Hayden and Andrew Quigley. Old settlers: James Clinton, Thomas McCormick, Michael Kavency, John Brown, Patrick Tulley, Florence Mahoney, Daniel Mahoney, John Barrett, Cornelius Norton, John Hayden, Patrick O'Brien, Thomas Clinton, John Quigley, Mrs. Catherine McCormick.

ST. BENEDICT'S—BLUE ISLAND, 1861

St. Benedict's parish was organized as a mission by the Benedictine Fathers of Chicago. The first services were held in the William Heckler building at the corner of Western Avenue and York Street, on the 13th of October, 1861, by Rev. Meinrad, O. S. B. For the first few years services were held once a month. In those days Blue Island was a strictly German settlement. Some of the names of the early settlers and founders of St. Benedict's church are as follows: William Heckler, Peter Lusson, Bernard Baumann, Nic. Fritz, Andrew Rauwolf, Sr., Joseph Lechner, Sr., Gerhard Mulderink, John Steffes and John Ferrers.

June 25, 1862, Rev. Corbinian, O. S. B., took charge of the mission until November 22, 1863. From this date until March 29, 1864, Reverends Francis Schlechter and Peter Fassbender attended. On June 26, 1862, the trustees of the parish purchased a lot from Benjamin Sanders and wife on the corner of York and Gregory Streets, for the consideration of $125. Father Fassbender built the first church on this lot in the year 1864.

From March, 1864, until February, 1865, three Redemptorist Fathers had charge of the mission: Reverends Jacob Hagel, C. SS. R.; Charles Hahn, C. SS. R., and Albert Schoeffle, C. SS. R.

From this date until February, 1904, the Benedictine Fathers attended. During these 39 years 18 different priests attended the parish. They appear in the baptismal register of the parish as follows: Reverends Meinrad, Corbinian, Gregory, Corbinian, Leander, Suitbert, Dionysius, Dennis, Anselm, Benedict, Richard, Bruno, Suitbert, Utto, Bruno, Paul, Corbinian, Theodosius, Beda, Xavier, Bruno, Chrysotomus, William and Meinrad.

The first school, which also served as a sisters' dwelling, was erected by Father Bruno, O. S. B., in the year 1880. At short periods the school was taught by lay teachers. Soon the School Sisters of Notre Dame took charge of the school, and have been teaching here ever since. At first there were only two sisters, now the community consists of twelve.

The first rectory was built by Father Beda in the year 1884. It was a one-story building, 20 by 30. The lot on which church, school and rectory then stood was only 60 by 150. On returning to Blue Island for a third term Father Bruno purchased the adjoining 60-foot lot for a consideration of $960, on which lot Father Chrysotomus built a two-story rectory in the year 1893.

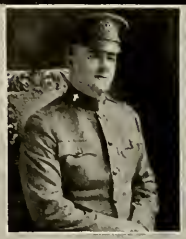
The present church was built by Father William in the year 1895. With other necessary improvements it cost $30,000. It is a church built upon a four-room school. This method of construction raises the church above all other buildings of the town, and enables one to see it for miles around.

One notable priest who deserves special mention is Father Meinrad, who organized the mission in 1861, and who was the last Benedictine Father to have charge of the parish. His last stay was from October, 1898, until February, 1904. He is still living and spending his last days at the archabbey of the Benedictine Fathers at Beatty, Pennsylvania.

Rev. Francis Rempe, now monsignor, was appointed pastor February, 1904. He remained until June, 1905. During his short administration the church was decorated and the school attendance increased considerably. Rev. Paul Halbmaier succeeded him and stayed until July, 1909. He built the present sisters' house at a cost of $10,000, and changed the old sisters' house into a school. He also took great interest in the cemetery.

In the early history of the parish the cemetery was located on Burr Oak Avenue, consisting of a tract of land about two acres large. In the year 1886 the parish sold this site and purchased 20 acres of land for cemetery purposes, four miles west of Blue Island. A section of this land was used for burials. During Father Halbmaier's time this section proved too small. He enlarged the cemetery and improvised the grounds according to modern plans.

Rev. Paul Rosch was pastor from July, 1909, until his death, March 11, 1917. The six available rooms of the school were soon



Rev. G. T. McCarthy



Rev. W. D. O'Brien



ASCENSION CHURCH, HARVEY, ILL. 1892



Rev W. Leyhane







Rev. W. J. Lynch

ST. BRIDE'S CHURCH, CHICAGO, ILL. 1893

crowded, and Father Rosch was obliged to secure more room. He purchased the property in the rear of the church, and built a modern rectory on it. He then changed the old rectory into a school providing two more rooms. These rooms were filling fast, and the need of a large modern school was clear. To provide for the future school he then purchased the property adjoining the old rectory.

The present pastor, Rev. Theo. G. Gross, was appointed after the death of Rev. Paul Rosch.

The debt of the parish is almost paid, only $6,000 remaining. This debt will be cancelled easily this year, and the much-needed modern school will be a question of only a short time.

The first assistant appointed to this parish was Rev. William Dettmer. He came with Father Rempe in the year 1904. At this time Mokena and Goodings Grove became missions to St. Benedict's parish. Gooding's Grove proving too inconvenient to attend from Blue Island, it was given over to the Jesuit Fathers after one year. In 1905, Rev. Theo. G. Gross was appointed assistant. He remained until April, 1910. The third assistant was Rev. George Schark, followed by the Reverends Peter Gall, John Liebreich, Charles Mertens, and the present assistant, Joseph P. Rubey.

The parish has increased to such an extent that the Mokena mission had to be given up, since four Masses were needed for the people.

The school is now in a flourishing condition. It comprises nine rooms. The School Sisters of Notre Dame are still teaching, having taken charge of the school forty years ago. The present superior is Sister Victor. 442 pupils attend the school, 220 boys and 222 girls. The plan of studies ordered by the diocesan school board is followed.

Among the church societies of the parish the oldest is the Rosary Society of the ladies. This society has been a great aid to every pastor. In all needs of the parish the ladies of this society answered every call. The Sacred Heart League, St. Agnes Young Ladies' Sodality, St. Aloysius Boys' and Girls' Society, all have large memberships. A branch of the St. Vincent de Paul Society was organized by Rev. William, O. S. B. Among the beneficiary societies the Wimmer Council No. 407 of the Catholic Benevolent Legion is the oldest. It was organized by Rev. William, O. S. B. Next in order of organization is the Catholic Order of Foresters, William Court, No. 1019; St. Scholastica Court, No. 581, Lady Foresters; Blue Island Council No. 1366, Knights of Columbus, and the Blue Island Court No. 113 of the Daughters of Isabella.

The great ambition of these societies is to have their own hall. They are now meeting in the different halls of the city, but the time does not seem so far distant when their ambition will be realized and a fine new school and hall will be built to take care of the rapidly growing needs of St. Benedict's parish.

St. Mary's—Minooka, 1861

The Minooka church has an interesting history. Father Plunkett, pioneer missionary of the late forties and early fifties, was the first Catholic priest to hold services there with any semblance of a regular congregation.

Father Plunkett began making regular visits to Minooka in the early fifties, and continued this until he met his death in Joliet. But for nearly a decade the Catholics of Minooka attended services at Dresden, where a church was erected in 1863. At the beginning the Minooka church was known as an out-mission from Morris, and was attended from Morris by the Rev. Father Terry, who looked after a church in Ottawa and one in Morris. St. Mary's parish was finally founded when, in 1862, some fifty Catholics headed by the Comerfords, Kinsella and George T. Smith decided to locate permanently in Minooka, and established the church society in a frame building. The parish now covers an area of about eight square miles. The early services, after the first frame structure was built, were conducted by the Rev. Father Lyons from Morris. Finally a resident pastor was appointed in the person of the Rev. Father Sheedy.

He came in 1869, and the first confirmation service was held in the church in 1872, the late Bishop Foley of Chicago officiating. Father Sheedy was transferred in 1874 and Father Walsh was sent to Minooka. Father Walsh died after a year as pastor, and was succeeded by the Rev. Patrick McMahon of Rockford, recently deceased. The Rev. Father Maloney was then sent to Minooka, where he died. Father Joseph McMahon, the present pastor, succeeded him.

Father McMahon has been a successful pastor and a builder. The present church, which is out of debt, and the rectory adjoining were erected during the pastorate of Father McMahon. The old church was de-



Rev. J. A. Hynes



Rev G. A. Parker





Rev C. McLellan

OUR LADY OF ANGELS CHURCH, CHICAGO, ILL. 1894



Rev. L.B. Gruenenfelder



Rev D.A. Konen





SACRED HEART CHURCH, CHICAGO, ILL. 1894

stroyed by lightning in 1903. The next day a building committee was formed and the money necessary to start rebuilding pledged in two days. In October, 1904, the present building was dedicated by Archbishop Quigley in the presence of a large gathering of priests and laity.

Immaculate Conception Elmhurst, 1862

The Immaculate Conception parish, Elmhurst, was organized in the early sixties. The first entry in the baptismal register being March, 1862. The town was then known by the name of Cottage Hill. Benedictine Fathers from St. Joseph's church attended to the spiritual needs of the congregation until 1864. They were succeeded by the Redemptorist Fathers, who had charge of the parish until August, 1876. The first resident pastor was Rev. Charles Becker. The records contain the names of the following pastors in the order given: Reverends M. Welby, C. J. Niederbarger, J. B. Kanzleiter, F. M. Bay, L. Moczygemba and John Zilla. Father Zilla's pastorate extended from May, 1892, to July, 1916, when owing to ill health he resigned and was succeeded by the present incumbent, D. L. McDonald.

In November, 1898, the church was destroyed by fire. The following year the present church, school, convent and pastor's residence were erected.

In order to provide for the future growth of the parish a choice corner 265 by 275 feet was purchased in February, 1919.

The parochial school is in charge of the sisters of St. Agnes, whose mother-house is in Fon du Lac, Wisconsin. At present there are 114 children in attendance.

St. Wenceslaus (Bohemian) Chicago, 1863

St. Wenceslaus parish being the oldest Bohemian parish in Chicago, is closely linked with the history of the other Bohemian parishes of the city.

The first Bohemians who came to Chicago began to settle on the North Side, near North Avenue and Clark Street, and later on, particularly after the Chicago fire, they began to settle west of Harrison street, in the neighborhood where now St. Wenceslaus church stands.

On account of the scarcity of Bohemian priests in America and the fewness and poverty of the first Bohemian immigrants, they had no priests who would attend to their spiritual wants nor a place of their own, where they could worship. They attended St. Peter's church, on Polk and Clark Streets, and St. Francis church, on Clinton and Mather Streets.

On August 14, 1863, they called a meeting at which it was decided to buy the property of W. W. Washburn, on De Koven and Desplaines Streets for $1,100, and begin to build a church as soon as possible. Eighty-five families subscribed as parishioners and promised to help build the church and support the parish. They began building the church in 1865, and finished it the following year. It was a wooden combination building, comprising a church, school and living quarters for a priest. When the building was completely finished and the church furnished, Mr. John Kalal and Anthony Svoboda asked Bishop J. Duggan for a Bohemian priest, but the bishop had none to send. At the request of the parishioners and with the permission of the bishop, Rev. A. Lang of Dubuque, Iowa, came to Chicago and attended the parish for two weeks. After his departure, the Jesuits from Holy Family church said Mass in the new church every Sunday, but not knowing the Bohemian language could not hear their confessions until Rev. F. X. Sulak, S. J., came in April and attended to the parish regularly. Rev. F. X. Sulak, S. J., was born and studied in Kromeriz, Bohemia, and spoke the Bohemian language fluently. Rev. F. X. Sulak stayed, however, only two months, when he was recalled to give missions to the Bohemians and Poles scattered throughout the United States.

After Rev. F. Sulak's leave the parish was again without a pastor or an attending priest. During this time St. Wenceslaus Society took charge of the parish, and tried to get a priest for the parish. A day of great importance and an occasion for much rejoicing was October 28, 1866, when Rev. Joseph Molitor, the lately appointed priest, came to take charge of the parish. From that time on the parish made marked and steady progress.

In 1867 a new organ and church bell were bought, and in 1869 more property, with a Baptist church was bought. The newly acquired church building was made into a school, which was given to the charge of the Franciscan Sisters, and a rectory was built on one of the vacant lots. The old church was also enlarged and remodeled.





Rev. J.P. Cannell

ST. MARK'S CHURCH, CHICAGO, ILL. 1894



Rev. M. Hanley



Rev. L. J. Welsh



ST. JOACHIM'S CHURCH, CHICAGO, ILL. 1894

In 1877 the number of attending school children was so great that the five school rooms could not accommodate them, and more rooms had to be built. It was decided to raise the church and arrange school rooms and a home for the sisters on the ground floor.

In 1881 a church tower was erected and many improvements were made on the property. In 1887 the church was again remodeled, and beautiful new stained glass windows set in, and in 1893 a fine new brick school building was erected on De Koven Street. During the following years many minor improvements were made on the property and buildings.

In 1906 the parish suffered a great loss. Rev. Joseph Molitor, who for forty years zealously and devotedly worked for the parish, was failing in health, and on August 23, after attending to a distant sick call, became very ill and died the same night at 11 o'clock.

The solemn obsequies were held on August 27, and were attended by Archbishop J. E. Quigley, Bishop P. Muldoon and more than 60 priests.

Rev. Joseph Molitor was born in Valasske Mizirici, Moravia, March 14, 1842. After attending the village school he attended college, and for two years the seminary of Olomoue. At the request of Bishop Duggan he went to Louvain, where he finished his theological studies, and was ordained in 1866. After a short visit to his parents in Moravia he left for Chicago, where he was made pastor of St. Wenceslaus parish, where he worked energetically and unselfishly for forty years.

After the death of Rev. J. Molitor, Very Rev. Prokop Neuzil, O. S. B., was appointed administrator of the parish, and a few months later the Benedictine Fathers were given charge of the parish, and Rev. Anasthasius Rebec, O. S. B., was appointed pastor.

Rev. Anasthasius Rebec, O. S. B., who is pastor to this day, worked for the good of the parish with the same zeal, energy and success that he worked in the other parishes of the city. He noticed that the many Poles who moved into the neighborhood had no church of their own, nor a priest to attend to their spiritual wants. In 1907 he called Rev. B. Torka, O. S. F., to conduct a mission in Polish, and Very Rev. B. Torka Neuzil, O. S. B., to conduct a mission in Bohemian. From that time on, the Poles attended the services in the church regularly and were inscribed as parishioners. After a few years all the parish debt was paid and many improvements made on the church property.

In 1913 the parish celebrated its golden jubilee. In 1916 a new brick rectory was built and paid for, on Taylor and Desplaines Streets, at the cost of $12,000.

Rev. Anasthasius Rebec, O. S. B., the present pastor, was born October 7, 1866, in Roupov, Bohemia. He completed his college course in Klatov, and afterwards came to Beatty, Pennsylvania, where he joined the Benedictines and completed his theological studies. He was ordained December 19, 1891, by Archbishop P. A. Feehan. After his ordination he was successively professor at St. Procopius College, then assistant in St. Procopius parish, pastor of Our Lady of Lourdes parish, St. Vitus parish, from where he was appointed to St. Wenceslaus parish.

Remarkable is the record of Mr. John Geringer, who was organist for 49 years. He was born 1853 in Breznice, Bohemia. After graduating from the teachers' college he came to Ameriea in 1871. In 1871 he became teacher and organist in St. Wenceslaus parish. Later on he devoted all his time to music, and now is shareholder in Geringer and Storkan Bank, and still directs the parish choir.

SS. Peter and Paul—Pilot, 1863

The pioneer settlers of SS. Peter and Paul immigrated in the 1850's and later, mostly from Alsace, a few from Bavaria, and a few others from the western part of Germany. In early days they attended divine service in Bourbonnais, Kankakee and some in Wilmington, all distant more than ten miles. In either 1862 or 1863 a small church was built at Lehigh, eight miles west of Kankakee. The congregation consisted of members of French Canadian descent, just coming from Canada or from Bourbonnais, where they had settled a few years previous, and of Irish and German descent. In 1869 the German element organized itself into a separate congregation, and built part of the present SS. Peter and Paul church, (26 by 48 by 14 feet). The small congregation of about twenty families was attended once a month by the Rev. Bruno Riess, O. S. B., from Chicago, making his regular stopping place at Kankakee, and by Rev. William Kuchenbuch from Chebanse, who dedicated the church October 4, 1869.

Previous to the organization of the new parish the pioneer German settlers attended service at Lehigh as mentioned above, but



Rev. B. Franch

OUR LADY OF MT. CARMEL CHURCH, MELROSE PARK, ILL. 1894





Rev. J. Sobieszczyk



Very Rev. V. Barzynski

ST. HYACINTH'S CHURCH, CHICAGO, ILL. 1894

during about two years previous to the building of SS. Peter and Paul church Mass was also occasionally said in private homes by the Rev. Hahn, C. SS. R., Rev. Michael and Charles Rosenbauer, C. SS. R. of Chicago. In the early 1870's SS. Peter and Paul was made a dependent of St. Mary's, Kankakee, twelve miles distant.

Following are the pastors who attended the out-mission once a month: Rev. Gelasius Kuba, 1874-1876, first resident pastor of St. Mary's, he came from Bohemia; Rev. Frank Allgayer, 1876-1877; Rev. Clemens Duerr, 1877-1882; Rev. T. H. Kruell, 1882, was not regularly appointed; Rev. H. Bangen, 1883; Rev. H. Mehring, 1883-1884; Rev. Paul Halbmaier, 1884-1887; Rev. T. Beinecke, 1887-1891; Rev. A. Evers, 1891-1895; Rev. Francis Sixt, 1895-1899; Rev. J. Meyer, 1899.

In the 1890's Mass was said every two weeks. Under the administration of Rev. C. Duerr a sanctuary, (16 by 18 feet), was built, and in 1897 the seating capacity of the church was enlarged by Rev. F. Sixt. In 1884 a parsonage and a school were built by Father Mehring. The parsonage, never having served its purpose, was disposed of in 1907.

In pioneer days settlers had provided religious instruction for their children in private homes by some one of the parish who had been appointed for that purpose. Later regular teachers had been engaged. As previously stated Father Meyer was given charge of the German settlement in 1899. He built a sacristy in 1900 and made all other needed improvements.

The cemetery (one acre) was donated by one of the early settlers, Peter Geiger, about 1869. The present congregation consists of about forty families. The parish has no indebtedness.

Notre Dame—Chicago, 1864

Notre Dame, French parish, dates back to 1864. The church was then located at Halsted and Congress Streets. The organization of the parish was due entirely to the untiring zeal and indefatigable efforts of Bishop Duggan. This worthy prelate assigned as pastor the Rev. James Code. The Reverend A. L. Bergeron received the charge of the church in 1884. The same year, a new location was secured and the present church was begun, at Sibley Street and Vernon Park Place, which has been changed since to Oregon Avenue. Within the next few years the rectory and school were built. The church is a stone and brick structure in the Romanesque style, and is 125 feet long by 100 feet wide. The main body of the church is nearly circular in form, and is crowned with a majestic dome, 72 feet high, that supports a statue of Our Lady. The interior decoration was completed and the solemn dedication of the temple was made May 1, 1892, by the Most Reverend Archbishop Feehan.

At the request of Most Reverend Archbishop Mundelein, D. D., the Fathers of the Blessed Sacrament accepted the charge of the parish in 1918. The Reverend Fernando Gaudet, S. S. S., assumed his duties as pastor in May of the same year. He is assisted by six others, fathers of the same order, whose mother-house is in Rome, Italy. These religious have now established in Notre Dame a center of Eucharistic devotion. The Blessed Sacrament is exposed in the church every day, from 5 a. m. till 9 p. m., Benediction being given daily at 4 and 8:30 p. m. In October, 1918, was organized the Guard of Honor of the Blessed Sacrament, a body of faithful destined to keep a constant service of adoration during the hours of exposition. The association numbers presently 3,500 adorers, making a daily average of 125 hours of adoration. A solemn reception of new members takes place the third Sunday of every month, on which occasion the Blessed Sacrament is carried in procession.

The Association of the Eucharistic Weeks has for its main object to supply by means of an annual offering the lights and flowers necessary to the solemn worship of the Perpetual Exposition of Our Eucharistic King. The dead as well as the living may be enrolled in this association.

The other societies established at Notre Dame are: The Sodality of the Blessed Virgin, for men; St. Ann's Sodality, for married ladies; the Children of Mary; the French Society "L" Union; St. Jean Baptiste d'Amerique, Conseils Nos. 28 et 117, and the Catholic Order of Foresters.

The church supports a school conducted since 1882 by the Sisters of the Congregation Notre Dame of Montreal. Nearly four hundred children are now in attendance.

St. Mary's (de Annuntiatione) Fremont Center, 1864

This parish (German-English) is located 15 miles west of Waukegan, Lake County, Illinois. The original records of St. Mary's



Rev. J.V. Robakowski



St. Stanislaus' Church, Posen, Ill. 1894



Sacred Heart Church, Goodrich, Ill. 1895

concerning baptisms, marriages and funerals, etc., will be found at Buffalo Grove and McHenry. This parish is first mentioned in the Catholic Directory for the year 1864, attended from McHenry.

In the years 1868 and 1869 St. Mary's Mission was attended by Rev. P. Corbinian, O. S. B., and Rev. P. Suitbert, O. S. B., from St. Joseph's parish, Chicago. From 1870 to December, 1888, Fremont Center was in charge of Rev. W. Goebbels, pastor of Buffalo Grove. Members of the church-committee were, amongst others: John Tekampe, John Bauer (1872), John Deinlein, George Wagner (1873), Adam Behm, George Hertel (1880), George Hertel, John Deulein, Jr., and Jacob Frederick (1881). On December 1, 1888, Rev. Emerich Weber, who was appointed first resident pastor, was instrumental in having the old church building moved two miles farther north, more in the center of the parish, which building was remodeled into a school. Under Father Weber the present Church building (frame) was finished in the year 1889. His successor was Rev. Joseph Rhode, who acted as pastor from November 11, 1889 to October, 1901. Father Rhode built the parsonage, sisters' house and barn, and finally succeeded in procuring sisters from St. Francis, Wisconsin. Father Rhode was succeeded by Rev. George G. Thiele, who was stationed here from October, 1901 to September, 1907. Rev. A. H. Leising succeeded him as pastor from September, 1907 to October, 1910. After him came Rev. F. J. Schildgen, from October, 1910, to August 20, 1912. Father Bay, the present pastor, succeeded Father Schildgen in 1912. Father Bay has been most successful in the management of the parish. Debts have been paid, numerous improvements made, and now there is almost completed a parish school, which is a model of its kind. The school will be opened as soon as sisters can be obtained.

St. Boniface—Chicago, 1864

St. Boniface parish was founded in the year 1864, and the first mass was celebrated in a little frame structure, March 5, 1865.

The pastor of St. Joseph's church, then at Cass and Superior Streets, had already built a school three years before, and in 1867 it was intrusted to the care of the Franciscan Sisters of Joliet, who have had charge of it ever since, more than a half-century.

The first pastor of St. Boniface was Rev. Philip Albrecht, who remained only two years. He was succeeded by Rev. J. Marshall, who also resigned after two years of pioneer work.

In the year 1869, Rev. Clement Venn was intrusted with the care of the parish, and remained its pastor for almost 27 years. He was a scion of a wealthy Catholic family, many of whose members became prominent in history, and who, especially at the time following the Reformation, rendered distinguished service to the Church. In accordance with the traditions of his family he had received a liberal education in the universities of Europe, and his arrival in the ranks of the Chicago clergy meant an important acquisition of culture and learning.

During the twenty years of his pastorate St. Boniface became the largest German parish in the city. In spite of the fact that he was no "money-getter," and that in his house-visits the poor received almost as much as the well-to-do gave, he built up the parish property, and at his resignation in 1895 left over $20,000 in the treasury. Father Venn spent the remaining years of his life abroad, but he never ceased to love the parish for which he had given the best years of his life. This is attested by his frequent visits, and his legacy of $4,000. He died abroad, November 13, 1911. At his request his remains were brought to St. Boniface, the parish he loved so well, and interred at St. Boniface cemetery, which he had founded. The man chosen for his successor by Father Venn himself was one of his former assistants, Rev. Albert Evers.

The Church in Chicago was just emerging from its period of storm and stress. The poverty and want of our forefathers who had chosen this land as a home for themselves and their children was yielding to prosperity and wealth. Imbued with an abiding love for our holy Faith, they shrank from no sacrifice in erecting schools and churches, where their children could learn the doctrines of salvation, and where they themselves might practice their religion. They often longed for the noble churches they had left in the land of their birth, and looked forward to the day when they might reproduce them in the land of their adoption.

The time for building beautiful and permanent churches had arrived in Chicago.

Father Evers had the soul and the taste of an artist. His natural talent and love for the beautiful had been cultivated by extensive studies both here and abroad. With his artistic temperament he combined an indomit-





Rev B. Czajkowski



Rev. T. Smyk



Rev S. Kowalski



ST. MARY OF CZESTOCHOWA CHURCH, CICERO, ILL. 1895

able energy and rare business acumen. Father Venn had chosen a man eminently fitted for the time and the place.

In 1896, a year after assuming the pastorate, Father Evers erected St. Boniface school, an edifice so practical and beautiful that it compares more than favorably with those constructed even in our own day. In 1901 he had paid for the costly structure, and in 1902 the cornerstone was laid for our church.

When we gaze at the exterior of this church, a photograph of which is given in this volume, we can partly understand the pride which parishioners, old and new, exhibit when they speak of it as "Our Church." While it may not be as large as some of the churches built since then, there are few if any that can compare with it in beauty and dignity.

It is only, however, when we see and in course of time become more and more acquainted with the interior that we appreciate its irresistible charm, and the hold it has maintained on the hearts of all who ever worshiped there. While even a casual visitor is immediately impressed with its perfect proportions, its glorious vaulting, and the delicate tracery of its lines, it requires many observing visits before we realize its complete beauty.

But not only is the church beautiful in its architectural structure, it is truly wonderful in its furnishings.

The solid oak pulpit giving a peculiar impression of strength, the oak communion railing with its ever varying pillars, the solid oaken pews beautiful in their simplicity, and representing a fortune in our days, the confessionals marvelously rich in their wealth of symbolic carving, and the oaken statues of the saints are all objects of art, repaying many hours of study.

Two of the statues deserve special notice: "Our Lady of Sorrows" and the "Mission Cross" in the middle of the church to the right and left respectively as we enter. Students and artists who have studied the churches and galleries of Europe are amazed to find such work in America.

The Stations of the Cross are originals, painted on copper by the now famous Feuerstein himself. There are numberless copies of them in the churches of the world, and a few in Chicago.

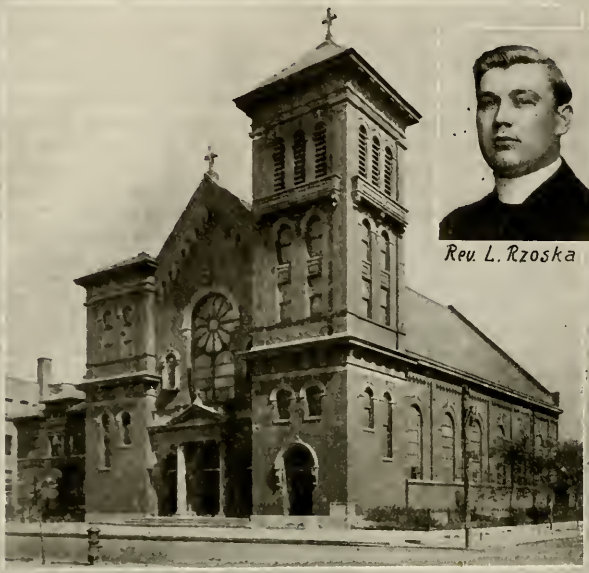
The organ is perhaps the best pipe organ in the city; it is a gift of Andrew Carnegie, and cost ten thousand dollars.

There are ten stained glass windows in the the sanctuary: The Sacred Heart of Jesus and the Heart of Mary above the altar; the four Evangelists, and the four Doctors of the Church in the other panels of the semi-hexagon. To the south, over the organ, is a rose window of St. Cecilia, to the west a rose window with the insignia of the priesthood, and below it six panels representing the Last Supper. This window was given to Father Evers by his loving friends at the occasion of his silver anniversary. To the east is a rose window with six panels representing St. Boniface. It is the gift of Mrs. Mary Weleh, a member of the parish since its inception, in memory of her mother, Mrs. Julian Schueler, a founder of the parish.

In this noble structure we find everywhere the heart of the artist, the burning zeal of the priest for the honor and glory of God. "I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth," was the inspiration and the motto, which made Father Evers forgetful of his bodily frailty and heedless of the warnings of disease. His heart is buried in his church. In July, 1916, only when death was staring him in the face, and when he had practically finished his work, could he be induced to relax his activities a little and spare his health and life. At present he is in the sanitarium in Colorado Springs, ever gratefully remembered by his little flock, whose faithful pastor and inspiration he has been.

But the beauty of St. Boniface church is not the only or even the main reason for the love which Bonifaeians have for their church. The reason lies much deeper. A list of the German Catholics who have attained prominence in the social, political and commercial life of our city and the State of Illinois sounds like the roster of St. Boniface. Almost all the German Catholic families of Chicago have at one time or other worshiped there. There their parents, grandparents and great grandparents were baptized, made their first Holy Communion, and were married; and from there also the vast majority were carried to their last resting place. It is this fond association with the great past that has made St. Boniface so dear to all the German Catholics of Chicago.

But at the very bottom of the universal love for St. Boniface there is still another reason. It is a shrine to which pilgrims come from every part of our great city. Those who are in distress and want seem to find con-



Rev. L. Rzoska



Rev. S.A. Bubacz



Rev. M. Kotecki

SS. PETER AND PAUL CHURCH, CHICAGO, ILL. 1895



Rev. J.H. Weiler



Rev. Wm Faber



HOLY GHOST CHURCH, CHICAGO, ILL. 1896

solation and an answer to their prayers more readily there; they come from so far, they say, because they always feel like praying in St. Boniface. Perhaps it is because the church where so many generations have prayed is so redolent with prayer, perhaps it is because they are in good and powerful company. For the church is a veritable treasuse house of the relics of the saints accumulated there through her long history.

Among the most precious relics in the possession of the church are the following:

A particle of the true Cross, which is venerated on Good Friday, the 3d of May, and the 14th of September.

A relic from the skull of St. Ann, from the miraculous shrine at Dueren. In the middle ages bloody battles were fought for its possession. From the 18th to the 26th of July, the feast of St. Ann, a novena, is held in her honor during which this precious relic is venerated.

There are also relics of St. Rita, St. Francis Assisi, St. Boniface, St. Clara, St. Theodore, St. Ursula, Blessed Herman Joseph and many others which are venerated on the respective feasts.

About twenty-five priests and fifty nuns of our diocese claim St. Boniface as their native parish.

Besides the priests already mentioned the following, some of them living, some of them dead, have worked in the parish as assistants: Fathers Bangen, Westharp, Rempe, Schaeffer, Dickmann, Biermann, Wolfgarten, Meyer, Rempe, Faber, Linden, Hauser, Linden, Nix, Reuland, Jackl, Berger, Hageman, Hermes, Steines, Bergs, Adams and Liebreich.

July 8, 1916, the present pastor, C. A. Rempe, and his assistant, F. X. Harnischmacher, were appointed to St. Boniface. October 9, 1919, J. P. Rondzik was appointed as assistant.

St. Thomas the Apostle Hyde Park, 1865

The history of St. Thomas the Apostle parish begins in 1865, when the scattered Catholic residents of Hyde Park and westward were gathered into a mission by Father Thomas Kelly, pastor of St. James parish, which at that time included all the district lying southward through Hyde Park township. Father Kelly built the first St. Thomas church at Hyde Park Station shortly after organizing the mission. In 1868 Reverend P. T. Butler was appointed pastor, and he was followed by Reverend Thomas Kennedy, and he in turn by Reverend P. M. Flannigan. The Rev. D. J. Tighe succeeded Father Flannigan. The growth of this part of the city received a decided impetus beginning in the early eighties, and in 1887 Reverend J. J. Carroll, then pastor, began work on the present St. Thomas the Apostle church at Fifty-fifth Street and Kimbark Avenue. The church was dedicated with elaborate ceremonies by Archbishop Feehan on December 14, 1890. Reverend Father Carroll continued as pastor until July, 1916, when he was succeeded by the present pastor, Reverend T. V. Shannon.

The present territorial limits of the parish are from Fifty-first Street on the north to Sixty-first Street on the south, and from Cottage Grove Avenue on the West to Lake Michigan. Within this territory are approximately eight hundred Catholic families. Father Shannon is assisted by the Rev. C. F. Donovan, Rev. A. L. Girard, Rev. W. J. O'Brien and Rev. M. Cummings.

Father Carroll in 1891 brought the Dominican Sisters from Sinsinawa to open a school. Until 1916, the school was housed in the old church. The structure was inadequate, and the Ray school, which had been vacated by the Board of Education, was leased for a parochial school. The number of pupils doubled the first year. At present there are five hundred and thirty children in the school. The curriculum provides for children from kindergarten through high school. A professional commercial school has been added. There are twenty Dominican Sisters teaching. The parish is completely organized into one society, subdivided into guilds, to carry out the various works of mercy and charity, and particularly the personal sanctification of each member.

St. Anne's—Chicago, 1865

It was early in the sixties that religious services were first held within the confines of what is now St. Anne's parish. For some time Mass was said on Sunday in the home of the late Mr. Fagan on State Street.

In the beginning St. Anne's was an outmission of St. James church, then located at Prairie Avenue and Twenty-seventh Street. Father J. M. Kelly was pastor of St. James' church when the mission of St. Anne's was established. He was succeeded in that pastorate by Very Rev. P. J. Conway, late vicar-



Rev. Andrew Croke







Rev. J.A. Fleming



Rev. J.G. Savage

ST. ANDREW'S CHURCH, CHICAGO, ILL. 1896

general. In July, 1869, the territory south of Thirty-eighth Street was cut off from St. James parish and formed into the parish of St. Thomas, Hyde Park, the mission of St. Anne being attached thereto. Rev. P. T. Butler, late pastor of Immaculate Conception church, Chicago, was appointed first pastor of St. Thomas church, Hyde Park. His successor, Father Bowles, established the first church on the present site of St. Anne's church in August, 1869. The building referred to was a small frame structure previously used as a Jewish synagogue at Adams and Wells Streets, purchased by Father Bowles and moved to Fifty-fifth Street and Wentworth Avenue, and this structure occupied the exact site of the present St. Anne's college of music, formerly St. Anne's rectory. Late in the fall of the year 1869, Rev. Thomas Leyden succeeded Father Bowles. For some time thereafter he continued to minister to the parish of St. Thomas and the mission of St. Anne's. This double labor was brought to an end by the increase in Catholic residents and the destruction of the mission church of St. Anne's, May 16, 1871. Shortly after this latter event St. Anne's was cut off from St. Thomas and made a separate parish.

The boundary lines of the new parish as learned from Father Leyden were north Forty-seventh Street, east Cottage Grove Avenue, south Blue Island Avenue, west Brighton Park; a large and extensive area, but at that time scarcely settled and comprising few Catholics. Father Leyden was the first resident pastor of St. Anne's. Young, energetic, talented, the new pastor labored for eight years with great zeal and perseverance in organizing his scattered flock and in building up religion among them. In 1875 the cornerstone of the present structure was laid by the Right Reverend Thomas Foley, D. D. Father Leyden's pastorate of St. Anne's continued until the fall of 1877.

Many of the older residents of the parish still remember Father Leyden, and recall the difficulties he had to face and the work which he accomplished under conditions which would have deterred a less determined and zealous man. During his pastorate here Father Leyden purchased a piece of land 200 by 200 feet. He erected a frame church to replace the former synagogue, which had been blown down, and built a residence considered fine for those days. He also laid the foundation for the present St. Anne's church. These several improvements entailed an outlay of $45,000. Father Leyden's residence faced Garfield Boulevard. It was sold later by his successor, and may be seen to this day at 5937 La Salle street. The frame church of Father Leyden's construction for many years served the people of St. Elizabeth's parish as a parochial hall. Father Leyden became pastor of St. Mary's church of Freeport, Illinois.

On November 1, 1877, Reverend P. M. Flannigan began his long pastorate of St. Anne's, a pastorate extending over almost thirty years, and attended with labors than which few have encountered greater, yet in the end happily crowned with rare success. After two years of hard and persevering work Father Flannigan succeeded in erecting the present St. Anne's church. On July 11, 1880, the church was dedicated by the then administrator of the Diocese of Chicago, Rt. Rev. John McMullen, D. D., later appointed Bishop of Davenport, Iowa. Rev. Daniel J. Riordan, a life-long friend of Father Flannigan, preached the dedication sermon. Through successive labors, parochial residence, Sisters' convent and school gradually came into being, and when Father Flannigan laid down the reins of the parish at the summons of the Great Administrator, he left behind him as a monument of zeal and untiring labors, church property valued at a quarter of a million dollars, property which, all things considered, competent judges have long deemed the most desirable in all this great city.

When Father Flannigan took up the work at St. Anne's, this section was practically a wilderness, only dotted here and there with cottages. Thirty years later when his kindly life went out, it had grown to be one of the most populous residential sections in the city. In this growth his had ever been the guiding hand. Father Flannigan was, indeed, a true priest of God; beloved by his people, mourned by the city at large. He numbered his friends amongst all classes, irrespective of creed or nationality. His memory is enshrined in the hearts of thousands who came within the range of his kindly influence, or were the beneficiaries of his boundless charities. He fills a unique niche in the temple of ecclesiastical fame in this archdiocese. He accomplished great and enduring work—that he has won the eternal crown of glory—such is the pious conviction of all who knew this worthy priest of God.

Rev. Edward A. Kelly, formerly pastor of St. Cecilia's church, was appointed by His





Rev. F. Gordon C.R.

St. Mary of the Angels Church, Chicago, Ill. 1897





Rev. F. J. Haarth

Sacred Heart Church, Hubbard Woods, Ill.. 1897

Grace, the Most Reverend Archbishop James E. Quigley, to the pastorate of St. Anne's on October 22, 1907. Nineteen parishes in whole or part have been formed from the original territory allotted to St. Anne's in 1871. Truly she has been styled the "Mother of Parishes" of the South Side.

Any history of St. Anne's parish would indeed be incomplete without at least a sketch of her great parochial school. Opened in 1890, upwards of seven hundred pupils have gone out from her walls as graduates. Many of these are today filling important positions in life. St. Anne's school claims among her alumni priests and sisters, musicians and teachers, clerks and mechanics, all useful members of society and dutiful children of Holy Mother Church.

St. Anne's school is in charge of the Sisters of Mercy, than whom there are no more efficient teachers of youth in the American Church today. The late Reverend Mother Mary Mercy had the direction of St. Anne's school from the beginning until called to her great reward in October, 1912. Her name has become a household word in every home in the parish. The school now has an enrollment of one thousand.

The following priests have labored at different times as assistant pastors of St. Anne's: Fathers Hemlock, Gallagher, Hennessey, Walsh, Pickham, Reynolds, Crimmins, O'Shea, Purcell, Kearney, Tuohy, Reilly and McNally.

Rev. Edward Kelly, the present pastor of St. Anne's, is too well known, not alone to the people of that parish, but of Chicago generally, to need any extended notice. Father Kelly was the first pastor and founder of St. Cecilia's parish, which was founded in 1885. The parish started with one hundred and fifty families.

He saw it grow, and the congregation prosper under his wise and zealous administration, until today it is one of the most flourishing Catholic communities in Chicago, while the church is one of the finest sacred edifices in the diocese.

Father Kelly was born in Chicago on the North Side, where his parents were among the pioneer settlers. Father Kelly was honored by His Holiness, the Pope, by appointment as monsignor.

The Immaculate Conception, B. V. M.—Kankakee, 1865

The German parish of The Immaculate Conception, B. V. M., Kankakee, Illinois, was started as early as April 2, 1865, but not until the year 1873 was it canonically erected under the Rt. Rev. Thomas Foley, Bishop of Chicago, placing the Rev. Bruno Riess, O. S. B., in charge of the parish until September, 1874, when the first residing pastor, the Rev. Gelasius Kuba was appointed, holding office until August, 1876, when he was called to his reward.

In November, 1876, the Rev. Francis Allgayer succeeded Father G. Kuba, but his stay ended rather suddenly in September, 1877. The Rev. Clemens Duerr was then appointed to succeed him in October, 1877. The few years of Father Duerr's stay at Kankakee were rather stormy, when he was removed in 1882, and appointed pastor in Spring Grove, Illinois.

The year 1882 leaves a dark page in the history of the Immaculate Conception parish. On January, 1883, the Rev. H. Bangen, at present pastor of the Annunciation parish, in Aurora, Ill., took charge of the parish. In 1883, July 1, Rev. Henry Mehring, coming from the Diocese of St. Louis, was sent by Archbishop Feehan to take charge of the parish, until December, 1884, when he was removed to St. John's parish, Johnsburg, Illinois, laboring in that place for many years. In 1905 Father Mehring resigned from active work and took a chaplaincy in the St. Scholastica Academy at Rogers Park, where he died on the 25th of June, 1911.

In December, 1884, Rev. Paul Halbmeier, then a very young priest, appeared on the scene as pastor of the Immaculate Conception parish, a position which he ably filled until December 1, 1887, when Father P. Halbmeier was transferred to Menominee, Illinois. In later years he was sent to St. Benedict's parish, Blue Island, Illinois, and upon his wish to be relieved from parish duties he was sent as chaplain to the Angel Guardian Orphanage in Chicago.

On December 1, 1887, the Rev. Paul Halbmeier was succeeded by the Rev. Joseph Beineke, an able and conscientious priest. During his stay of a few years, the parish, through his able management, progressed steadily until June, 1891, when Father Beineke met with an accident, being struck by a railroad locomotive, which caused his death.

In July, 1891 Rev. Albert Evers, up to that time assistant at St. Nicholas church, Aurora, Ill., took charge of the parish. During his time the parish purchased Mt. Calvary cemetery, the largest Catholic cemetery



Rev. M.P. Weidner



Rev. Ed. Kramer



OUR LADY OF PERPETUAL HELP, CHURCH, CHICAGO. 1898



Rev L. Donna



ST. LAWRENCE'S CHURCH, WILMINGTON, ILL. 1898

in Kankakee. Father Evers was also about to launch the work in the building of the present beautiful Gothic stone church, but this was not accomplished until the parish was intrusted to Rev. F. X. Sixt, Rev. A. Evers being transferred in 1895 to St. Boniface parish in Chicago, a charge which he held until the year 1916.

The Rev. Francis X. Sixt, coming from Lemont, Ill., was assigned to the pastorate of the Immaculate Conception parish on Aug. 1, 1895. Dec. 8, 1900, on the feast of the Immaculate Conception, the patron of the church, the frame church was destroyed by fire, which necessitated Father Sixt to build the present Gothic stone church with a seating capacity of about 400. In the year 1902 the church was dedicated by the Rt. Rev. P. J. Muldoon, at that time administrator of the diocese. The following year in Nov., 1903, Father Sixt left the parish in charge of Rev. C. A. Danz, he in turn taking St. Mathias parish in Chicago, where he labored for seven years, when on Oct. 4, 1910, he died while visiting in Europe.

The Rev. C. A. Danz took charge of the parish on the 21st of Nov., 1903, finding a small debt of about $5,000 on the parish, which he cleared within a short time, giving him the best of opportunity to make improvements both in the church and parish house. On June 18, 1917, on account of sickness, Father Danz resigned as pastor of the Immaculate Conception parish, and took a chaplainey in St. Ann's Home in Techny, Ill., where he died on Oct. 18, 1919. At the present time the Rev. A. F. Korthals is in charge of the parish, appointed on June 21, 1917, being transferred from St. Nicholas parish, Evanston, Ill.

The Sacred Heart (Jesuit) Chicago, 1865

So extensive was the territory of the Holy Family (Jesuit) parish and so greatly populous, that the pastors had to look early and eagerly for another edifice of divine worship and for more ample space to carry on the projects of parochial education. So was it that, in March, 1865, Father Arnold Damen, the celebrated Jesuit preacher, upreared a frame school building, 40x60 ft., fronting on Evans, now Eighteenth Street. The ground on which this structure was planted was the gift of a sometime student of St. Louis University, Mr. John Welsh. The Misses Donnelly, Ghent, and Maguire directed and instructed the children on the upward avenues of knowledge and virtue. From the hands of these ladies the fortunes of the school passed into the care of the Sisters of Charity, B. V. M., on August 19, 1867. With such rapidity did the demands for space increase, that in November, 1868, the original school building was enlarged by an addition, 50x40 ft. On the Feast of the Circumcision of Our Lord, in the year of the grace of Christ, 1869, it was the happiness of Father Damen to stand at the new altar of God and celebrate the sacred mysteries of the Mass offered now to the Most High Creator for the first time beneath that humble but holy roof. On every subsequent Sunday, until 1870, the sweetness of the sacrifice rose there like fragrant incense before the throne of Our Father in heaven. Taxed greatly for room, the entire building was elevated twelve feet in 1870, and permitted classrooms to engross the whole space beneath its length and breadth. The upper story, now devoted to divine service exclusively, saw Fathers Oakley and Van der Heyden each performing the Sacred Sacrifice of the Altar on every Sunday in 1871. In 1872 four Masses were celebrated on Sundays, afternoon services were inaugurated and the regenerating waters of baptism began to flow. Fathers Oakley and Setters had charge of the religious services and administered the sacraments. In June, 1872, a frame residence for the pastors was erected, adjoining the school. Fathers Niederkorn, Van Agt, and Schultz resided there. In 1872 the Sacred Heart parish was separated from the Holy Family parish and given a territory and boundaries of its own. The wooden church was named for St. Stanislaus. The cornerstone of a brick church, the present Sacred Heart church, at 19th and So. Peoria Streets, was laid on June 22, 1873, by Rt. Rev. Bishop Foley. In July, 1873, Father Michael Corbett was designated pastor. Fathers Oakley and Van Agt were the assistant pastors. In September, 1873, Father Corbett fitted up the crypt of the new brick church for religious worship. In October the pastors moved to a frame house fronting on Peoria Street and adjoining the church. On December 3, the sisters in charge of the parish school took up their residence in the parish, occupying the former home of the pastors. In June 1874, the present brick residence of the pastors was completed and occupied by them. The sisters then moved into the house vacated by the pastors and which adjoined the





Rev. S. Gmuca O.S.B. Rev. G.K. Vanišča K.O.S.B

ST. MICHAEL'S CHURCH, CHICAGO, ILL. 1898







Rev. P. Zakrajšek O.F.M.

ST. STEPHEN'S CHURCH, CHICAGO, ILL. 1898

church and fronted on Peoria Street. In 1875 they moved to two houses edjoining each other on 18th Street, facing Newberry Avenue, where they remained, until a new residence, their present home, under construction for them was finished in 1883. The Sacred Heart church was completed September 19, 1875, and solemnly dedicated by Rt. Rev. Thomas Foley, D. D. The Rt. Rev. John Hennessy, D. D., of Dubuque, delivered the dedication sermon. A fruitful mission had been preached in the crypt in December, 1873, by Father Damen. A renewal mission was given in 1876, by Father Weninger, S. J. Eight sodalities were organized under the title of the Immaculate Conception, B. V. M. Associations of Temperance and St. Vincent de Paul gradually followed, as did the League of the Sacred Heart, Bona Mors, Sunday School Association, the Rosary Confraternity with the Portiuncula privileges established in 1889 by Father General of the Dominican Order.

Each of the 24 church windows bears its donor's name. The B. V. M. altar was the gift of Mr. J. W. Garvy; St. Joseph's altar was donated by the Shay family. The organ is admired even by experts as a fine instrument, under the artistic touch of Mrs. Bessie Devlin McNeil, organist, its voicing is superbly pure and agreeable. Its action is by water power. In June, 1897, the paid choir was dispensed with. Mrs. McNeil, ever a favorite with the parishioners, has, thanks to her winning personality, achieved great success in drawing volunteer voices and choice talent into the service of the choir. The singing at early Sunday Masses is by young people, mostly pupils of the parish school. At the children's Mass and at Vespers the children, trained by the Sisters, sing in concert. The anthems in Latin and English, the psalms in Latin, are sung by the children with perfect enunciation, while the flute-like notes swelling from the youthful throng at these services are calculated to excite emotions of awe and admiration even in hearts otherwise insensible to religious influences.

The silver jubilee of the church was celebrated October 14, 1900. It was preceded by a bazaar, netting a good sum, which helped toward the renovation and decoration of the church. Brother Louis, S. J., directed the Rusca Co. in the execution of this work.

In 1905 the streets in this entire district were still primitive, unimproved roads. With the approval of property owners the city now paved all these streets and laid sidewalks giving a most presentable and up-to-date aspect to the parish.

A fair estimate of the Sacred Heart parochial school can be gathered from the "Official Report of the Catholic Educational Exhibit at the World Columbian Exposition, 1893":

The Sacred Heart parochial school, fronting on West 18th Street, is a handsome four-story brick structure 50x100 feet. The departments, male and female, are separated by spacious corridors running north and south, bisecting the three upper floors. These divisions are in turn trisected, thus making in each department nine large rooms. The ground floor is used for concert purposes to which it is well adapted and is called St. Stanislaus Hall, the former name of the whole school. The school is graded in grammar, high school and commercial departments, with an average attendance of 975 pupils. The wonderful community of the Sisters of Charity, B. V. M., possessed from the beginning a special fitness and aptitude for the task of parochial school work, into which they entered with intense enthusiasm. Their high standard in system, method or results in secular as well as religious training has been reached only by the faithful and painstaking efforts and labors as well as superior capacity of the devoted Sisters. With such efficient teachers it is not surprising that the Sacred Heart parochial school did honor to its directors in the great educational exhibit. The female department displayed its excellent grade work in eleven volumes. It was a pleasure to turn the leaves of these books, to note the countless, commendable features that spoke so well for the methods of its teachers and the cooperation of the pupils. The academic department of girls contributed three volumes of grade work, one of music and one of maps. The framed pieces from the girls' school were maps of the grand divisions, the hemispheres by the seniors, juvenile pen sketches by the juniors and juvenile pen sketches by the minims and work in colors by the juniors. The male department presented their grade work in eight volumes of grammar school studies and two volumes of the academic branches. The framed work from the boys' classes was similar in kind and subject to that from the girl's department. A basket of clay modeling, principally of fruit, was the work of the minims and reflected great credit



PRESENTATION CHURCH, CHICAGO, ILL. 1898



Rev. R. Lorenzoni



Rev. C. Delbecchi

SANTA MARIA INCORONATA CHURCH, CHICAGO, ILL. 1899

upon the wee ones, even if modeling be a "fad."

Among the many spiritual fruits credited to the school may be mentioned the vocations to the service of God. Eleven parishioners entered the priesthood, sixty female pupils joined the Sisters of Charity, B. V. M., and seven girls other religious orders.

In the year 1905 the flourishing condition of the parish began to wane. Factories and manufacturing plants of every description were gradually establishing themselves in the district, with the usual result of depreciating the property for dwelling purposes. Many of our people gave way under the pressure of these encroachments and moved to other parts. This had its usual bad effect on the parish. Despite the constant work of the pastors, the people lost interest; slowly but surely the parish seemed to be going to decay; the number of our school children dropped from year to year, until in 1915 it hovered around the three hundred mark. No improvements were made in the parish property, as it seemed the parish had run its life course. In 1915 new vigor was injected into the parish by the establishment of the Holy Name Society. This brought back the old spirit by promoting parish pleasures and entertainment. The Big Brother's club was formed, whose first work was the establishment of a club room and gymnasium at a cost of sixteen thousand dollars. It has proved the resurrection of the parish. The people took a new interest in everything. New heating plants were established in all the parish buildings and, in July, 1919, the electric lights were installed in church, school and convent. The congregation is now working for the frescoing of the church and the painting and improving of all the parish buildings that the parish once dead and come to life again, may fitly celebrate its golden jubilee in the year 1922.

The parish is at present governed by Rev. Joseph B. Murphy, S. J., rector; Rev. Joseph Rielag, S. J., Rev. Philip C. Dunne, S. J., and Rev. Edward P. Anderson, S. J., assistants.

Superiors of Sacred Heart parish school: Sister Mary Veronica, 1873-'84; Sister Mary Philip, 1884-'87; Sister Mary Cortona, 1887-'91; Sister Mary Seraphina, 1891-'94; Sister Mary Clementina, 1894-'95; Sister Mary Ameliana, 1895-'97; Sister Mary Seraphina, 1897-'99; Sister Mary Cyprian, 1899-'1902; Sister Mary Tharsilla, 1902-1904; Sister Mary Isidora, 1904-1905; Sister Mary Madeline, 1905-1911; Sister Mary Pulcheria, 1911-1914; Sister Mary Denis, 1914-1915; Sister Mary Placeritia, 1915-1919; Sister Mary of Agrida, 1919 to the present time.

Superiors and pastors of Sacred Heart church:

1873-'80, Father Michael Corbett; 1880-'84, Father Arnold Damen; 1884-'88, Father Henry C. Bronsgeest; 1888-'95, Father Michel Corbett; 1895-'98, Father James A. Dowling; 1898-'99, Father Roman Shaffel; 1899-1904, Father Peter A. Krier; 1904-1909, Father James D. Foley; 1909-1914, Father James F. X. Hoeffer; 1914-1915, Father John P. Foley; 1915-1916, Father Thomas B. Finn; 1916-1918, Father Martin M. Bronsgeest; 1918, Father Joseph B. Murphy.

Assistant pastors of Sacred Heart (Jesuit) church:

Father John Schultz, two years; Father Maurice Oakley, four years; Father Florian Sautois, nine years; Father Francis Nussbaum, three years; Father Adrian Sweere, two years; Father John Roes, three years; Father Constantine Lagae, one year; Father Hubert Peters, four years; Father Charles Bill, ten years; Father Walter Hill, ten years; Father P. A. Tschieder, ten years; Father Florentine Bondreaux, six years; Father John J. Masterson, four years; Father P. J. Ward, four years; Father Edwin Kelly, one year; Father James O'Meara, four years; Father W. J. Wolters, two years; Father P. A. Krier, three years; Father M. F. McNulty, one year; Father J. F. X. Hoeffer, eight years; Father J. J. Corbley, four years; Father M. Leary, two years; Father W. J. Wallace, one year; Father John McGuire, three years; Father H. J. Pickert, eight years; Father Thomas B. Finn, two years; Father R. J. Corcoran, one year; Father Hugh J. Erley, 21 years; Father John A. Ganser, two years; Father Joseph B. Murphy, two years; Father W. F. Hoffend, one and a half years; Father L. J. Finze, one year.

Present assistants: Father Joseph Rielag, one year; Father Philip Dunne, one year; Father E. P. Anderson, one year.

St. Mary's—West Chicago, 1865

St. Mary's parish, West Chicago, Illinois, was established as an out-mission of Batavia, Illinois, in 1865, and attended to by Rev. Father Spellman, who drove from Batavia once a month to say Mass for the scattered Catholics of the district, then known as Turner

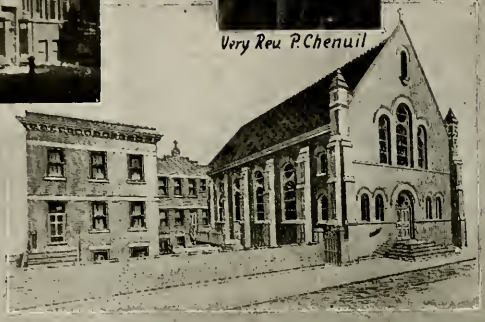




Very Rev. P. Chenuil



Rev. M. Ciufoletti



THE GUARDIAN ANGEL CHURCH, CHICAGO, ILL. 1899



Rev. F. L. Byrnes



Rev. J. H. Crowe





ST. ITA'S CHURCH, CHICAGO, ILL. 1900

Junction. In November, 1893, Rev. A. Goulet became its first resident pastor. Father Goulet remained in charge until September, 1898, and built the present handsome brick church and parsonage. He was succeeded by Rev. John Dore, who administered to the wants of the people for upwards of eight years.

In 1905 Rev. Henry Read was appointed by Archbishop Quigley, pastor of St. Mary's, remaining in charge until his death in September, 1910. The Rev. T. C. Gaffney, D. D., was then appointed pastor, who, until his death by drowning, in September, 1914, made many improvements in church and grounds. Rev. B. C. Heeney was the next pastor, who faithfully and wisely worked for the temporal and spiritual welfare of the parish until September, 1918, when he was succeeded by the present pastor, Rev. M. J. Fennessy, who was appointed by Archbishop Mundelein, September 21, 1918.

The parish is at present in a flourishing condition with sodalities for men and women, both young and old. The building of a parochial school is contemplated for the near future.

Annunciation—Chicago, 1866

Annunciation, B. V. M., church, English-speaking congregation, located at the corner of N. Paulina Street and Wabansia Avenue. Parish founded in year 1866, by Rev. Thomas Burke, pastor of St. Columbkille's parish (attended as a mission from St. Columbkille's for two years—1866-68) church, frame, built in 1866.

First pastor, Rev. Thomas Edwards, appointed 1868 to 1877. Built new church, dedicated in 1876. Founded school, 1868. Second pastor, Rev. P. M. Noonan, 1877-1886. Third pastor, Rev. Hugh O'Gara McShane, LL. D., 1886-1910; built new rectory and school. Fourth pastor, Rev. Dominic Spellman, February 27 to March 11, 1910 (11 days). Fifth pastor, Rev. W. S. Hennessy; March 17, 1910, to September 17, 1910 (died). Sixth pastor, Rev. Joseph A. Glennon, October 1, 1910, present incumbent.

First church built in 1866, by Father Burke of St. Columbkille's; frame building; moved to Hermitage avenue, 1872, and used as school. Present church erected 1872-76; brick, modified Gothic; 70 by 165 feet; seats 700. New rectory, brick, built by Father McShane, 1889; new convent and academy, 1888.

First school (old church) opened 1869; taught by old country school master, John Sexton, 1869-71. Sisters of Charity, B. V. M., came to Annunciation school, 1872; Sister Mary Aquin, one of original number, still at Annunciation school. The present school building erected in 1904 by Father McShane —fine brick and stone structure. Sisters of Charity, B. V. M., in Annunciation parish for 48 years. Number of pupils in school at present about 500, taught by twelve Sisters of Charity, B. V. M.

Societies—Men's Catholic Order of Foresters, Women's Catholic Order of Foresters, Ladies' Catholic Benevolent Association, Ancient Order of Hibernians. Eighty girls of parish have become members of the Sisters of Charity, B. V. M., twenty of other orders, twelve priests of diocese reared in Annunciation parish. Bishop E. J. Dunne, Dallas, Texas, reared in parish; first Mass in Annunciation church. Present pastor, Rev. Joseph A. Glennon; assistant pastor, Rev. M. J. Mugan.

St. John's—Winfield, 1867

First church built in 1867. First pastor, Rev. P. Corbinian, O. S. B. The church was enlarged in 1880, burned down in 1905, rebuilt in 1906. Father Corbinian was succeeded by Rev. John Wiederhold in 1869; is still in charge of the parish. He was born at Neuenbeerse, Germany, April 14, 1841; ordained at Milwaukee, January 29, 1869. For a short time pastor at Sublette, Illinois; he was appointed pastor of St. John's in Winfield in the year 1869. The following priests have been assistants to the Rev. Father Wiederhold: Fathers Ott, Lacosky and Webster.

A house was bought in 1869 and served as a parish residence until 1882, when it was converted into a school. The first parish house, built in 1882, burned down in 1886, and was rebuilt in the same year. In 1882 the School Sisters of St. Francis opened a parochial school in the old parish house, and conducted it ever since. Six young ladies entered different sisterhoods. In the year 1919 the reverend pastor celebrated his golden jubilee.

Saint Stanislaus Kostka Chicago, 1867

It takes a long stretch of the imagination to picture to one's self the present location of Saint Stanislaus Kostka parish and vicinity as it appeared in 1850, when the first Polish



Rev. J.E. Lynch

St. Peter's Church, Antioch, Ill. 1900



Rev. B.K. Szudzinski



Rev. B. Orlemanski

St. Stanislaus Church, Kankakee, Ill. 1900

immigrants began to settle there. One can scarcely believe that the now almost exclusive manufacturing district was then a vast prairie on the banks of the Chicago River.

The present site of the parochial buildings, that is the entire block bounded by Ingraham, Noble and Bradley Streets, and the Northwestern Railroad tracks, has been the center of parish activities since the year 1870.

During the period from 1850 to 1870 these early Polish settlers welcomed with open arms and willing hearts the missionary father, the Reverend Leopold Moczygemba, who made his visits at Easter time. As early as 1866 the Society of St. Stanislaus was formed, and in 1867 the little colony, comprising one hundred and fifty families, petitioned the Right Reverend Bishop Thomas Foley for permission to found a parish. His consent was graciously given, and the building of the church was begun at the corner of Noble and Bradley Streets.

This was a modest little frame building, 40 by 85 feet. The basement, 12 feet high, was designed for class rooms and meeting halls. The second story, twenty-two feet high, was used for the church, its tower bearing the cross aloft at a height of 85 feet. This building was put up at a cost of $6,885.

As yet no permanent pastor was appointed, and the spiritual wants of the people were attended to by the Reverend Szulak, Society of Jesus. The congregation had increased to two hundred and sixty-five families in 1869, and the Reverend Joseph Juskiewicz was given charge of the flock.

The year 1870 marked the advent of the Resurrection Fathers to Saint Stanislaus. The first Resurrection Father, Reverend Adolph Bakanowski, then on his way to Europe from San Antonio, Texas, was forced to discontinue his journey on account of the Franco-Prussian war. He remained with the Poles in Chicago, living with a private family. He was finally assigned the pastorate and continued to serve the little community in that capacity until May 29, 1873. During Father Bakanowski's stay the church, which was begun in 1869, was dedicated.

The faithful were then served by several different pastors, each remaining but a short time until September 18, 1874, Reverend Vincent Michael Barzynski, C. R., that man of Providence, was given to, not only the people of St. Stanislaus parish, but to the entire Polish population of America.

He may well be called the first permanent pastor, for it was under his guidance and direction, and by means of his untiring efforts, labor and zeal, that the parish has become one of the best known among Polish parishes, not only in America, but also in Europe.

It was he who built the present church, started the school, which has since grown into the largest parochial school in the United States, organized the numerous societies, both lay and religious, now found in the parish, and by his counsel and aid, both material and spiritual, assisted in the foundation of all the Polish parishes begun in Chicago and suburbs during his life-time.

God granted him to his fold until the year 1899, when he was called to his reward; beloved, honored and regretted, not by his parishioners alone, but by all with whom he came in contact.

The Reverend John Kaspszyeki, who is now the Superior General of the Congregation of Resurrectionists in Rome, was selected to succeed Father Barzynski as pastor of Saint Stanislaus parish, and held that position until 1905. Many improvements were made by him, and were it not for the fact that he was leaving for a more exalted office his parishioners, would have been loath to give him up.

However, their joy and gratitude was great when on the sixth of January, 1906 word was brought from Rome that Reverend Francis Gordon had been appointed the next shepherd of the flock at Saint Stanislaus.

His zealous labors for the betterment of the parish buildings met with a serious set-back in the shape of the disastrous fire which occurred December 22, 1906. The school was burned to the ground. This, however, did not discourage him, and, by using every means in his reach, a new school building was soon completed. The corner-stone was laid May 31, 1907.

Father Gordon retained his post as pastor until 1909. He is now the Provincial Superior of the Resurrection Fathers and pastor of St. Mary of the Angels' parish, Chicago. Father Gordon has always been actively connected with the Polish Daily News (Dziennek Chicagoski), having for many years served on the editorial staff of that paper.

The next to take charge, in 1909, was Reverend Stanislaus Rogalski. His appointment as pastor of a Canadian parish brought his labors in Chicago to an end.



Rev. W. P. Long



Rev. Jos. F. Cussen

St. Brendan's Church, Chicago, Ill. 1900

The Reverend Stanislaus Siatka was at the head of all parochial enterprises from 1912 to 1915, when his appointment in March of the last mentioned year as pastor and superior at St. John Cantius church, Chicago, left St. Stanislaus again without a pastor.

This need was soon supplied in the person of Reverend Francis Dembinski, who is still the pastor. He is assisted in his work for the spiritual welfare of his people by his superior, Reverend John Sobieszczyk, Reverend John Pichowski, Reverend Francis Pieczynski, Reverend Paul Tudyka, Reverend Bronislaus Cieslak, Reverend Valentine Swietek, and Reverend Francis Kubiaczyk.

The original St. Stanislaus church was located on the corner of Noble and Bradley Streets. It was begun in 1869, and the dedication took place June 18, 1871. It was found that the number of devout worshipers was becoming too large for the little church, and in 1875 lots were purchased on the corner of Noble and Ingraham Streets for the erection of a more spacious temple of God. This new building was erected at a cost of $11,500.

The church is built in the form of a Roman basilica, two hundred feet long and eighty feet wide. The height of the towers from the level of the street is two hundred feet. Between these two towers can be seen a giant statue of St. Stanislaus, seventeen feet tall. The style of architecture has been adhered to throughout the building, and the harmony thus effected makes a pleasing impression on all who visit the church. Ample provision has been made for solemn festivals, for the sanctuary is very large.

The church has a seating capacity of 1,500. It was first intended to utilize what is now called the "lower church" for class rooms, but it was found that it, too, was needed for Divine service, and has been in constant use for that purpose since 1877.

The new hall, which has a seating capacity of 1,000, was built since the fire of 1906, is of red brick, and built to harmonize in architectural style with the school building, and faces Bradley Street. Another building on the premises is the gymnasium, erected for the special benefit of the young people. This was built in 1900. The many clubs and societies in the parish practice their indoor sports here.

The only really old building on the grounds, if we except the church, is the rectory. This was put up in 1878. It faces Ingraham Street, is three stories high, seventy feet long and forty-five feet wide, and is connected with the church. The cost of this structure was $8,000.

There is also a separate building containing the boiler room for heating.

The first school was conducted in the basement of the first church. Provision for a permanent school were made by Reverend Vincent Barzynski in 1874, when he petitioned Reverend Mother Caroline of the School Sisters of Notre Dame for teachers for his school.

Mother Caroline's deep interest in and love for the Polish people prompted her to receive the request favorably, and three sisters came to start the noble work of Christian education, which has since been continued by the same body of religious teachers, the School Sisters of Notre Dame. For forty-four years one of these sisters, Sister Mary Rogeria, was head of the community at St. Stanislaus, but feeble health compelled her to resign her charge in 1918, and she is now spending the evening of life at the mother-house of the order in Milwaukee.

As early as 1876 there were 500 children in attendance at the school. In 1883 the old church was renewed, its foundations strengthened so that the entire building could be used for school purposes, at an expenditure of $11,000.

By this time a new dwelling had to be provided for the sisters. This was done in 1879, at an expense of $3,500.

The school attendance had grown to such an extent that in 1886 preparations were made to erect a new school on a much larger scale. Difficulties arose, however, because many of the families objected to selling their property. It was planned to have the school facing Bradley Street. It was only in 1889 that the last lots were purchased and the building begun.

The new building was an almost square structure, four stories high, two hundred twelve feet in length, containing sixteen classrooms, four meeting halls for the convenience of the societies, and an auditorium, the largest then in the city—large enough to accommodate 4,000 people.

In 1902 the school was again enlarged so as to consist of twenty-four class rooms, the cost of the enlargement being $22,650.

The increase in the number of pupils created a demand for more teachers. The first home for the sisters, became too small. Therefore another story was built above the school as a temporary home for the sisters, while a new one was to be constructed.





Rev. J.A. Van Heertum

ST. WILLEBRORD'S CHURCH, CHICAGO, ILL. 1900





Rev. J.C. Murphy



Rev J.P.M'Cue



ST FINBARR'S CHURCH, CHICAGO, ILL. 1900

In 1905 the old school and former dwelling for the sisters was removed, that the work of erecting the new buildings might begin. It was planned to have a new hall (the large one mentioned above having been converted into class rooms) and a new residence for the accommodation of the teachers.

But, alas, all the labor of years and the sacrifices of the people were brought to naught, swept away in one night by the ravages of the merciless fire which attacked the school building on the memorable night of December 22, 1906. The morning of December 23 found the school, which had been the pride, the joy and the hope of the parish, completely ruined. The parishioners were obliged to begin again the work of which they had hoped to reap the fruits.

After the first shock was over many willing hands and generous purses offered assistance, and the work of rebuilding the school was begun, and so rapidly did it progress that on May 31, 1907, the cornerstone of the new building wais laid.

The new school is a cement and steel structure, an absolutely fireproof building, has five stories, including the ground floor, and fifty-four class-rooms (forty-eight of which are in use) and three large halls for society meetings. The course of studies consists of the ordinary eight grades and a two-year course in business training for girls who have completed the grammar school. The diocesan plan is followed.

At times there were as many as 3,800 children in regular attendance, but now the number of pupils has decreased to 2,872 for the term 1919 to 1920.

The only institutions in the parish at the present time are the Nazareth Academy, conducted by the Sisters of the Holy Family of Nazareth, and St. Stanislaus College.

This latter institution was founded by Father Barzynski for the higher education of Polish youths, and has the distinction of being the oldest institution of its kind in America. The Fathers of the Congregation of the Resurrection still carry on the noble work.

In former years the Polish Orphanage was in the parish. This work of charity was also established by Father Barzynski. Later it was put in charge of a newly founded sisterhood, the Polish Franciscan Sisters, and is now under the direction of the Felician Sisters, and located at Niles, Illinois.

The Polish Franciscan Sisters' Congregation was begun by Father Barzynski, and the organization of it perfected after his death by Reverend Andrew Spetz, C. R.

There are in all about fifty-two organizations, societies, clubs, etc., in the parish. Chief among these are the Kosziuscko Civic Club and its Women's Auxiliary Club Dambrowka, St. Joseph's Society and St. Stanislaus Alumni Association.

The Kosciuszko Civic Club was organized by Rev. Francis Gordon in 1907. Its principal object is to provide financial aid for the parish and promote its general welfare. As the name suggests, the members of this club take a leading part in all local civic affairs.

The St. Joseph Society was begun in 1883 by Father Barzynski. It consists of two divisions, one for the older and the other for the younger members. This society also gives pecuniary assistance to the parish. It has a large library for the use of its members and other parishioners, and the young people enjoy the rare privilege of having pool rooms in their own parish.

The Alumni Association is the most popular of the societies for the young. Ever since its foundation the members have been effective workers, and ardent supporters of every good work in the parish, whether it was done for church or school. Although a comparatively new organization, it has made an enviable reputation for itself. The zeal of the associates for their own advancement and that of others in the field of knowledge and education is remarkable. A fund has been established to give scholarships to the younger members who desire a higher education, and who have not the means to gain it.

Some of the fathers of St. Stanislaus merit special mention. By far the most notable person of St. Stanislaus parish was Father Vincent Michael Barzynski, C. R., who from 1874 to 1899, was at the head of all religious enterprises undertaken by the Polish population of Chicago.

This truly providential and apostolic man was born at Sulislawice, Sandomir, Russian Poland, 1836. After his ordination to the priesthood, October 28, 1861, he was sent to Tomaszew. Having gone to Rome, he joined the newly established Congregation of the Resurrection. Shortly after, fortified and encouraged by the special blessing of Pope Pius IX, he set out for America, 1866.



Rev. P. J. Mc Guire



Rev. Thos. O'Gara



Rev. F. Henneberry



Rev. Leo. Hartke



CORPUS CHRISTI CHURCH, CHICAGO, ILL. 1901

His labors in San Antonio, Texas, extended from the above year until 1874, when he was appointed pastor of St. Stanislaus parish, Chicago. It was while laboring in this capacity that he accomplished all those wonderful things which have since made him renowned throughout the country. It was through him that all the Polish parishes begun in Chicago between the years 1874 and 1899 were established. In his own parish he organized no less than forty societies; founded St. Stanislaus College, brought the Polish Orphanage into existence, and introduced the Sisters of the Holy Family of Nazareth into the United States; established a home for the aged; gave the Franciscan Sisters their beginning.

This apostolic man was the dominating figure in the history of the Polish people in America. For the protection and benefit of his own countrymen he organized the Polish Roman Catholic Union.

He had a veritable genius for organization. His rare fights of mind and heart were used only for the benefit and welfare of others. He possessed deep faith and such strong confidence in God that nothing in the way of hardships or perseentions could discourage him. Though demanding much of himself, he was ever mindful of the weakness of human nature and treated all with the utmost consideration.

His memory will live on in the minds and hearts of his parishioners, who in turn will transmit it to their offspring as a most precious heritage. A magnificent monument in St. Adalbert's cemetery marks his last resting place. It is a fitting tribute to him, and shows how eager his people are to honor his memory.

A history of the parish would not be complete without a few words about one, who, though his stay was short, exerted an influence on the people. This was the Most Reverend Archbishop Joseph Weber, C. R., who was the provincial superior of the Fathers of the Resurrection in America and made his home at St. Stanislaus.

It may be said that he was reared in the Polish College at Rome and while still a student made a vow that he would enter the Congregation of the Resurrection. However, for weighty reasons, he had to postpone his entrance for many years. He held various offices in the diocese of Lemberg (Lwow) and was consecrated archbishop of Darna in 1903. In 1905, at the age of sixty years, he entered the Congregation, and was sent to America as provincial superior. He died at St. Stanislaus, March 24, 1918, with a reputation of sanctity.

The Reverend Andrew Spetz, C. R., who labored so zealously as an assistant at St. Stanislaus parish from 1895 until 1914, deserves an honorable mention. He was another St. Vincent de Paul among the poor of the parish. He possessed not only deep faith and piety, but was also a man with a keen insight into public affairs, and was ever active where the honor of God, the good of the Church, the welfare of the people or Christian education was concerned. He was entrusted with various responsible offices by his superiors. He died December 6, 1918, at St. Louis, Missouri, where he had charge of the House of Studies for the clerics of his order.

In 1917 the parish celebrated the fiftieth anniversary of its foundation, and, owing to the untiring efforts of the pastor, Rev. Francis Dambinski, it was an event which will linger long in the memories of the parishioners.

As was most fitting the celebration began early in the year by a mission conducted by the Fathers of St. Vincent de Paul. All along through the summer minor celebrations were held by the various societies.

But the crowning event was the Solemn Pontifical Mass sung by His Grace, the Most Reverend Archbishop George William Mundelein, on November 4, of that year.

The school children formed in the streets to welcome him as he passed on his way to the rectory.

Right Reverend Paul Peter Rhode, Bishop of Green Bay, Wisconsin, who is a former pupil of St. Stanislaus school, and several other monsignors were present.

The last days of the month of November marked the close of the celebration. These days were given over to the children, who in two beautiful programs showed themselves the proud heirs of the fifty years of labor and accomplishments of the schools of St. Stanislaus Kostka.

St. Patrick—Momence, 1867

St. Patrick's church was formerly a mission attended from either St. Anne or St. George, the neighboring parishes. The founder of this mission was the saintly and fearless priest Epiphanius LaPointe, who relentlessly



Rev. J.J. Dennison





Rev. J. Tormey





Rev. F.J. Shea

ST. MARY'S OF THE LAKE CHURCH, CHICAGO, ILL. 1901

and sueeessfully contended with the adherents of the apostate Chiniquy.

The sueeessors of Father LaPointe, sueceeding each other in the following order, were: Fathers Peter Paradis, 1867-1872; Michel LaTellier, 1872-1878; Joseph Lesage, 1878-1885, and Z. Berard, 1885-1890.

The first permanent pastor of St. Patriek's church was Rev. George Kertson, whose incumbeney lasted from 1890-1895. Rev. A. L. LaBrie, his sueeessor, left St. George chnreh, having been in eharge of that parish during six years, in order to enter upon this new and wide field of labor. The year 1896 witnessed the ereetion of the present parsonage. In 1906 the cornerstone of St. Patriek's Academy was laid. This institution is in eharge of the sisterhood ealled the Servants of the Immaculate Heart of Mary, whose mother-house is located at Beaverville, Illinois.

St. Patriek's Academy, whieh takes eare of the parochial school, has in time developed into a prosperous boarding-school. No doubt a bright future seems to be in reserve for the institution, the result, we may say, of the untiring zeal and educational skill of the reverend sisters.

In the course of a few years the increasing number of Catholics in Momenee, necessitated the substitution of the old frame mission chureh by a more substantial and capacious building. The cornerstone was laid June 8, 1914, with appropriate ceremonies, and the year following the church was dedieated to the worship of God by His Graee, Archbishop Mundelein.

The group of Catholics eonstituting St. Patriek's parish belong to various nationalities, prominent among whom are the Irish, the Freneh-Canadians and the Poles.

Momence, about 3,000 in population, is picturesquely situated on the beautiful Kankakee River, and is known as one of the oldest cities in Northern Illinois. The fording facilities at this point of the river made of Momenee a trading post and a gathering place for the pioneers traveling during the early years of the last century, along the old Vineennes trail between Vineennes and Fort Dearborn, now Chieago.

Besides the early settlers, we should not forget the missionaries who erossed the Kankakee river at Momenee and deservedly rested here during their wearisome journeyings amidst the vast prairies of the State of Illinois. We may mention, among several, the illustrious names of sueh apostolic men as Father Peter Gibeault, Father Badin, Bishop St. Palais and Father St. Cyr, who, at various epoehs, as the paroehial reeords testify, visited Kankakee County, ministering to the religious needs of the Catholies and Indians.

St. Alphonsus—Lemont, 1867

From its very beginning St. Alphonsus parish has had a very interesting history. Its origin and early history are closely interwoven with the origin and development of both the Irish and Polish parishes.

The reeords show that up to the year 1867 all these nationalities held joint services in old St. Patriek's chureh. In 1867 the German and Polish Catholics launehed a movement to have their own chureh, and were greatly eneouraged in their efforts when Mr. Daus, a member of the church, living at Lockport, donated two lots for that purpose. During the construction of the building in 1867, services were held in an old sehool house, at the eorner of State and Main Streets. Aeeording to the records, Father P. Schaeffler, a Redemptorist of St. Michael's church, Chieago, organized the new parish. On September 28, of that same year, Father C. Rosenbauer, C. SS. R., said the first Mass; the church, however, was not solemnly blessed until June 29, 1868, by Father F. Oberle, C. SS. R., and placed under the patronage of St. Alphonsus.

The sehool was built during the administration of Father J. Juetting, and until 1880 was in charge of lay teaehers; in that year, however, the Sisters of St. Agnes, Fon du Lac, Wiseonsin, took charge, and by their untiring, efficient work brought it to a high standard of exeellenee.

In the spring of 1873, Father F. J. Antl eame to Lemont, and it was during the first year of his pastorate that the rectory was built. This building has sinee been removed, and is now oeeupied by the sisters.

In August, 1874, the first mission was given by the renowned Jesuit Father F. X. Weninger, during whieh about 1,000 persons reeeived Holy Communion. The large, stone mission eross near the chureh is still an eloquent reminder of that event.

In 1876 Rt. Rev. Bishop Foley administered the Sacrament of Confirmation to a class of 170.

Father Antl, who remained here until 1882, is now in Savanna, Ill.



Rev. Jos. F. Adams



Rev. Jos. M. Schulte



ST. RAPHAEL'S CHURCH, CHICAGO, ILL. 1901



Rev. G. J. Wunder



Rev. W. H. Dettmer



Rev. H. J. Weber

ST. BENEDICT'S CHURCH, CHICAGO, ILL. 1901

At the time of Father Antl's departure the parish numbered over 400 families, with the result that the church was over-crowded; whereupon the Polish members decided to establish a place of worship for themselves. Father Moezigemba was appointed their first pastor, and in April, 1884, Father F. Sixt took charge of St. Alphonsus parish, and served in that capacity eleven years. He was transferred to Kankakee, Ill.

His successor was Father B. Westarp, who came here from Elgin, Ill., in August, 1895. Father Westarp worked very successfully till 1903, when he was appointed irremovable rector of St. Anthony's church, Chicago. Both Father Sixt and Westarp have since passed into eternity.

Then followed Father F. M. Bay. His previous charge had been Stockton, Ill. He remained until August, 1912, when he was transferred to Fremont Center, Ill., where he still labors.

Father Schildgen is the present pastor. After having built a new rectory, repaired and remodeled the school and sister's house, it is now his great ambition to build a new St. Alphonsus church.

Some of the oldest members of the parish were: Charles Freehauf, Andrew Seiler, Peter Hennes, Joseph Gerharz, Gottlieb Meyer, Peter Girten, Math. Kuranz, Anton Kanne, William Schuey, Christ Hettinger, George Hettinger, Bartel Conrad, Joseph Frank, John Shartz, Seb. New, Andrew Weimer, and others, but of the old charter members only one now lives—Charles Freehauf. St. Alphonsus parish now numbers about 150 families.

St. Michael's Gooding's Grove, 1867

St. Michael church, Gooding's Grove, Illinois; three and one-half miles from Orland Station (23 miles southwest of Chicago, on the Wabash), on the county line road (Cook and Will Counties).

Parish founded September 29, 1867, under the care of the Benedictine Fathers of St. Joseph's church, Chicago. First acting pastor, Father Suitbert M. Demarteau, O. S. B.

In the fall of 1869 Father J. H. Jutting from Lockport began to look after the parish.

In 1873 the Benedictine Fathers were again on the scene.

In 1874 Father C. Hout from Lockport took charge until the summer of 1878, when Father Sixt was appointed.

Ten years later the Benedictine Fathers once more provided for the needs of the mission church (sending different fathers at short intervals). From the summer of 1893 to late in 1896 Father Rudesindus Schrembs, O. S. B. From the spring of 1898 to the fall of 1901 Father Suitbert Rickert, O. S. B.

During 1904 the records show Father William H. Dettmer providing for the needs of the parish.

In the fall of that year (or possibly a little later—first record is in February, 1905) the Jesuit Fathers of St. Ignatius College were induced to look after the mission church. Father John B. Goesse, S. J., was the first Jesuit in charge. He was succeeded by Father C. J. V. Bill, S. J., who was pastor of the little flock from 1908 to 1916. Father Bill died a few years ago. The work was continued by Father John B. Kokenge, S. J., until the fall of 1917. The two years thereafter Father George H. Mahowald, S. J., then stationed at Loyola Academy, paid the usual fortnightly visits to the parish; while since that time Father James Preuss, S. J., of St. Ignatius College has looked after its needs.

Probably the first Mass said for the parish was said in a structure on the cemetery grounds, about 20 by 30 feet in size.

A suitable frame church was erected after the founding of the parish (September 29, 1867), which was enlarged somewhat later on. A two-story, two-room frame school building was put up about the same time with the church. The acre of land for the buildings was the gift of John Jungles, who died in the beginning of 1920 at the age of 90 years.

The school was conducted by a lay teacher. It had to be discontinued at different times because of various unfavorable circumstances, and has not been taken up again the last few years. The maximum number of school children at the school at one time was something over thirty.

The cemetery of the parish, one acre in size, is situated a mile south of the church, along the same road, but on the opposite side, in Will county (while the church stands on the Cook County side). It was donated by Matthias Wagner about the time the parish was founded.

The organizations in the parish: St. Michael's Altar Society, composed of the ladies of the parish, which for many years has provided the church with the necessary articles for religious service, and kept in clean linen, etc.; the Association of the Childhood, comprising



Rev. S. Albovicz



Rev. J. Cuzauskas



PROVIDENCE OF GOD CHURCH, CHICAGO, ILL. 1900



Rev. A.W. Schmitz



ST. LEBORIUS CHURCH, STEGER, ILL. 1901

about forty children in its membership: a sodality of Our Lady is being organized.

The most notable event in the history of the parish was its golden jubilee, celebrated September 29, 1917, under the pastorship of Father John B. Kokenge, S. J. Upon this occasion, which was at the same time the patronal feast of the parish, a Solemn High Mass was sung by the pastor. In commemoration of the jubilee a memorial card was distributed to the parishioners.

A few years before this event the first mission was held at St. Michael's by Rev. Thomas C. McKeogh, S. J., and the reverend pastor, Father Kokenge.

Fifteen of the boys of the parish were called to the colors. Some of them got to see actual service, and two got as far as Siberia, the last one returning at the end of 1919. All got back to their homes unscathed and in good health. The names of those who were in the service are: Robert Bremner, John Bremner, Frank Hostert, John Hostert, George Cox, Edward Smith, Peter Smith, Louis Lucas, John Welter, John Ludwig, William Jungles, Matthias Wies, Michael Wies, Lawrence Welter, Barney Hostert. To celebrate the safe return of the boys a Solemn High Mass was sung October 12, 1919, at which occasion the service flag with fifteen stars was lowered.

St. Peter's—Niles Center, 1868

In 1868 some 65 German families, scattered over the plain between Gross Point and Jefferson Park, Rose Hill, High Ridge and Niles, petitioned the Rt. Rev. Bishop James Duggan, D. D., to establish for them a separate parish, as they found it too irksome to fulfill their religious duties at St. Joseph's, Gross Point, to which they had hitherto belonged. As sufficient property had been donated and a substantial frame church built at Niles Center, this village being of easy access to all petitioners concerned, Bishop Duggan granted the request forthwith, and charged a young priest, Rev. Joseph Beineke (died as pastor of St. Mary's, Kankakee) with the organization of the new parish. Father Beineke's first entry on the parish books is the baptism of John Joseph Witt, January 25, 1869. Mass was celebrated for the first time in the new church on the sixth of May, 1869. The parish was dedicated to St. Peter, the Prince of Apostles, in grateful recognition of the generosity of Peter Blameuser, who had donated five acres of land as well as a considerable sum of money towards the erection of the church. A brother of Peter, Eberhard Blamenser, donated an additional acre of land to round out the cemtery property. The church, 40 by 60 feet, in the round arch style, had been built by P. Kirscht, a member of the new parish, at a cost of but $3,536, as much of the labor was done gratis by other enthusiastic parishioners. It stands to this day serving as a hall for society meetings and entertainments. Folowing are the names of the founders of the parish: John H. Kirscht, John Kirscht, Peter Kirscht, Nicholas Hauer, John Hauer, Theodore Maas, Michael Conrad, Math. Conrad, Peter Conrad, Wm. Barg, Michael Dietrich, John Dahm, Charles Dahm, Mat. Laubach, John Theobald, George Thomas, John Schmitt, John Koler, Henry Boemmels, M. M. Lochner, Lorenz Schmitz, George Gabel, Michael Lochner, Valentine Gabel, Mrs. John Dilg, Mrs. Haupt, Peter Haupt, J. Haupt, Mathias Hoffmann, Michael Hoffman, Joseph Bruckschlegel, Mrs. Theresa Bellert, Joseph Schalbeck, John Gerres, Mrs. Wagner, Peter Blameuser, Sr., Peter Blameuser, Jr., Christ Blameuser, Eberhardt Blameuser, George Mackler, John T. Wagner, James Egan, James Arthur, Mat. Kannen, John Kuhl, Ed. Meier and brother, Frank Muno, John B. Broesel, Henry Harrer, Michael Harrer, George Yehl, Boniface Baumann, Christ Baumann, John Hemmer, Joseph Nellessen, Christ. Rosehen, Michael Steffens and John Schmelzer. Of these only eight survive, but most of the original stock of the parish is still preserved in large and healthy branches. Father Beineke built a parochial residence (later occupied by the School Sisters, but now sold and removed from the property. In 1871 Father Beineke resigned and on March 1, 1872, the Rev. Aloysius J. Theile (now pastor of St. Aloysius church) was appointed to succeed him. Under Father A. J. Thiele's administration, which lasted till July, 1879, a school and a new parochial residence were built. Both buildings are still in use, the latter serving as sisters' residence. After employing a lay teacher for several years (Mr. Henry Kolf), Father Thiele procured the Dominican Sisters from Racine, Wisconsin (in 1876), who taught the parish school for about ten years. He was succeeded by his brother, Rev. Dionysius M. Thiele (now pastor of St. Matthias, Bowmanville), whose pastorate lasted till June, 1882. Rev. W. J. Revis, the next pastor, remained but a short time, viz.: till January of the following year, when the care of the parish re-





St. Isidore's Church, Blue Island, Ill. 1900



Rev. D. Byrnes

Holy Family Church, North Chicago, Ill. 1901

verted to St. Joseph's, Gross Point, from which it had been separated fourteen years previously.

On the first of July, 1883, however, a new resident priest was appointed in the person of Rev. Clement Duerr (now retired, and living in Spring Grove, Illinois). During his regime the Dominican Sisters were retired and Mr. Kolf once more acted as teacher and organist, being later assisted by his daughter. His last entry in the parish records shows the date, February 8, 1892. In this entry, and in fact in all previous ones since October, 1891, he signs himself P. R. It would seem, however, that the title was personal rather than local, as no succeeding pastor has borne it.

Now follows the long administration of Rev. B. J. Schuette. His chief visible work is the justly admired new church, which was built at a cost of $33,000, from designs drawn by the now famous architect, Mr. Henry Schlacks, who boasts of it as his maiden effort. This church was dedicated by Archbishop Feehan in June, 1895. The school was moved and enlarged at the same time the new church was being erected. Father Schuette also in the fall of 1893, replaced the lay teachers (Mr. Kolf and his daughter) by the School Sisters of St. Francis from Greenfield Park, Milwaukee. This sisterhood has conducted the parish school ever since with marked success, so much so, that its graduates may enter any high school of the state without previous examination. In 1907, Father Schuette resigned to accept the quieter pastorate of S. Joseph's, Waukegan, and the Rev. George Thiele was appointed his successor. During the ten years of Father Thiel's incumbency the parish continued to flourish spiritually and materially. He purchased a large pipe organ and raised the choir to a high standard. But shortly after the completion of a beautiful pressed brick rectory the rector himself collapsed, and was obliged to keep an assistant, the Rev. Joseph Adams, who also acted as *locum tenens* during the pastor's protracted absence at St. Francis hospital, Evanston. When finally Father Thiele's illness took a fatal turn, Archbishop Mundelein appointed Rev. A. Evers to assume the pastorate, May 11, 1917. Father Thiele died a few months later, and was interred in the cemetery of St. Peter's. Though the new pastor had but recently recovered from a physical breakdown himself, he worked most zealously to keep up with the pace set by his predecessor. In the space of two years and four months he collected some $22,000, wherewith to make urgent repairs on nearly all the parish buildings and to decorate the church anew. He also purchased a new site for a future up-to-date school. During periodical recurrences of his ailment he was ably assisted by Father M. Bregenzer, C. SS. R., and Rev. William Finnemann, S. V. D. On October 1, 1919, he felt constrained to resign in order to seek a more salubrious climate. Since the 19th of October, of the same year, the Rev. A. J. Wolfgarten, D. D., is in charge of the parish, which celebrated its golden jubilee almost immediately after his arrival, it having been impossible to celebrate the same on the exact date, owing to Father Evers' condition. To judge from the splendid spirit of unity and sacrifice shown on that occasion, the labors of many years have not been in vain. In general it may be said that St. Peter's parish is excellently organized and thoroughly Catholic in the old fashioned way. Societies of various kinds exist to foster piety as well as sociability among old and young of both sexes. The C. O. F. and the W. C. O. F. are represented by one court each, and the Knights of Columbus of which organization a number of parishioners are already members, contemplate establishing a council here in the near future.

The church is magnificently equipped and the choir might vie in excellence with the best even in a large city, rendering none but approved music in strict and complete conformity with the *Moto Proprio* of Pope Pius X. The present organist and directrice is Sister M. Laura, a pupil of Mr. J. Lingenberger's. Though church services have been conducted in German for fifty years, and in spite of the fact that the school was taught in German exclusively for nearly 25 years, and to a considerable extent long after, all parishioners are thorough-going Americans, speak English as fluently as German, and now take kindly to the gradual introduction of English in sermons and devotions. The school has long since ceased to lay stress on the knowledge of German, and in another decade the language which was so long a means of preserving a sturdy Catholicity will be a thing of the past. Thus an entirely German settlement (there are but three or four persons of Irish and a few of Polish descent in the parish) has been Americanized without hurry or violence and without detriment to the precious inheritance of Catholic Faith and life. The parish up to last September numbered about 200 families; the school at the





Rev. W. Granger



Rev. V. Primeau

ST. JOSEPH'S CHURCH, BRADLEY, ILL. 1900



Rev S P Chyla





Rev J. B. Mecikowski



Rev. J. A. Grembowicz

ST. ANNE'S CHURCH, CHICAGO, ILL. 1902

time boasting of its largest attendance, showing an enrollment of 180 pupils. Only seven or eight children attend the public school.

Unfortunately for St. Peter's, but to the delight and great boon of many outlying farmers, as well as the rapidly growing village of Morton Grove, a considerable portion of the congregation has been cut off since October last by the establishment of the new parish of Morton Grove, of which Rev. J. Schmidt is the pastor. The indebtedness of the parish is at present somewhat less than $12,000, which might be liquidated in a short time were it not for the aforesaid division and the pressing need of a more modern school building, with additional quarters for social work, which latter becomes more and more crying as the great city of Chicago advances to engulf the peaceful and unsophisticated country folk.

St. Joseph's—Lockport, 1868

Lockport is a very old town in the State of Illinois. For about twenty years there was only one Catholic church in the whole city, known as "St. Dennis church." In this church all people, irrespective of nationality, worshipped God. But in time the Germans became very numerous, so numerous, indeed, that they thought they could and should have a church of their own, and have services conducted in their own language. For this reason they banded together and petitioned the Rt. Rev. Bishop of Chicago for a German-speaking priest. To this the bishop gladly consented and sent them Father H. Yuetting.

Naturally this holy man set about organizing his new parish at once. The first thing to do was to select five prominent men to act as trustees. The honors fell upon Joseph Leiser, Joseph Wittenkeller, Joseph Bohle, Joseph Weisehum and Joseph Drymiller. Since all these men have the name "Joseph," they deemed it befitting to call the church they were founding "St. Joseph's," also.

St. Joseph's church, like every other newly established church, had its difficulties to contend with. This is evident from the facts that, although it is 52 years old, it never had one hundred families to count on—not even to this day; besides, wealth is unknown here, and the priests and sisters, on account of unfavorable circumstances, had to change hands altogether too frequently to do the parish any real good. Hence the parish has nothing to show for its half century of existence, except a rather substantial church building, the greater part of which church building, however, is of comparatively recent origin, as will be seen later on.

The priests who were stationed at St. Joseph's church are sixteen in number. The first one was Rev. H. Yuetting. Then came Rev. Francis Antl. Then Rev. Charles Hout; then Rev. F. R. Sixt; the Rev. Isodor, O. S. B.; then Rev. Remigius, O. S. B.; then Rev. Aemilius, O. S. B.; then Rev. Paul Behrens, O. S. B.; then Rev. Otto, O. S. B.; then Rev. Maximilian, O. S. B.; then Rev. Joseph Rempe; then Rev. George Rathz; then Rev. Daniel, O. F. M.; then Rev. H. M. Franz; then Rev. J. D. Liebreich. Of all these Rev. Paul Behrens, O. S. B., carries the distinction of having been here twice, and Rev. J. D. Liebreich has the honor of being the present pastor, appointed January 24, 1919, by His Grace, George W. Mundelein, Archbishop of Chicago.

About some of the above-mentioned fathers nothing is known, except that they have been stationed here, whilst others—records show—have distinguished themselves in an exceptional manner, considering circumstances. For instance, Rev. H. Yuetting, in the year 1867 or '68, built a beautiful little church, 34 by 60 feet in size, Gothic in style, on the southeast corner of Fifth and Jefferson Streets. This church is so massive and well constructed that it still stands today well preserved, on the same site, and is used for the same purpose. Rev. Charles Hout is credited with having bought or built a nice little frame house, for a priest house, across the street from the church, namely, on the northeast corner of Fifth and Jefferson Streets. Like the church, this house still exists and forms the dwelling place of the pastor. Rev. Remigius is said to have erected the school and convent, a combination frame building. This building also is still to be seen, used for the same purpose. Rev. Joseph Rempe enlarged the priest house somewhat. Rev. George Rathz added a beautiful tower to the church. Rev. H. M. Franz in his untiring zeal, extended the church twelve feet, built on a very picturesque Gothic sanctuary and two spacious sacristies, and re-decorated and refurnished both church and school. Finally, Rev. J. D. Liebreich installed the latest style iron tabernacle, and brought the school, convent and priest house from their primitive condition up-to-date.

Scarcely anything is known about the various sisterhoods that had charge of the





St. Gertrude's Church, Franklin Park, Ill. 1901





Rev. T. P. Bona



St. Joseph's Church, Summit, Ill. 1902

school. Some say the Poor Handmaids were the first to come here; others aver that the Benedictine Sisters had that honor; but all agree that the Benedictine Sisters were here until about twenty years ago, when they were superseded by the Franciscan Sisters of the Sacred Heart from Joliet, who held the school ever since and did very efficient work.

Although in by-gone years the parish did not accomplish much seemingly, nevertheless it can be taken for granted that, all things considered, they did their best. Especially true is this when one hears that ladies carried water for blocks to make mortar, men gave their services free, and the wealthier ones made big donations. Mr. Anthony Brilling, for instance, gave the lot on which the church stands, and also the two side altars, and Mrs. Laura Harrison gave the two lots east of the church and bought many articles for the church, school, convent and priest house.

Today, it can be said, the parish is in good condition. It possesses all things necessary for it to prosper. It numbers about 100 families. It has a Holy Name Society of 20 members, an Altar and Rosary Society of about 60 members, a St. Cecilia's Guild of about 18 young ladies, and a Children of Mary's Guild for school children of about 40 members. All these societies are active, sanctifying their members, edifying the faithful and helping the parish wherever they can. To top things off nicely, let it be said, there exists two good choirs here. The one is composed of school children, the other of grown folks. Both are following out the Decree Moto Proprio as closely as possible. Under such circumstances the parish, by the grace of God, must grow and prosper.

Nativity—Chicago, 1868

The history of Nativity parish must begin with the reconstruction period just after the Civil War. It was then that the Yards were established at their present location in the Township of Lake. Soon after the different packing industries from the Twenty-second Street, Archer Avenue and the River districts amalgamated as the Union Stock Yards and Transit Company and moved out of Chicago to this new neighborhood, where they could find better railroad facilities and avoid the necessity of driving the stock from the trains through the streets and for long distances to the different places of slaughter. In those days the town of Lake centered around Forty-third street at a point a few blocks east of Halsted street. Directly to the north at Thirty-fifth Street four or five homes in a cluster were designated as the town of Hamburg. An innocent little meadow stream crossed Halsted near Thirty-ninth Street, but was not yet honored with the name and reputation it now bears in history.

The few Catholic families in these sparce settlements were cared for by the priests from St. Bridget's to the north and from St. James' to the east. No sooner, however, did the great packing plants begin to develop and offer profitable employment than the working folk began to look about for a place to build their homes. In a remarkably short time all the surrounding fields and prairies were dotted with modest cottages. It was like a mining town in the far west, grown up in a season, and truly so fast did they come that many of them, especially in the unsurveyed "eighty acre" tract between Thirty-ninth and Forty-third streets, waived the formality of real estate office to become squatters to their claim of title. There were but few foreigners and no colored help concerned in the new enterprise. The pioneers of the great industry that has made Chicago famous were of the race pre-eminent. With their kind naturally came the immediate call for a church to supplement the homes. The first attempt at founding a parish was from St. Bridget's. The establishment was to be an out-mission. Lots were purchased at Thirty-fifth and Emerald Avenue, but for some want of agreement or misunderstanding the project was never carried to completion.

The first pastor and founder of Nativity parish was one Rev. Michael Lyons. He was born in the year 1828, in the little market town of Ballyhunis, County Mayo, Ireland, and received his primary education at St. Jarlath's College, under the tutorship of the great Archbishop McHale. His seminary course completed in this country at Spring Hill College, Alabama. Father Lyons' first appointment was as an assistant in St. Mary's Cathedral, Chicago. A few years later he was made pastor of Morris, Ill., where he remained for quite a time. After a visit to the land of his birth he was appointed by the Rt. Rev. Bishop Duggan to take up the work of starting a parish in the vicinity of the Yards. It was then near the beginning of the year 1868.

Father Lyons began his prospecting in the town of Lake. Hospitality he found in the home of Peter Caldwell at Forty-second and





Rev. S. Ivicic



St. Cyril and Methodius Church, Joliet, Ill. 1900



Rev. J. Kiely



St. Attracta's Church, Cicero, Ill. 1902

Halsted Streets, just opposite where the Transit House formerly stood. Mr. Caldwell was at the time a school trustee, and through his influence permission was obtained to have the first Masses said on the second floor of the public school that stood at the corner of Trumbull and Wright Streets, now Forty-third and Normal Avenue. Mrs. Caldwell dressed the first altar with her finest linens and lace curtains, and our present Doctor Charles P. Caldwell, then a little altar boy, trained at St. Mary's, served the first Mass.

Much to the disappointment of the good people of the town of Lake, Father Lyons was prevailed upon to locate on the north side of Thirty-ninth Street, between Halsted and Emerald Avenue. A building across the way known as the McPherson & Allerton sales stable, was purchased at the same time, to be moved and converted into a church. Here is where we come to the origin of the title that was selected for the new parish. They called it the Nativity of Our Lord because Mass would be offered in what was at one time a stable. It was a reminder of Bethlehem. The tender sentiment that associated Our Lord's birth with the gentle beasts in a stable was all the more striking since the church stood just opposite the greatest and bloodiest butcher shamble in all the world. The ceremony of dedication was performed on April 5, 1868, by the Very Rev. T. J. Halligan, administrator of the diocese. Solemn High Mass was celebrated by the Rev. M. Lyons, pastor; Rev. Thomas Leyden, deacon, and Rev. Thomas Cashman, sub-deacon. Rev. M. Luby was master of ceremonies, and the dedication sermon was preached by the Rev. John Kilkenny. Father Lyons was pastor for about three years and then his health failing, he was finally given charge of a less strenuous task at Arlington, where he died suddenly. His remains were laid at rest in the Priests' Circle, Calvary cemetery. The old people of the parish who remember his day speak of him in kindest terms. He was old-fashioned and true. There was never a christening or marriage in all the parish but he came to the home to share its humble cheer.

In 1871 Father Jeremiah O'Neill took charge of the congregation of the Nativity. He put an addition to the church to serve its immediate needs, but at the same time looking forward to get away from the then noisesome Bubbly Creek, made a purchase of fifteen lots on Thirty-seventh Street, between Union and Lowe Avenues. Father O'Neill was a bright, kind and energetic man, a favorite among the men folks, a typical Irish gentleman. He took a pardonable pride in his athletic attainments. There were few men in the parish more supple and alert. He always went about on his parochial visits carrying a formidable blackthorn cane, partly for dignity, partly for dogs. His priestly zeal in administering to the plague-stricken members of his flock is still rehearsed in grateful memory. As an orator he was one of the most scholarly and finished in the city. Because of his rare talent in this direction, after the Chicago fire, he was appointed by his bishop to make a lecture tour through the west soliciting funds for the churches and institutions left in ruins. Failing in health he was retired to live at St. Patrick's, where he died and was buried in Calvary cemetery. Previous, however, to his coming to Nativity he had so established himself in the hearts of the people of Rockford as their parish priest that they begged for his remains to rest in their midst. Accordingly the body was removed and buried in a vault under St. James Cathedral, where with many a prayer for his soul's immediate refreshment and light his bones await the judgment call.

On the 19th day of November, 1874, the Rev. Joseph M. Cartan was appointed to the pastorate of Nativity church by Bishop Foley. We have now come to the founder of the parish as it is known today with the present location of the magnificent church, the adjacent school, convent, hall and parochial residence. Father Cartan was born in Dublin, Ireland, on January 24, 1847. His parents came to Chicago during the same year. He was educated for the priesthood at St. Mary's of the Lake, and ordained on December 16, 1870. His first assignment was with Rev. Dr. McGovern in Bloomington. Afterward he came to Father Conway at St. Patrick's church, and from this position received commission to take up his work at Nativity.

Father Cartan's first concern was for the school children. In 1875 the parochial school was opened in a rented building and placed under the care of the Sisters of St. Joseph, Carondelet, with Mother Johanna the first superior. Then began the work in real earnest on the present church building. The cornerstone was laid October 28, 1876, by Rt. Rev. Bishop Foley. Alexander Sullivan, at that time coming to prominence as a young lawyer, delivered an address for the laity. Dedication took place in September, 1879, conducted by Rev. Doctor McMullen, adminis-



Rev. J. Rondzik



ASSUMPTION CHURCH, CHICAGO, ILL. 1903





Rev. L. Valetto

ST. ANTHONY'S JOLIET, ILL. 1903

trator of the diocese. The Mass was celebrated by Father Cartan, with Rev. T. S. Gallagher, deacon, and Rev. J. J. Flaherty, subdeacon. Rev. P. W. Reardon, afterwards Archbishop of San Francisco, was master of ceremonies, and Rev. E. J. Dunne, later Bishop of Dallas, delivered the sermon.

When the congregation assembled on December 25, 1879, for divine service in the basement of the new church, the old church was remodeled for school purposes, and the priests' residence adjoining given to the sisters for their convent. The rear part of the new church was fitted up for a temporary rectory, and then the good priest set to work unflinchingly to complete the task before him. The interior of the church received his immediate attention, and in quick order a splendid school building was erected, a parish hall and finally the present rectory complete in all its appointments. Apart from these undertakings an idea of the amount of responsibility placed upon the shoulders of the pastor may be understood from the extent of the territory committed to his care. The northeast corner of the parish limits was at Thirty-third and State Streets. To the south and west there were no boundaries. Sixteen parishes in part or whole have since been apportioned from the territory covered by the mother parish—St. Gabriel, St. Elizabeth, St. Monica, St. Rose of Lima, St. Cecelia, the Visitation, St. Brendan, St. David and eight others belonging to German, French, Bohemian and Polish congregations. If the many other parishes included within these bounds are not mentioned it is because at the time of Nativity's rule they were nothing more than vacant prairies.

Father Cartan died in February, 1907. Monsignor D. F. Riordan preached his funeral sermon. In Mt. Olivet cemetery, where he lies buried, a grateful people whom he had served so long, erected a monument to his memory. "He was the father of us all," is the summary of his place in their affections, and speaking of his guiding influence, "the dear kind word of him."

The present pastor of Nativity, the Rev. James J. Flaherty, was appointed during the summer of 1907 by the late and lamented Rt. Rev. James Edward Quigley, D. D. He was born of pious parents, near Peru, Ill., March 18, 1853. His entire course of studies was made at the College and Seminary of Our Lady of the Angels, Niagara Falls, New York, beginning in the year 1867 and ending with ordination June 7, 1879. On July 4, with his first appointment, he came to assist Father Cartan in this very parish. April, 1880, saw him at St. Patrick's church. In 1882 he went to the Annunciation church. On the eighth of May, 1885, he was promoted to the rank of pastor and to take charge of St. James' parish in Rockford. During the second year of his pastorate he was made an irremovable rector, and later on rural dean of the Rockford district. More honors from another source came to him in 1916 when his *alma mater,* because of his steadfastness, loyalty, seniority, scholarship and position in the diocese, conferred upon him the title of LL. D., Doctor of Laws.

Father Flaherty's work during these last twelve years at Nativity is evidenced today. A pastor's success at reorganizing, completing and paying off the heavy debts of a parish may not be quite as spectacular as building up a plant, but it is even a more difficult task, and at that but seldom appreciated. Nativity had seen its best days in so far as wealth and number of souls are concerned. At one time there were no fewer than 2,800 families on the census list. The report of 1918 gave 1,200. And yet with debts and repairs and the building of a new parish hall and convent, Father Flaherty over and above the heavy current expenses has collected and paid out over $125,000. Today the entire plant is practically out of debt.

It would not be fair to close this narrative without a word of praise in behalf of the Sisters of St. Joseph. Pastors and curates may come and go, but these self-sacrificing souls, not distinguished by individual names, only known under the title of their community, have labored on from the beginning till now. For years the school has had an average attendance of more than one thousand children. Today, thanks to the zeal of the pastor and generosity of the people, it is conducted free of all charges. In instances where the little ones cannot afford the purchase of their books ready assistance is always provided through the St. Vincent Society and Young Men's Club. The influence that has gone forth, the world of good that has been accomplished, the characters that have been formed in virtue through the school can only be computed from the great book of life. The record of the religious vocations that were granted its children—from Father Gillan to the candidates in the Cathedral College, and the girls in the different convent novitiates, is one of the chief



Rev. J. L. O'Donnell





Rev. E. M. O'Donnell



Rev. T. Small

OUR LADY OF GOOD COUNSEL CHURCH, CHICAGO, ILL. 1902



Rev. J. Mc Cormick

Rev. J. E. de Vos





ST. JOHN BERCHMAN'S CHURCH, CHICAGO, ILL. 1903

boasts of the parish. In the late war test of patriotism more than three hundred boys are starred on Nativity's service flag, and God sent them all back to their parents with but a single martyr to the cause! On Sunday, June 22, 1919, the parish celebrated its golden jubilee and as well the fortieth anniversary of its pastor's ordination. It brought a round up of "Nativity folks" in joy and celebration, as there had been many less pretentious ones down the years, at wake or wedding. What memories to recall in a place of 2,800 baptisms, 1,200 marrriages. The great St. Louis said of the place where he was baptized: "I think more of the private chapel where I was baptized, than of the Cathedral of Rheims, where I was crowned; for the dignity of a child of God, which was bestowed on me at baptism is greater than that of the ruler of a kingdom. The latter I shall lose at death; the other will be my passport to everlasting glory." Nativity means all this and even more to its faithful sons and daughters. Though the majority attending had gathered from other parishes, the old clan is still intact, and every member proud of its distinction. Apart from one or two instances in all the city there is no such example of comradeship and good feeling, because from earliest years through many trials and tribulations, through labors and sacrifices—God always mindful—the folks who live here had come honestly to this great day of joy!

St. Peter's—Volo, 1868

St. Peter's parish, Volo, Illinois, is located in what now constitutes the extreme northwestern boundary of the Chicago Archdiocese. Situated in the beautiful lakes district of Lake County, the edifices of the church, school and rectory are found in the center of a small town called Volo. Although removed from the nearest railroad by five miles, it is nevertheless the center of the dairy farmer, the creamery being located in Volo, and as may easily be inferred, the parishioners of St. Peter's, Volo, are exclusively engaged in dairy farming.

The organization of St. Peter's, Volo, dates back to 1868, when the first steps were taken by the pioneers to obtain a fund of $2,000, to erect a small wooden structure to serve as a church for Volo, in order to be free of the necessity of driving eight to ten miles to the nearest Catholic church, Johnsburg, Illinois. Considering the lack of facilities of those days, when the products of the farm were hauled from Volo to Waukegan, a distance of 18 miles in carts drawn by oxen, and from there to be shipped in sailing vessels to Chicago, we can easily imagine, with the low prices of those days, which left very little to be squandered, that not many farmers were fortunate enough to own a convenient buggy, or even a horse. Walking, therefore, to church, a distance of nine miles, and, especially in winter, a distance of nine miles back again, was quite a hardship, and to ride behind the ox not much better. The efforts to procure the necessary sum mentioned above were welcomed all around, and the little church structure, 30 by 60 feet, was soon the pride of the Volo Catholics. The day of its dedication drew near, and preparations were made to enjoy the Holy Sacrifice for the first time in their own building, when to the great horror of all, the church was swept away one morning by fire. With sad faces the parishioners turned away from the charred ruins of what had been their "beautiful church," and resumed their long walks to Johnsburg to attend to their religious duty.

The fire, however, did not destroy their hopes nor their spirit of sacrifice, for in the following spring a new structure, a copy of the one destroyed, was ready for services, and the pastor of Johnsburg appointed to attend Volo as a mission. With service on a weekday not much was gained, however, and accordingly new efforts were launched to obtain the bishop's consent and help for services on Sundays. The bishop graciously responded to their wishes, by sending Rev. Joseph Rhode, toward the end of 1889, as pastor of St. Mary's at what was then called Rockefeller, Illinois. Although residing at Rockefeller, Father Rhode was to attend both parishes on each Sunday, an arrangement satisfactory to all concerned. Things progressed so well that thoughts were turning to a further necessary improvement, namely, a school taught by sisters.

A building consisting of two class rooms and a two-story dwelling for the teachers was soon in evidence. The Sisters of St. Francis, of St. Francis, Wisconsin, took charge, remaining until 1910. For the next three years the school was conducted by lay teachers, until in 1915 the Sisters of St. Francis of Milwaukee, Wisconsin, took charge, who are still there today.

Rev. Rhode continued as pastor of Volo until succeeded by Rev. George Thiele, in the



Rev. T. Langfort





ASSUMPTION B. V. M. CHURCH, WEST PULLMAN, ILL. 1903



Rev. F. Gottschall



HOLY ROSARY CHURCH, CHICAGO, ILL. 1907

summer of 1901. Residing at Fremont Center, of which he was also pastor, he continued to attend Volo on each Sunday.

A desire often expressed, began to grow stronger about this time, and it took form in a petition addressed to the bishop, signed by the parishioners with the consent of Rev. George Thiele, who also worded the same, namely: to have a priest to devote himself to their parish exclusively, and to reside therefor in Volo, and so to have him also always near. Very little encouragement was necessary from the bishop, and the plans were already under way for a fitting parsonage to house their own, as they called him, pastor.

Rev. Joseph Rempe was the choice of the bishop for Volo, and accordingly in August, 1904, he became the first residing pastor. In 1911 a change was made and Rev. Arthur Riss took charge of Volo; owing to sickness, however, his stay was not to be long, so in the summer of 1913, Rev. Francis J. Epstein appeared in Volo as the new pastor. He soon won the hearts of the people, and a spirit of rejuvenation took hold of the parish, which evidenced itself in many improvements, both spiritual and material. After the lapse of two years, another change was made by the new Archbishop, Most Rev. George Mundelein, who placed Rev. George L. Schark, in charge, who is still pastor in Volo at this writing.

The religious activity of the parish is supplemented by flourishing societies for the young and old: namely St. Aloysius and St. Agnes Societies for the youth, and St. Anne's and the Holy Name for societies for the married folks. A branch of the Catholic Foresters is also established.

The opportunity to celebrate the golden jubilee of St. Peter's was passed in quiet on June 29 of 1919, for very good reasons. The old spirit of the parishioners reasserted itself, in the resolution not to celebrate until the completion of a grand new church, a modern new school building, and new sisters' dwelling, all to cost in the neighborhood of $60,000. A fund is rapidly accumulating, and in the spring of 1920 the great work for Volo will have begun.

Among the parishioners who deserve special mention in this history of the parish at Volo are John Brown, now deceased, who served many years as a member of the church committee, and who was a staunch supporter of the parish, even in its darkest moments.

John Pitzen, another pillar of St. Peter's at Volo, is still serving as church committee member after 31 consecutive years.

John Lenzen, another faithful parishioner, always comes to the front in anything that is of benefit to the church, as the beautiful composite high altar, new monstrance, vestment and adoring angels, and gold laces for the altars will testify. A substantial offering for the new church also places him in the front row of those who will occupy the place of honor at its dedication.

The present church committee consists of John Pitzen and John B. Dowe.

St. Mary's—Joliet, 1869

In the year 1865 Meeker & Company of Chicago offered to come to Joliet to establish a large iron works if the city would give them a desirable bonus. Joliet offered and they accepted $75,000. In a short time the works were started which were the means of bringing a great many working men and their families to the city, the majority of whom were Catholics.

In those days the city was small, and there were only two Catholic churches, namely St. Patrick's and St. John's, both on the west side of the river. In a short time there was an agitation for a new church on the East Side, and all were in favor of building as soon as possible. A church on the East Side was about to be sold to satisfy a mortgage, so at a meeting held in the office of the late Judge J. P. Murphy, a committee was appointed to investigate and report on the feasibility of buying the property in case it was sold. The committee reporting favorably on the purchase, they were instructed to go to Chicago and get the consent of Bishop Duggan. The good bishop gave his hearty approval, and said that in case they did not succeed in getting the property in question to look elsewhere and try and get a good location, and when they came to a decision to notify him, and he would immediately send down a priest to start the new church.

The Rev. P. M. Flanagan was the priest selected, and the church property in question not being sold he purchased two lots on the southwest corner of Scott and Van Buren Streets, known as the Riley block, in 1868, where he built a small frame church. He was pastor until October 12, 1868, when he was succeeded by the Rev. P. W. Riordan of Chicago (late Archbishop of San Francisco),



Rev. T. Czastka



Rev. J. Jendezyzek



HOLY ROSARY CHURCH, NORTH, CHICAGO, ILL. 1904



Rev. J. P. O'Donoghue



Rev. G. C. Code



ST. VERONECA'S CHURCH, CHICAGO, ILL. 1904

whose pastorate extended to June 10, 1871. Father Riordan purchased the property where St. Mary's church now stands from A. L. McArthur in 1870, for $4,000, and not only gave his time, but also his personal revenue to place the parish on a solid basis.

His successor, the Rev. J. Mackin, was appointed June 18, 1871. He built an addition to the original church in 1872, but on October 20, 1876, the entire structure was destroyed by fire, loss being $12,000, with $7,300 insurance. Young's Hall was then used for a time for Divine services.

Following Father Mackin's transfer to St. Mary's church, Elgin, March 16, 1877, the Rev. Thomas Murphy of Aurora, took charge of Joliet. Father Murphy was certainly the right man to take up the arduous work of building a new church. He worked in season and out of season, and the building was well under way in the spring of 1878, when he was taken suddenly ill and died. An incident connected with the erection of the new church is interesting: Ground was broken for the new building in the summer of 1877, under the supervision of John Mahoney. Men were put to excavate, but immediately their work was stopped by a writ of injunction served on Father Murphy against the erection of the building. He was cited to appear before Judge McRoberts of the circuit court at 2 p. m., the next day. To say the least, the counts in the petition were not at all complimentary. I will refer to only the last one—it said: "The ringing of the bells from 5 a. m. until late at night would be very distracting to the neighborhood," and for that and other reasons they respectfully asked for a permanent injunction against the building of St. Mary's church. After hearing arguments pro and con, Judge McRoberts gave the following decision: "I never heard of a church but what was a blessing to society, and I cannot find any law against ringing of church bells to call people to worship, and can only say to the parties who got up the petition: 'If you can not stand the ringing of the bells your only remedy is to move to a more desirable place.' The petition is dismissed." No doubt if those petitioners were to look today upon the two hundred and sixty-five stars on the service flag hanging in St. Mary's church, each star representing patriotic service of a son or grandson of the people they wished to persecute, they would certainly say that the fathers of these heroes were not a menace, but a blessing to Joliet.

When the untimely death of Father Murphy left the new church without a pastor, the Rev. Maurice F. Burke of Chicago (now Bishop of St. Joseph, Missouri) was appointed, and on April 27, 1878, came to Joliet, remaining our pastor until October 27, 1887, when he was consecrated Bishop of Cheyenne, Wyoming. Time and space will not permit me to state here the great work done by Bishop Burke while pastor in this city; suffice it to say: besides finishing our beautiful church, he built the spire, in 1879, at a cost of $2,200, purchased the organ from Hook & Hastings, Boston, in 1882, for $2,827, the bell at a cost of $1,645, and had the solemn dedication of the church in 1882. Father Burke purchased the Eastern Avenue property in 1885, and built the parochial school, which was formally opened September, 1887. He also bought property and built the first Catholic school in Joliet, where the Sacred Heart school is now located, and also purchased the first portion of the ground for Mount Olivet cemetery. He also took great interest in civic affairs, and helped to bring about many reforms which exist to this day, for all of which the parishioners of St. Mary's are under everlasting obligations to him.

The Rev. P. W. Dunne was the first assistant appointed to St. Mary's (February 13, 1880), and he proved to be a most zealous and ardent worker, and rendered valuable service to Bishop Burke in the administration of the parish. After six years of faithful service, he was made pastor of St. Patrick's church, Joliet, and is now irremovable rector of St. James' church Chicago.

October, 1887, saw the Rev. Thomas Mangan in charge of St. Mary's, and he remained its pastor until his death, February 4, 1898. Father Mangan is still well remembered. His great work was the reduction of the enormous church debt which before his death was such as could easily be met by the congregation. His active work in the school and on sick calls early and late, enshrined him in the memory of St. Mary's parishioners. His remains now rest in Mount Olivet Cemetery, Joliet, among the people he so well served. R. I. P.

The Rev. W. J. McNamee (now pastor of St. Patrick's in Chicago), was appointed February 19, 1898, and at once set about uniting the people by organizing the Altar and Rosary Society (which is the largest in the state outside of Chicago), the Young Ladies' Sodality, the Temperance Cadets, and the Junior Sodality. He made many improvements in





Rev. A. D'Andrea



ST. ANTHONY DE PADUA CHURCH, CHICAGO, ILL. 1904





Rev. F. Kuderko M.I.C.

ST. MICHAEL'S CHURCH, CHICAGO, ILL. 1904

the church, school and parochial residence, and by his encouragement and supervision secured a splendid attendance at the school, and a high degree of efficiency in educational work. His pastorate closed July 15, 1911, with his promotion to the Chicago parish.

The Rev. J. B. Murray followed Father McNamee in serving St. Mary's people, coming August 26, 1911, and continuing pastor until July 6, 1916. He carried on his predecessor's good work, and devoted his energies to the building of St. Bernard's church, Ridgewood, property for which Father McNamee had purchased, and to many improvements in Mount Olivet cemetery.

The people of St. Mary's all unite in heartfelt thanks to Archbishop Mundelein for sending us our present very able and energetic pastor, the Rev. T. F. Quinn, who was appointed July 9, 1916. He immediately began necessary repairs on the church, school and rectory, and it was not long before a wonderful transformation was noticed. The building of a new lavatory at the Eastern Avenue school, redecorating the school building, stuccoing and thoroughly remodeling the parochial residence, re-decorating the church, erecting a new pulpit, installing new stained glass windows, a new sanctuary floor, the beautiful statues of St. Ann and St. Patrick, altering the center steps of the church and repairing the spire; remodeling the Loretto Academy for a parochial school, and finally opening the Providence high school on Eastern Avenue and furnishing a house for the Sisters of Providence are some of the things Father Quinn in the space of two years has accomplished—to say nothing of his activities in all civic affairs, and of the spiritual care of St. Mary's and Ridgewood parishes. On the material work he has expended about $25,000, $20,000 of which has been paid besides clearing the church of the $7,000 debt which was on the building since 1898. The purchasing of six houses with a frontage of 396 feet on East Cass Street for Mount Olivet cemetery at a cost of $12,000 has met the hearty approval of all the people. The revision of rules and regulations for the cemetery and the introduction of the Memorial Mass on Decoration Day, 1917, on the cemetery grounds, have done much to please the people and to sustain their interest in Mount Olivet cemetery, conceded to be one of the most beautiful and best kept cemeteries in the country. Father Quinn has been assisted in the parochial work by Father Heeney, who came April 5, 1917, and is now serving as chaplain in the United States army, by Father Loughry, who was appointed June 16, 1917, and by Father Barrett, who was appointed in September, 1918.

St. Mary's—Evanston, 1869

St. Mary's church was attended as an outmission both from High Ridge and Gross Point for a few years before the arrival of a resident pastor. Rev. Michael Donoghue came in 1870 and remained rector until his death in 1893. He established, early in his rectorship, a school which he placed in the care of the Dominican Sisters of Sinsinawa. They have taught in Evanston since. During Father Donaghue's tenure a school and a church, both now torn down, were erected. The small residence, since also removed, was built before his arrival. In Father Donoghue's declining years he was assisted by Rev. P. C. Conway. During these years the present church was built. Rev. H. P. Smyth came in 1893.

The present school was erected in 1904; the rectory in 1906. The convent was purchased some years before. A club house for girls, working in the commercial world, was through the munificence of the late Rev. D. P. O'Leary, established in 1916.

The parish has the usual religious organizations, including pious sodalities, League of the Sacred Heart, Holy Name Society. A council of the Knights of Columbus and the Evanston Catholic Woman's club meet in the school; also the Catholic Order of Foresters and the Women's Catholic Order of Foresters. The Newman Club, for university students, Boy Scouts, an Alumnae Association, Young Men's Athletic club, belong also to the parish. The school has an attendance of 465.

The church celebrated its golden jubilee in 1915.

St. Stephen's—Chicago, 1869

Founded and organized in March, 1869, by the Reverend Stephen Maria Aloysius Barrett.

After his death in 1889 he was succeeded by the Rev. Dominic Francis Egan.

This parish can be numbered among the oldest in the city; for a long time it was a large and thriving parish; however, due to various conditions, it gradually diminished to 40 families. And in order to preserve this old landmark of Catholicity in 1916, after the death of Reverend Egan it was deemed advisable to form a mixed parish, for many



Rev. J.W. Stedronsky



Rev. Innocent Khvatl

ST. AGNES' CHURCH, CHICAGO, ILL. 1904



Rev. N. Pakalnis





Rev. A. Skrypko

HOLY CROSS CHURCH, CHICAGO, ILL. 1904

Polish families had settled in the vicinity of St. Stephen's church.

The charge of reorganization and of restoring the old structures was entrusted to the Rev. Alexis Stanislaus Gorski. A unit of the future combination building, which will contain sixteen class rooms, church and parish hall, was erected in 1917.

At present, according to the census taken in 1919, the parish numbers about 700 families; 385 children attend the parochial school, who are taught by six Felician Sisters. The assistants are Rev. Stanislaus V. Bona and Rev. Ladislaus W. Kozlowski.

Immaculate Conception Braidwood, 1869

All the territory lying South of the Kankakee River for a stretch of some twenty-eight miles in length and of about fourteen to sixteen in breadth, was a sparsely settled tract up to the time of the discovery of coal underlying it. This was in the early sixties. With the opening up of the mines and the advent of a mining population Catholic prospects began to loom up, and Doctor McMullen, then stationed at Wilmington, started an out-mission and built, in 1869, a small church structure at what was then called Stewart's Grove, but now bears the name of Braidwood. Doctor McMullen afterwards became the first Bishop of Davenport, Iowa. In 1870 Bishop Foley appointed Rev. D. J. Riordan to succeed Doctor McMullen. Father Riordan greatly enlarged the church building and took a deep interest in the new mission. Father Riordan is now the Right Rev. Pastor of St. Elizabeth's church, Chicago. In 1872 Rev. Thomas O'Gara succeeded Father Riordan. He urged the miners to build a rectory and apply for a resident priest.

On March 2, 1875, Bishop Foley appointed Rev. R. H. McGuire the first pastor of Braidwood. Father McGuire worked zealously for over three years. In December, 1878, Rev. James J. Bennett was appointed by Bishop Foley to succeed Father McGuire. In 1879 Father Bennett built a church at Essex, and attended it till the autumn of the following year, when it was set up as an independent parish, but in 1893 it was again attached to Braidwood. In those days Father Bennett had many missions to attend to. As the country settled some of those became populous enough to maintain their own pastor. Coal City parish was established in 1889.

In March, 1887, Braidwood's pioneer church was burned to the ground. In June following a new site was secured, the parish house was moved thereto, and a beautiful church was built. Father Bennett is now a Right Rev. Monsignor and vicar-general of the Rockford Diocese.

In October 1893 Father Bennett was succeeded by Rev. Dominic Spelman. In the autumn of 1889 he built a church at Reddick and attended it and the Essex church till they were formed into an independent parish. From thence on the Immaculate Conception church, the mother church of the coal regions, stands alone. In February, 1910, Archbishop Quigley promoted Father Spelman to the rectorship of the Church of the Annunciation, Chicago. Ten days afterwards this good priest, who had labored so earnestly in God's vineyard, was called to his eternal reward.

Father Spelman was succeeded by the present pastor, Rev. P. J. Hennessy, February, 1910.

Braidwood's first church was burned to the ground in 1887, and in the early morning of September 18, 1911, the congregation awoke to the fact that their second church was no more. Even though nothing was saved from the fire, the people did not lose heart. Tears were shed, but their sorrow was short-lived. On December 8, 1912, the presence of Archbishop Quigley to dedicate the new church made it, indeed, a day of great joy. The archbishop's surprise and joy could not be described when he learned for the first time that morning that the church he was dedicating was paid for. No wonder he was so profuse in his praise of such a loyal and generous congregation, who built and paid for, in one year, a twenty-five thousand dollar church.

The new church is of the Gothic style of architecture. It has a white stucco exterior, and is richly furnished. It is considered a very handsome building, and reflects credit on the architect, Mr. Charles E. Wallace. The altars are of Seagliola. Mr. George E. Brennan of Chicago, who had left the parish twenty years previously, donated the main altar as a beautiful memorial to his beloved parents.

The parish now has a two-story brick parochial school, built in 1918. It is conducted by the Dominican Sisters of Adrian, Michigan. The convent adjoins the school, and is a very pretty stucco bungalow. The school is grammar grade, attended by about one hundred pupils. Besides giving a super-



Rt. Rev. F.C. Kelly D.D.



Rev. J. Lannon





ST. FRANCIS XAVIER CHURCH, WILMETTE, ILL. 1904

ior training to the pupils, the sisters have special classes in music and conduct a commercial school, where a large number of young people are receiving special instruction.

The parishioners now point, with pardonable pride, to their magnificent church, excellent school, convent and parochial residence. Among the social organizations in the parish the Aneient Order of Hibernians deserves mention. The division was established in 1869, the year the first church was built. The Hibernians, from the beginning, were the backbone of the parish, always generous, always loyal. There are not many of them in Braidwood now. Slowly they have been supplanted by the Italian aud the Slav.

The Knights of Columbus are now a very important organization in the community. Braidwood Council No. 1574 was instituted in 1911. The K. of C. hall is the center of all social activity of the town. It is a beautiful two-story briek building, 40 by 100 feet. All parish entertainments, bazaars, etc., are held in this hall without cost to the parish. The membership of the council is now near the three hundred mark, but most of the members belong to the surrounding parishes. Rev. P. J. Hennessy is the present Grand Knight of the council.

St. Jarlath's—Chicago, 1869

St. Jarlath's parish, known for one year as Saint Aloysius', was established in the spring of 1869. Up to that time the territory west of the Chicago River and lying between Lake Street on the north and Polk and Twelfth Streets on the south, and extending beyond the Desplaines river on the west, was ministered to by the mother church of the West Side—St. Patrick's.

On assuming charge of the parish, Rev. J. J. Grogan, the first pastor, thought to fix upon the southeast corner of Western Avenue and Jackson street as the site for the new church, but finding a defective title to the property he chose five lots, one hundred twenty-five by one hundred and twenty-feet, upon which the present church now stands. The purchase price was twenty-five hundred dollars. The original church, a modest frame structure, seating three hundred and fifty people, was located at the corner of Hermitage avenue and Jackson Street, the rectory being immediately east.

Father Grogan chose as the patron saint of the parish, St. Jarlath. This he did in memory of his *alma mater*, for Father Grogan had been a student of the college which traces its foundation to St. Jarlath, and still owns this saint's name.

Of our patron saint very little is known. He was born at Connaught about the middle of the fifth century, and was educated at the monastery established by St. Benen at Kilbannon, near Tuam. It is principally as founder of the college of Cloonfush that the name of St. Jarlath has come down to us. Under his charge Cloonfush became a leading seat of learning, its advantages being sought by students from all quarters of Ireland. Two of its disciples have made its fame lastingly secure. These are St. Brendan of Ardfert and St. Colman of Cloyne. The former was acclaimed as one of the Twelve Apostles of Erin. The story of his voyage, the "Navigatio Brendani" as it is called, has given rise to a mass of interesting literature throughout Western Europe. The latter was, because of his poetic gifts, styles "The Royal Bard of Munster."

The date of St. Jarlath's death is uncertain. His feast day is observed upon the sixth of June, this being the day, not of his death, but of the transfer of his relics, which were enshrined in a church in Tuam built in his honor and known as the Temple of the Shrine.

According to its census, the parish numbered in its first year, seventy families. How great has been the growth of the Catholic population within the original limits of St. Jarlath's may be gathered from the fact that within this district, there are now eleven flourishing parishes.

During the pastorate of Father Grogan, which lasted until the fall of 1872, there were according to the official records, one hundred and forty baptisms and ninety-nine marrages in the parish.

On October the sixth, 1872, Right Reverand Bishop Foley appointed Rev. Thomas F. Cashman pastor of St. Jarlarth's and with Father Cashman's name is linked nearly all that the history of the parish would record for the last fifty years.

During the forty-four years of his pastorate, he saw his parish grow from eighty to seven hundred families, not withstanding the rapid formation of many large parishes within the territory over which he once had spiritual charge. The prairies stretching on all sides around St. Jarlath's he saw transformed into what, for a number of years, was a beautiful





Rev. J. A. Murray



Rev. M. Cavallo



HOLY ROSARY CHURCH, CHICAGO, ILL. 1904



Rev. B. D. Rogers D.D.





ST. DOMINIC'S CHURCH, CHICAGO, ILL. 1904

and select residential district. When he took charge of the parish, Father Cashman found a debt of sixteen thousand dollars. Upon this, ten per cent was being paid and as the ordinary revenue of the parish was twelve dollars a Sunday, we may gather what was the generosity and sacrifice of the parishioners that could make possible even the payment of the interest on that debt.

In 1880 one hundred and forty-one feet of land on Hermitage Avenue was purchased and to this site the original frame church was moved. The building of the present church structure was commenced in 1883 and completed three years later at a cost of ninety thousand dollars. In 1901 the present parish hall was built. In spaciousness and all modern appointments, this hall does high credit to Rev. Father Philip L. Kennedy, assistant pastor at the time, under whose immediate supervision it was constructed.

From October 18, 1872, to September 24, 1916, there were in St. Jarlath's 5,492 baptisms and 2,799 marriages.

In September, 1916, Rev. Father Cashman resigned.

On September the 24th, 1916, His Grace, Most Rev. Archbishop Mundelein, appointed the Rev. John Webster Melody, D. D., who at the time was Professor of Moral Theology at the Catholic University of America, pastor of St. Jarlath's parish.



Rev. A.M. Reilly O.C.C.



Rev C.J. Feehan O.C.C.



St. Cyril's Church, Chicago, Ill. 1904



Our Lady of Vilna Church, Chicago, Ill. 1904

XXI.

Parishes Established Under Right Reverend Bishop Thomas Foley, D. D.

St. John Nepomucene Chicago, 1870

In February, 1870, when the population of Bohemian Catholics seemed to be strong enough to start a parish for themselves, on the advice and with the help of Rev. Jos. Moliter, pastor of St. Wenceslaus church, they bought four lots on 25th Street and Portland (now Princeton) Avenue and the same year they decided to build a frame church 50 ft. by 115 ft. In the year 1871, it was completed and in the fall, Rev. W. Cheka came from Moravia, and was appointed pastor. As there was no rectory yet he rented a house till 1873, when combination building, rectory and school, was built. The prospects of the parish were excellent and promised to be one of the largest parishes in the city. This however, was of short duration. The Chicago Fire, October 8th, 1871 frustrated the progress of the new parish. The city in 1872 passed an ordinance that in this district, as in others, no more frame buildings were permitted to be erected. The people not being in a position to build brick or stone houses, began to move away, and likewise imigration stopped. In 1876 the pastor, Rev. W. Cheka, was appointed to organize St. Procopius parish. Very hard times came for the new parish. The heavy debts, $14,000 on the property, no other help coming and no permanent priest, it seemed the parish would cease to exist. The successors, Rev. P. Hofman and Rev. George Weiling stayed only a short time. In 1877, Rev. Father Bobal, having applied to the diocese, was appointed pastor of this foresaken parish. With his coming a new life came in the congregation. All debts were paid and new improvements were made. It seemed gradually to be gaining strength, but after some years, reverses came. In January, 1908, Rev. A. J. Novacek (born in Bohemia, April, 1866), was appointed to take charge of the parish. It was now the time to decide either to build a new church on the same premises, or as majority of the members desired, to select a new site, more convenient to all Bohemians in that district. After five years hard and troublesome work, a new site, the present, was bought and there a combination brick building church, school and convent, with a rectory next to it was erected in 1913. In the spring of 1914 it was blessed by Rt. Rev. P. Rhode, D. D. The value of the property now is $80,000, all paid and a handsome amount of money on hand for future improvements. Sodalities: First Bohemian Roman-Catholic Central Union of Men and Boys; The Bohemian Roman-Catholic Central Union of Women and Girls, Catholic Order of Foresters of Men, W. C. O. F., St. Mary's Society, Altar Society of Men and Women, Holy Name Society; Dramatic Club, K. I. Erben.

Number of families over 200. School children, 129.

St. Joseph's—Waukegan, 1870

The first meeting to establish St. Joseph's parish, Waukegan, Illinois, was held on July 19th, 1863. The parish was to be known as St. Joseph's German Catholic church. Records of a meeting held in 1870 show that the following officers were elected:

Treasurer, Herman Hagen; secretary, Anton Meiler; trustees, Frederiek Haarbauer and Joseph Schwery.

The spiritual needs of the parish were attended to, at the beginning, by the Redemptorist Fathers. Rev. J. Beinecke was the first secular priest to take charge of the parish. Right Reverend Msgr. A. J. Thiele had charge from July 1872 until October, 1874. The following have served as pastors since then:

Rev. C. Backus, now deceased, from October, 1874 to December, 1893; Rev. J. M. Gennit, from December, 1893 to November, 1895; Rev. W. F. Verhalen, from November, 1895 to July, 1907; Rev. B. J. Schuette, from July, 1907 to November, 1911; Rev. J. F. Rempe, from November, 1911 to October, 1919.



Rev. L. Giambastiani
O.S.M.



Rev. Giangrandi
O.S.M.



ST. PHILIP BENZI CHURCH, CHICAGO, ILL. 1904



Rev. L.H. Wand



Rev. J.T. Bennett



Rev. Thomas Cox



ST. BASIL'S CHURCH, CHICAGO, ILL. 1904

The present pastor is: Rev. Joseph B. Lauermann.

The parish numbers about 170 families, has a church, rectory, convent and school.

Sacred Heart—Palos, 1872

On March 8, 1872, a number of Catholics of German blood gathered at the home of Wilhelm Pfeiffer, an Alsatian, living at the southeast corner of 92nd Avenue and 95th Street, and took up the consideration of the establishment of a parish. Amongst those present were Valentine Betz, Theodore Lucas, the Wachters, Striekers, Kollers, Huehnerbeins, Hochlanders, Herzogs, Jungles, Neumanns and other sons of the Fatherland.

A committee was appointed to solicit subscriptions. Apparently there existed some rivalry between the Germans and the Irish. The subscriptions were promptly paid in. But it was discovered that it requires a considerable amount of cash to organize a new parish. So it was decided to invite the English-speaking Catholics to join and help finance the new parish, which would be bilingual, the gospel to be preached both in German and English.

Thus the Conleys, McMahons, Halligans, O'Connells, Sheas, O'Days, Flannerys, Welbournes, Sullivans, Powers, McMullens, Codys and others were entered on the roster of the church.

With harmonious efforts a sufficient sum was raised and a site procured. By a deed dated July 13, 1872, Matthias Jungles and wife transferred to the Catholic bishop of Chicago "A parcel of land containing one acre, be the same more or less. It is situated on 92nd Avenue and 101st Street. There in the summer of 1873 a frame church was constructed. On September 8th, of the same year Mass was celebrated the first time by Rev. Francis J. Antl, pastor of St. Alphonsus church in Lemont. On All Saints' Day First Holy Communion was solemnized and the churchyard consecrated as a cemetery. On St. Patrick's Day of the following year a bell weighing a thousand pounds was blessed by "two priests" the parish record written in German informs us.

Father Antl, a native of Bohemia, attended the mission of Palos once every month until April 1880. He left a most excellent reputation as an ascetical, humble, zealous, hardworking pioneer priest. He afterwards became pastor in Savannah, Illinois.

From now the history of the Palos church is linked with that of St. James church, Sag Bridge.

For the next four months Father T. O'Sullivan, who spoke German and French fluently was in charge. He was transferred to Maytown, near Dixon on August 16th, 1880.

Rev. J. E. Hogan, pastor of St. Patrick's church, Lemont, was now entrusted with the missions of Sag and Palos. His pastorate was marked with considerable friction. These unpleasant relations found a happy solution when, on July 1, 1882, Rev. Joseph A. Bollman, assistant to Father Hogan, was appointed resident pastor of the Sag with the Palos church as his mission. Mass was now celebrated every Sunday and Holy Day. For twenty-one years Father Bollman remained in charge of these two parishes. He enjoyed the love and reverence of his parishioners in an unusual degree.

On September 16, 1903, Father Bollman was transferred by Archbishop Quigley, to the pastorate of St. Francis Xavier church in LaGrange. Rev. Paul J. Roach, assistant at St. George's German church in Chicago, succeeded him.

On January 9, 1904 the Palos church burned down. A hunter trying to smoke out rabbits from under the church is believed to have caused the fire.

A lively discussion now arose whether the church should be rebuilt on the old premises or a new more centrally located site should be selected. The issue threatened to disrupt the congregation. At last at a meeting at which Archbishop Quigley himself presided, the majority decided in favor of the new site on the Sag Bluff road (107th Street), a block west of Keane (92nd Avenue).

On July 4th, 1904, the corner stone of the new church, a brick edifice, was laid. William Brinkman was the architect. The first Mass was celebrated on November 29th, 1904. Dedication took place May 16th, 1905.

Father Rosch, on July 11th, 1909, assumed the pastorate of St. Benedict's church in Blue Island. He is remembered as a worthy priest, a good judge of character and a man of great determination. He was succeeded by the Rev. Vincent Brummer, Ph. D., formerly professor at the Cathedral College in Chicago.

Palos, which is traversed by the valley of the Sag, has contributed to the Forest Preserve of Cook County, or Outer Park of



Rev S Lucy



Rev. J Leddy



Rev F.J Quinn





Rt Rev W.E. Foley
V. G.

ST. AMBROSE CHURCH, CHICAGO, ILL. 1903



Rev. T. Wiclera



Rev. F.M. Chodniewicz



ST. FLORIAN'S CHURCH, CHICAGO, ILL. 1905

Chicago, the largest and most beautiful section.

George J. Lintz, a native of Germany, is the first Catholic on record to have settled in Palos. He came there in 1837.

If in the days gone by the community partook somewhat of the rough frontier spirit—as would be indicated by names like Stab-all Hill—it must be stated that there is no trace of it left to-day. The present generation is a gentle, genial and refined class of people. Of the early settlers but few survive. Their descendants are scattered into all the world. Soon the little Arcadian community will be absorbed by the great metropolis. Embedded as the little church will be in the Outer Park, it will hardly be suitable for parochial purposes. It is hoped that it will be permitted to stand to serve as a shrine for future excursionists.

St. Mary's—Riverside, 1873

The parish of St. Mary's, Riverside, was formerly an out mission at Lyons, attended successively by priests from St. Patrick's, St. Bridgets, Holy Family and Our Lady of Sorrows.

It originally included Clyde, Berwyn, Riverside, Lyons, Gary and Summit. The church was built at Lyons in the year 1873, by Father A. Venturi, O. S. Rev. T. A. Burke was the first resident pastor, 1885-1895. He was succeeded by Rev. J. F. Lamb, 1895-1906. In 1901, Father Lamb sold the church and property at Lyons and seeking the better to accommodate the people of Lyons, Riverside and Berwyn, built a new church and rectory in the southern extremity of Riverside.

The other priests who were in charge are Rev. P. Gildea (1906-1910), Rev. T. O'Brien, (1911-1914), Rev. W. F. Cahill, (1914-1919), and the Rev. T. R. Shewbridge is the assistant present pastor.

Assumption—Coal City, 1873

As the traveler leaves the Polk Street station on a Santa Fe train bound for the Pacific coast, some fifty miles out of Chicago, the train changes its course, from a southerly to a westerly direction. As the engineer blows the whistle when the train comes to the curve, the traveler is aroused from his reveries and looking out of the window he sees the Catholic church of Coal City, which, after having bravely weathered the storms of twenty-eight years, still rears itself sturdy and staunch above all others, evidencing a mute and silent testimony to the permancy and solidity of the faith in this Cosmopolitan population of fifteen hundred souls.

Coal City was once a large mining town, operating seven mines, which turned out a daily average of ten thousand tons of coal. Had the war been fought a few years sooner, and the present high market price of coal been introduced, the operators would doubtless have maintained their plants and the large population of the past would not now be a matter of history.

We have in our midst to-day, a man who celebrated his eighty-fifth birthday, the 23rd of this month, (April), namely, John E. Ryan, familiarly known to the members of the congregation as Grandpa." He came to these parts and built his present home in the spring of 1869, a few years before the Santa Fe had begun the construction of its road bed. There were no houses in the present site of Coal City at that time, and he planted trees, on the property where the church is now located. There were only two farmers' houses in this district, popularly known as the Coal-fields of Illinois," one was at Wilmington, and the other at Gardner. From him we learn the fact that Coal City was founded about the year 1873.

As the emigrants from the various countries of Europe began to arrive in this country, they felt the necessity of satisfying their spiritual obligations, and the district became a Mission attended from Braidwood, by Rev. Father Bennett, now residing in Sterling, Illinois, lately created a "Monsignor."

Rev. Father Daniels from St. John's church, Joliet, was the first to say Mass in Coal City. On Christmas Day, 1889, the Holy Sacrifice of the Mass, was offered up in Trotter's hall. Father Daniels organized the children of the district into classes for the purpose of studying the catheeism. Father Thom, (Moreschini), of the Servite Order in Chicago, continued the good work and read Mass in this city on five successive Sundays. He remained at the home of Mrs. Rose Skelley, and kept the vestments and other religious articles used in the liturgy of the church, in her residence. During these five weeks he baptized three children, and solemnized three marriage ceremonies.

Owing to the activity and interest of the late Mr. Joseph McElmail, in those days principal of the Coal City grade school, a petition was sent to His Grace, the late Arch-



Rev. F.L. Kalvelage



Rev. M. Klasen



St. Gregory's Church, Chicago, Ill. 1904



Rev. J.F. Green O.S.A.





St. Rita's Church, Chicago, Ill. 1905

bishop, Patrick Feehan, to create a Catholic parish and send a resident pastor to Coal City. As a result of this petition, the Rev. P. A. DeParadise, D. D., came to Coal City in February, 1899, having been transferred from the church of the Immaculate Conception, of New Richmond, Wis. Father DeParadise, was a man of great learning. With his own hand he made the blue prints of the present church edifice, which was begun and completed under his personal supervision. The contract was signed on the 24th day of September, 1891, and the church was dedicated on the feast of the "Assumption," August 15th, 1892. George B. Buchanan of the Coal-Field Co., donated the acre of ground for the church site. Father DeParadise labored zealously in this field, and succeeded in establishing a large Altar and Rosary Society. A printed list of the members under the date of May, 1892, is still preserved in the Sacristy. The enrollment shows a membership of eighty-four, representing thirteen nationalities.

On Candlemas Day, February 2, 1899, Father DeParadise said Mass in the church, and died two days later. After his death the parish was attended by the Franciscan Fathers from Joliet, and also by Rev. Joseph Tonello. On September 24, 1899, Rev. Aloysius Selva, was made pastor. Father Selva erected the present rectory, installed the church-bell and the present stained-glass windows. Father Selva was very self-sacrificing, and of a retiring disposition. His friends are legion in this district, and his name is held in benediction.

Father Selva was transferred to Bement, Illinois, on July 23, 1904, he was succeeded by Rev. John M. Bowen, who had been stationed at Corpus Christi church in Chicago. Owing to his knowledge of the Italian language, Father Bowen was sent to Coal City, by the Most Rev. Archbishop Quigley, as Temporary Administrator. He placed cement side-walks and improved the property generally. Father Bowen succeeded in paying off the church debt of two thousand dollars during the first year of his incumbency. He installed the present pews, altar-railing, and stations of the Cross. During his regime he prepared a class of almost six hundred children for the sacrament of Confirmation.

Father Bowen was transferred to St. Catherine's church in Chicago, May 4th, 1911, and was succeeded by the Rev. John J. Reuland, J. C. D. Father Feuland was a linguist, and his kindly disposition, and his willingness to serve, endeared him to his parishioners. Catholics and Protestants alike, felt keenly his loss of health. He came to this field a strong robust, physical giant, and he left a consumptive. On Christmas Day, 1917, during the second Mass in the church, the sad news of his death was received in Coal City.

Father Reuland was succeeded by the Rev. James A. Griffin, D. D., Ph. D., the present pastor. Father Griffin came from St. Brendan's church in Chicago, May 14, 1917. Father organized the boys of the parish into the Sodality of St. Aloysius—the girls into St. Agnes' Sodality, while St. Cecilia's Sodality takes care of the young ladies.

During the recent war Father Griffin served as a member of the Grundy County exemption board, chairman of the Coal City War Savings Club, chairman of the financial committee of the Red Cross, and director of the drives for membership and funds for the national organization. As a result of this leadership the war record of Assumption parish was above the average. The service flag contains one hundred and sixteen stars. Three members of the parish made the supreme sacrifice on the battle fields of France. The church purchased a Liberty Bond for each one of the five drives. The picture gallery of ninety-six boys in khaki and blue was installed, and is still maintained in the church.

The Madonna Club, a parochial organization, gave valuable assistance during the war. Besides aiding in drives and assisting the local branch of the Red Cross, they were the first organization in this county to write a weekly letter to the young men in the service, and by keeping the boys informed on the various events at home, thereby helped to maintain the morale of the soldier boys.

The new parochial school and convent were completed in November, 1919. The plans and specifications were made by Charles Wallace of Joliet. A trained choir of sixty voices from St. Patrick's church in Chicago, under the personal direction of J. Lewis Browne, assisted at the dedication of the new school, which took place on November 9, 1919. Addresses were also made by Rev. Father Doody of St. Dominic's church, Chicago, and the Hon. John Mahoney of Joliet. Almost five thousand people of various parts of Grundy and Will Counties were present at the dedication. The occasion furnished the greatest musical treat ever offered to the people of Grundy County.



Rev. J. Zwierzchowski



Rev. V.B. Belinski



Rev. A. Nawrocki





Rev. I. Mazarowski

HOLY INNOCENT'S CHURCH, CHICAGO, ILL. 1905

The approximate cost of the school, convent and equipment was in the neighborhood of sixteen thousand dollars, of which six thousand dollars has been paid, leaving a mortgage of ten thousand dollars. The school is a one-story brick structure, and contains an auditorium. The school opened January 3, 1920, with three sisters of the Congregation of St. Joseph, from LaGrange, Illinois, in charge. The present attendance in the school is one hundred forty-two children. In September it is expected that the enrollment will reach the two hundred column.

Holy Trinity (Polish) Chicago, 1873

Holy Trinity parish was founded in the year 1873. It is located in the northwestern part of the City of Chicago, on Noble Street, between Milwaukee Avenue and West Division Street. Different priests (chiefly the Resurrection Fathers) at different times attended to its spiritual needs. The history of the parish is somewhat marred by the fact that the church—owing to certain misunderstandings —was closed and reopened several times. The final reopening took place on the fifth day of June in the year 1893, and on the 27th of the same month Msgr. Satolli, who was then visiting the United States, entrusted the parish to the Holy Cross Fathers. The Rev. Casimir Sztuczko, C. S. C., was appointed pastor, which office he holds to the present day.

When Father Sztuczko came he found the parish disorganized. There was no school. The church was but a simple wooden structure, whose condition demanded an immediate re pairing. The people were scattered everywhere. Consequently the task before him was great. How it was accomplished may be gathered from the following facts:

External Development.

A moment of reflection was enough to convince anybody that the little ones of the parish claimed the pastor's first attention. Accordingly, in 1894, a new school house was erected. The plans were made by John Wierzbieniec, which materialized into a simple structure of three stories high, one without any exterior decorations. It contained one big hall, twelve large class rooms, each accommodating sixty children, three assembly halls for the use of societies, two toilet rooms, one play hall for school children, two smaller rooms for the janitor and a boiler room. The cost of the whole building amounted to $35,377.68. The following year witnessed the restoration of the old frame church, and a purchase of two new bells. This cost the parish $1,300.

In the meantime the parish was growing, the number of families was increasing rapidly. The old church was getting too small to accommodate all. Hence the necessity of building a new church. The money question was the important one. However, the enthusiastic parishioners in a short time collected $48,100, and for this sum bought the ground for the desired house of God.

The first sketches and plans were made by the famous architect Olszewski (Von Herbulis), a resident of Washington, D. C. They were, however, too costly to be accepted. Moreover, Von Herbulis was unable to obtain a permit in the State of Illinois to carry out his plans. He, therefore, disposed of them to William Krieg, who, after modifying them, won the approval of the people.

On the second of April, 1905, the foundation was laid. The ceremony of laying the corner-stone was performed by His Grace, Archbishop J. Quigley, in the presence of His Grace, Archbishop Francis Albinus Symon, on the 25th of June, 1905, and the church was dedicated by the said Archbishop J. Quigley on the sixth of October, 1906.

The new Holy Trinity church is of mixed Romanesque style, with two towers and a beautiful facade, that suggests something of the old Grecian excellence. It is built of pressed brick, iron and lime stone.

Naturally, the newly constructed church drew many new parishioners. The ranks of school children swelled by the continual increase of fresh element. Parish life flourished. It was at this time that the thought of higher education haunted the soul of many a parent. Every year a large number of graduated pupils matriculated in the higher educational institutes. Those of well-to-do parents could pay for their tuition in the Catholic colleges, but the majority, for want of pecuniary resources, were obliged to enter public high schools, where their faith and morals were imperilled. To avert this danger and offer them an equal educational opportunity at home, a property of Dyniewicz Bros., adjacent to the rectory, was bought in the year 1910 for the sum of $29,000, and there the Holy Trinity high school was started in the same year. But, as the building soon proved too small for the purpose, the parish acquired from the municipal author-



Rev. P.A. Engeln



Rev. M.G. Sesterhenn



Rt. Rev. F.A. Rempe V.G.



ST. CLEMENT'S CHURCH, CHICAGO, ILL. 1905

ities the old Kosciuszko school (public), situated on the corner of Cleaver and Division Streets, where the high school course is conducted to the present day. This school house cost $30,000. The former high school building was remodelled to serve as a dwelling place for the brothers connected with the high school.

Another achievement of the parish is the building of the new rectory in the year 1914. The building is of yellowish pressed brick, with an ornamented front; it is 64 feet long and 46 feet wide; it has thirty one rooms, with modest accommodations. Its cost in round numbers is $41,000. The plans were made by the Rogers Company.

The external up-building of the parish would have now come to an end were it not for the steadily growing number of school children. The structure put up in 1894 could no longer serve them all. Moreover, the new sanitary regulations prescribed for the city schools could not be responded to in every detail. So in the year 1916 a new elementary school was erected on Cleaver street, just behind the church. It is built in the shape of the letter "L" of dark-red brick, iron and concrete. It is a fire-proof structure, and affords every accommodation for the children. It has a frontage of two hundred and thirty feet and its greatest width is one hundred and twenty-five feet. It contains thirty-five class rooms, an office, a large assembly hall with a stage, a central heating plant, and other apartments of minor importance. The sanitary conditions are strictly up to date; the closets though joined to the school are practically outside of it. The cost amounted to $280,000. The plans were made by the Rogers Company. The cornerstone was laid by Archbishop J. Weber, C. R., and the school was dedicated by His Grace, Archbishop George Mundelein, September 2, 1917.

Education.

Like every other parish in the archdiocese, the Holy Trinity parish has, without neglecting other affairs, devoted its best efforts to the education of the young generation. Hence, in its very prime of life steps were taken to furnish the means for this end, both in the line of school equipment and the course of studies to be followed. Today the parish is in possession of two schools; the elementary and the high school.

The Elementary School.

The elementary school was inauguated by the Rev. W. Mielcuszny in 1877. Its first director was Mr. Willand, who was soon succeeded by Constantine Mallek. During his directorship there were ninety children in the school, which, by the way, formed a part of the old rectory built by the said Father. After the second director came Anthony Mallek, who held his position until the year 1889, when he was elected a secretary of the Polish National Alliance. He was replaced by Francis Jablonski, whose office terminated with the opening of the church in 1893. Henceforth the school was conducted by the Brothers of the Holy Cross and the Sisters of the Holy Family of Nazareth. At the present day the school is under the care of the Sisters, whose Superioress is the Ven. Sister M. Celestine.

Although in the beginning the school labored under many disadvantages, yet, for the last decade and a half, it ranks with the standard elementary schools of the city. Its curriculum is divided into eight grades, each of which is provided for in every detail and worthily fills out its annual program. All subjects are taught in the English language, save religion, Polish history and Polish literature. Every year it turns out at least fifty graduates, and these can enter public high schools without undergoing previous examinations. The number of children attending elementary school in the year 1919 was 2,700.

The Holy Trinity High School.

Possessed of a well organized elementary school, the parish could not but push its ambition a step forward. In 1910 the Holy Trinity high school was established under the rectorship of Brother Peter, C. S. C. The purpose of this school is to put the Polish youth through a standard high school course of studies; to deepen and broaden their knowledge both in the English and in the Polish language, literature and history; to lay a solid foundation for a good citizen and a model Christian. At present this high school is headed by Brother Maximus, C. S. C.

This institute is conducted by the Brothers of the Holy Cross. Being a day school, it undertakes to teach and educate boys and young men committed to its care during the school hours only.

The program of studies embraces two courses:

(a) four-year classical course.

(b) four-year scientific course.

The conditions for admittance are the following:



Rev. A. Petrajtes



St. Joseph's Church, Chicago, Ill. 1905





Rev. G. Violich

St. Mary's Church, Joliet, Ill. 1906

(a) the completion of eight grade in either a parochial or a public school.
(b) in the absence of the above condition, a satisfactory examination must be passed.
(c) students, who attended other high schools are advanced according to the credits they submit.

The faculty consists of twelve teachers and the student body varies every year from seventy to one hundred young men.

Societies.

It cannot be denied, that church societies and confraternities play an important role in the life of a parish. They are the wheels of the parochial machine. Their aim is not only to assist their members materially in case of sickness or succor the orphans, but also to further the general welfare of the parish. It is their special purpose to promote social life among the parishioners, to encourage national and general culture, to maintain and develop it along the lines of Christian religion. From this point of view church societies are deserving every attention of the pastor in upholding their good will.

Holy Trinity parish has fifty societies. Thirty of these are composed of men and the rest of women. These again are incorporated either in the national organizations or the Catholic Foresters. All of them may be classified into beneovlent, devotional, literary and educational. Their membership falls little short of 7,000.

All these societies and confraternities are united into one federation, in which each society is represented by its delegates appointed annually.

The most utilitarian of these societies are: St. Vincent de Paul's, connected with the Associated Catholic Charities of Chicago, and the Educational Aid Societiy. The former take care of the poor and the orphans, the latter of the poor students who cannot pay for their tuition at Holy Trinity high school.

There is also the Holy Name Society, divided into two groups: one composed of fathers of families, the other of young men. It is affiliated with the Archdiocesan Union of the Holy Name Society of Chicago.

Persons in charge of Holy Trinity parish. The Past. (a short sketch).

The Rev. C. Sztuczko, C. S. C., was born in Miroslaw, in the province of Suwalki, Poland, on the 28th day of February, 1867. His father's name was Anthony and that of his mother Frances Szlamfucht. At an early age he lost his father and was given a guardian in the person of Rev. Vincent Latwinski. In his fifteenth year he came to America and entered the Congregation of the Holy Cross. He received his education in the University of Notre Dame, Ind. And here in the year 1891 he was ordained priest by the Rt. Rev. Bishop Foley of Detroit, Mich. He was immediately sent to St. Hedwig's parish in South Bend, Ind. Here he labored for two years as an assistant and director of the parochial school. He was then appointed pastor of Holy Trinity church on the 27th day of June, 1893.

The assistant priests connected with Holy Trinity parish are the following: Rev. S. Gruza, C. S. C.; Rev. B. Iwaszewski, C. S. C.; Rev. B. Sztuczko, C. S. C., Rev. A. Rozewicz, C. S. C.; Rev. F. Luzny, C. S. C.

St. Pius—Chicago, 1873

St. Pius' church, corner of 19th Street and Ashland Avenue, Chicago, Ill. Founded May 4, 1873, by Rev. M. Cokley, S. J., Rt. Rev. Louis Foley, bishop.

Rev. Hugh McGuire succeeded the Jesuit on February 22, 1874. He established St. Pius' grammar school under the direction of Sisters of Charity. He built the present parochial residence and bought the property for the present church and school. Father Thomas Galligan was appointed to succeed Rev. H. McGuire, on December, 1883, remaining until 1884. He was succeeded by Rev. T. S. Henneberry, who remained until July 1, 1901. He built both schools and the church. F. Nichol builder, Architect Brinkamn.

Father P. C. Conway took charge of the parish when Father Henneberry was changed to Corpus Christi church. Father P. C. Conway has as assistant, Rev. Francis Glynn.

The Sisters of Charity, B. V. M., teach primary, grammar and commercial school. At present there is an attendance of 620 pupils.

Organizations—C. O. F., C. B. L., L. C. B. A., A. O. H., Holy Name Society, Men's Sodality, Married Ladies' Sodality, Young Ladies' Guild, St. Vincent de Paul conference.

Notable events. The dedication of the present church, July 19th, 1893, was conducted in the presence of perhaps the most





Rev F S Tyrcha



Rev J Szprenga





Rev V. B. Nowakowski



Rev. John J. Sloinski



Rev L. Grudzinski

ST. JOHN OF GOD CHURCH, CHICAGO, ILL. 1906

distinguished church gathering ever held in this country up to that time. Archbishop Satolli, papal delegate, celebrated the Mass. Archbishop P. A. Feehan dedicated the church, Archbishop Riordan preached. Cardinal James Gibbons and most of the Archbishops of the country were in the sanctuary, six hundred priests assisted; the governor of state, and mayor of the city were present in the church.

St. Anthony—Chicago, 1873

St. Anthony's parish owes its origin to the sturdy efforts of Reverend Peter Fisher, then pastor of St. Peter's church. This zealous man was born at Neuenkirken, Nieder-Bayern, Germany, in September, 1834. He began his studies at Staubing in 1846. Passing his examination at Passau in 1856, he left Ameriea the following year and entered St. Thomas College. In 1858 he entered St. Mary's Seminary at Cincinnati and later St. Vincent Seminary, at Cape Girardeau Mo. In 1860 he was ordained priest by His Grace, Archbishop Kendriek, at St. Louis, Mo. He served as curate at Freeport and Galena, Ill. Became pastor of St. Peter's church in the year 1864. In 1873 he founded St. Anthony's parish, in order to meet the spiritual needs of the southeast portion of the city.

In 1868 Father Fisher had erected a school on the corner of Hannover and McGregor Streets. With the rapid growth of the city the erection of a new church in the neighborhood of the school became necessary. At the request of his Ordinary, Father Fisher undertook the work of establishing the new parish. A plot of ground on the corner of Canal Street and 24th Place was chosen as the site for the new church and was bought for the nominal sum of $8,000.

The structure was of brick, fashioned in the Roman style and possessed the combined features of beauty and usefulness. It was a structure that was destined for many years to be a landmark of the community. A parsonage was soon afterwards added at an additional expense of $5,000.

Almost simultaniously with the building of his church, Father Fisher began the spiritual structure of his parish. In order more closely to unite his flock and in order to foster a spirit of brotherly love among his parishioners, he organized several societies for the members of his parish. The first of these to be organized was the St. Anthony's Benevolent Society for men. Soon afterwards a branch of Catholic order of Foresters, known as St. Nicholas Court, St. Ann's Ladies' Society, a sodality of the Blessed Virgin for the young ladies, were established.

Thus thoroughly organized from within, St. Anthony's began to grow and prosper. The parish school was soon filled to overflowing, necessitating the erection of a new school building. Mindful of the wide area his parish covered and cognizant of the danger incured in passing over a wide and hazardous railroad, the zealous pastor built a second school at Portland Avenue and twenty-fifth Place, at a cost of $20,000. Placed in charge of the Notre Dame Sisters this school soon rivaled the old school in popularity and attendance.

For many years Father Fisher successfully governed his parish, assisted in turn by the Reverend Fathers Laporte, Westkamp, Erz, Bonifas, Balzer, Kirsch, Springmeyer, Mertens, Kremer, Nix and Heimsath.

In May, 1903, the zealous pastor passed to his eternal reward.

Reverend Westharp succeeded Father Fisher as pastor of St. Anthony's church. For five years the new pastor governed the parish till ill health forced him to resign in favor of the present pastor, Reverend John Dettmer.

In January, 1909, Father Dettmer assumed active duties as pastor of St. Anthony's church. For five years the parish grew and prospered under the careful care of its new pastor. Soon however the ever increasing traffic over its road, caused the Western Indiana Railroad to cast a jealous eye upon the location of the property. In March, 1913, negotiations for the sale of the property were completed and the title for the property was transfered to the Western Indiana railroad for a consideration of $225,000. Thus the structure that for years had been a landmark in the community fell victim to the ever increasing commeree of the day and was doomed to pass out of existence, but not however into oblivion, for the memory of it will ever cling to the hearts of its parishoners.

The business ability of Father Dettmer, displayed in the sale of the old church, asserted itself again when a few weeks after, work was begun on the new site, chosen for the new St. Anthony's church, at Wallace Street and 28th Place. In 1914 the cornerstone was laid and as the structure rose into the air it slowly began to unfold the beauties of the Romanesque embodied in its plan.





Rev. D. M. Johnson



Rev. Father P. A. Murphy





ST. IGNATIUS' CHURCH, CHICAGO, ILL. 1906

Pre-eminent among the distinguishing features of the church is a mosaic of the Vision of St. Anthony adorning the exterior above the main entrance of the church. This mosaic and the beautiful windows with which the church is adorned, were imported from Munich, Germany. The three large bells that hand in the tower are of American manufacture and are the perfection of harmony.

The addition to the church, a school, parsonage and sister-house were built and including the entire property, extending from Wallace Street to Normal Avenue, represent a total expense of $275,000.

The first services in the new church were held on Christmas Day, 1914, and on June 13, 1915, the church was formally dedicated by his Lordship, Right Reverend Paul Rhode, then acting in the absence of His Grace, Archbishop Quigley.

True to the spirit that has from the beginning marked St. Anthony's parish, the parishoners clung to their pastor whom they both honored and reverend and through his careful guidance the parish stands today entirely free from debt.

Reverend John Dettmer was born at Neuenkleusheim, Westphalen, Germany, in the year 1859. At the age of twelve years he began his preparatory studies at Olpe. From there he went to Rheine, where, after four years, he graduated. In 1880 he entered the University of Leipsic, from where two years later he sailed for America. Completing his studies at St. Francis Seminary, he was ordained to the priesthood in the year 1886. The following year and a half found him with the Reverend Kalvalage, assisting the latter in the capacity of curate. In 1888 Father Dettmer was appointed pastor of St. George's church in Chicago, where he bought additional property, including four homes, which were dismantled and built a new church, school house and parsonage. In 1909 he was appointed to the irremovable rectorship of St. Anthony's church.

Acting in the capacity of curate, under Father Dettmer at St. Anthony's parish, where the following in turn; Reverend William Dettmer, Reverend John Mescher, Reverend John Ott, Reverend Leo Grnenfelder and Reverend Joseph Gehrig.

Among the societies that at present flourish in the parish, are the following: The Holy Name Society, three courts of the Catholic Order of Foresters (the St. Nicholas Court, the St. Anthony's Court and the Three Kings Court). The Vincent De Paul Society, the St. Lawrence Young Men's Benevolent Society and the St. Alexius Boys' Society.

Among the Ladies societies are following. The Christian Mothers Society, the L. C. B. A., the Lady Foresters, the St. Ceecilia's Young Ladies' Sodality and the St. Agnes Girls' Sodality.

St. Adalbert's—Chicago, 1873

St. Adalbert's parish was organized in 1873, by Polish residents, who lived in the then sparsely settled territory on the southwest side, extending from Taylor Street to the Town of Lake. They barely numbered fifty families and were hard working people, who had but recently emigrated from their native soil; poor in purse but strong in the Faith of their Fathers and in their devotion to the Church and the best traditions of their native land. A committee composed of Frank Szymanski, Lucas Pipowski, Leo Lasinski and Walenty Mnszezak, was appointed. In the preliminary work of organization the advice and guidance of the late Rev. Joseph Molitor, pastor of St. Wenceslaus' Bohemian church, proved invaluable. With the approbation of Right Rev. Bishop Foley, they proceeded immediately to the formation of the parish. Two lots at the northeast corner of S. Paulina and W. 17th Streets were purchased and the corner-stone of the church was laid in June, 1874.

The limited funds, at the disposal of the parish, permitted only the erection of the basement of the building, where divine services were held for about ten years. The first rector of the church was Father Klimecki, who attended to the spiritual wants of the small flock only a few months. He was succeeded by an energetic priest in the person of Rev. Dominic Majer, whose zeal and piety were recognized later by Pope Pius X, by conferring upon him the title of Monsignor. Father Majer's administration continued until 1878. It was a period of financial depression through the country. Notwithstanding adverse conditions he managed to install many improvements and established a parochial school, in which Mr. Constantine Mallek, an experienced pedagogue, acted as teacher and at the same time performed the functions of an organist. A modest two story brick building served the combined purpose of rectory and school.





Rev. J. Gambera –

SANTA MARIA ADDOLORATA CHURCH, CHICAGO, ILL. 1905



Rev. A L. Savary



Rev. T J. McDevitt



Rev. L.W. Frawley



ASCENSION CHURCH; OAK PARK, ILL. 1907

After Father Majer's departure in 1878, the spiritual guidance of the parish was entrusted to Father Adolph Snigurski. His administration was marked by a gratifying growth of the parish. The church, as originally planned, was completed; the attendance at the school increased steadily; new school was erected, at 16th and Paulina Streets, a branch school was established in the section known as Bridgeport, the nucleus of the church of St. Mary's of Perpetual Help. Failing health compelled Father Snigurski to relinquish, in 1884, his charge to Rev. John Radziejewski, who for two decades until his death, in 1904, zealously looked after the welfare of his flock. During his administration in the territory of St. Adalbert's the following parishes were established, viz.: St. Mary's of Perpetual Help, Bridgeport; St. Joseph's, in Town of Lake, St. Casimir's, St. Mary's of Czestochowa, in Hawthorne; St. Peter and Paul, by Right Rev. Paul P. Rhode, D. D., now bishop of Green Bay; St. Anne's, S. Leavitt and 18th Streets, by Rev. C. F. Slominski. The educational training was entrusted to the Sisters of the Holy Family of Nazareth, in 1886; a new school building and a restory were built. From this parochial school many, who won distinction in religious, political and professional life were graduated. Among these might be mentioned Mr. Julius F. Smietanka, former collector of Internal Revenue, now president of the Union Bank, South Chicago; Mr. Frank P. Danisch, former clerk of the Municipal Court of Chicago, Mr. Ignatius Dankowski, former assistant Probate judge; Mr. C. F. Pettkoske, former alderman of the 11th ward, and Dr. Leo M. Czaja, identified with Red Cross relief work in Serbia and Poland, and a host of others.

After the death of Father Radziejewski the present pastor, Rev. Casimir I. Gronkowski was placed in charge. Notwithstanding the repeated reduction of the territorial limits of the parish, the capacity of the school and of the church was soon found to be too small. In 1907 another school building was erected. In 1912 additional land was bought, and the corner-stone of the new church was laid by the late Most Rev. J. E. Quigley, in presence of many priests and 50,000 people. The church was finished in 1914. On the 20th of September his Grace, Archbishop Quigley dedicated the new place of worship, His Excellency, the Apostolic Delegate, John Bonzano, sang the Mass and Right Rev. Bishop Rhode, D. D., preached the sermon. In the sanctuary were present Most Rev. J. Weber, Right Rev. E. M. Dunne, D. D., bishop of Peoria, Right Rev. Bishop Edward Kozlowski, of Milwaukee, Msgr. Joseph Rainer, rector, St. Francis Seminary, and others.

On the whole the record of St. Adalbert's parish is remarkable when you consider that from almost a handful of people it has grown to its present dimensions. At present there are over 3,000 families upon its register, 2,614 children attend school, and 57 societies attend to the social, benevolent and cultural needs of the parish.

St. Adalbert's Day Nursery, established by the present pastor, in 1913, and conducted under his auspices, with a daily average of 70 children, became a blessing to the poor of the parish.

So much for the foundation, expansion, administration and spiritually faithful guidance of St. Adalbert's parish. But one more great blessing, truly, a godsend, should not be lost sight of, namely the priests, given by St. Adalbert's to the service of God and Church: First of all is Right Rev. Paul P. Rhode, D. D., bishop of Green Bay, Wis., ordained in 1894. Then Revs. B. Nowakowski, pastor, W. Hammond, Ill., J. J. Strzyeki, pastor, Phoenix, Ill., S. Koralewski, pastor, East Grove, Ill., F. Kachnowski, S. Chyla. On the 7th of June, 1917, St. Adalbert's church was the scene of a very rare occurrence. Four newly ordained priests said their first Masses at the same time, viz.: Revs. Edward Dankowski, Chas. Marcinkiewicz, Ignatius Renklewski and Edward Schuster. Three months later another first Mass, the fifth in the same year, was celebrated by Rev. Ladislaus Baleer.

St. Margaret's—Chicago, 1874

St. Margaret's parish was founded January, 1874, by Bishop Foley. Rev. Bruno Riss, O. S. B., was the first pastor. Services were held in a brick church at Ninety-fifth and Throop Streets, which is now the chapel of the Academy of Our Lady. Father Riss opened school on November 1, 1874. Forty pupils were taught by the Sisters of Notre Dame. The number increased to 90 in 1876. Father Riss was succeeded in 1876 by the Rev. Otto Huber, O. S. B., who, with his assistants, Father B. Subert, O. S. B., and Father Theodosius, O. S. B., ministered to the people till the appointment of Father





Rev. A. Mergl

OUR LADY OF LOURDES CHURCH, (BOH.) CHICAGO, ILL. 1892



Rev. J. M. Scanlan



Rev. T. F. Friel



Rev. P. Furlong





Rev. J. A. Coughlin

OUR LADY OF LOURDES CHURCH, CHICAGO, ILL. 1892

Stewart McDonnell, by Archbishop Feehan, on the 28th of April, 1892.

Property acquired by Archbishop Feehan at One Hundred and First Street, and Union Avenue, was sold to the City of Chicago for a public school by Father McDonnell, and a site purchased at Ninety-ninth and Throop Streets, for a church and school. Father McDonnell in 1894 built a two-story frame combination building for church and school, and in 1916, under the direction of Archbishop Mundelein, he built St. Margaret's rectory, a three-story brick structure. On June 8, 1917, Rev. Timothy J. Hurley was appointed by Archbishop Mundelein, pastor of St. Margaret's parish. Father Gallagher is assistant. In September, 1919, 450 pupils were registered in St. Margaret's school. They are taught by ten Sisters of Notre Dame and three lay teachers.

The Academy of Our Lady of Longwood is located in St. Margaret's parish. It is a boarding and day school for young ladies. In it, more than 70 Sisters of Notre Dame order are engaged in educational work.

Our Lady of Sorrows
Chicago, 1874

July 1, 1870, the Rev. Fathers Morini, Venturi and Girabaldi, and a lay brother, Brother Joseph Camera, left the shores of Italy, embarking for America. Three weeks later they presented themselves to Rt. Rev. Bishop Melcher at Green Bay, Wisconsin, who had applied for missionaries to settle in his diocese. These zealous men not only tended the spiritual necessities of their flock, but also went about giving missions and retreats wherever opportunity offered. While conducting a retreat for the sisters in Janesville, Wisconsin, the idea of attempting a foundation at Chicago was suggested to Father Morini. Whereupon, accompanied by Rev. James Doyle of Janesville, who made the suggestion, Father Morini journeyed to Chicago and was introduced to Bishop Foley, of saintly memory, as desirous of beginning a mission amongst the Italians, with the ultimate intention of forming an Italian congregation. The bishop was pleased with the proposition, and in the basement of St. Patrick's church a mission was conducted with great success by Fathers Morini and Venturi. The time had not arrived, however, when the Italian population could be formed into anything resembling good working material for a parish, and that project had to be abandoned.

The bishop, unwilling to lose the services of these able priests, advised them to look about that part of his charge lying west of Western Avenue, and endeavor to minister to the spiritual wants of the few Catholic families which had located in this strip of prairie. Father Morini accepted this task, the prodigiousness of which would have appalled one less heroic. We may form some idea of the magnitude of this undertaking, when today we behold no less than twelve flourishing churches within the confines of the original charge.

With rare foresight Father Morini selected for his foundation the present site of the church monastery and school of Our Lady of Sorrows, Jackson Boulevard and Albany Avenue. June 25, 1874, the deeds for the grounds were signed, and the boundaries of the parish set. These were Rockwell Street on the east, Twelfth Street on the south, North Avenue north, and to the west indefinitely.

At this time this section of the city, now so full of life, was little more than a barren waste. No street car lines reached further west than Western Avenue, and, indeed, all the territory lying west of that thoroughfare was nothing more than a wild stretch of prairie, with a few straggling cottages here and there.

Only a month after the contract was signed, the plans for the new parish church were drawn and approved, and soon, in the midst of corn fields a structure arose. The building was erected on what is now the corner of Jackson Boulevard and Troy Street, and as it was though to make it a monastery at a subsequent time, it was built in such a manner that it could easily be remodeled to meet the requirements. The building dimensions were seventy-eight feet in length and thirty-eight feet in width, having a seating capacity for four hundred. The little steeple, visible for miles around over a stretch of prairie, told the people that they need no longer go to a distant church to find a place wherein to worship God, and the regular pealing of the bell apprized them of the hour when they should come to divine worship. The new church was open to the faithful, and divine services were held for the first time Christmas Day, 1875.



Rev. J.C. Welsh



Rev. J.J. Green



ST. KILLIAN'S CHURCH, CHICAGO, ILL. 1905



Rev. P. Lieser



IMMACULATE CONCEPTION CHURCH, PLAINFIELD, ILL. 1907

But this work was not accomplished without trouble and great privation. The ground cost $25,000, and the building added to that sum $12,000. How to meet this debt was a source of great anxiety to the heroic and self-sacrificing fathers; for within the vast extent of territory which Our Lady of Sorrows parish embraced in its beginning, extending indefinitely from Western Avenue west, including Cicero, Oak Park and Riverside, and stretching from Twelfth Street north to North Avenue, there were only about twenty-five families on whom the fathers could rely for assistance. They were not dismayed, but felt confident that eventually success must crown their efforts.

The church was for a long time too large for the congregation, but often as the good Father Morini would look toward the east and see one new house after another springing up west of Rockwell Street, he would see the dawning of better days and brighter prospects for the future of the struggling church. Little by little streets were improved, dwellings erected, while evidences of prosperity were everywhere present, and with the growth of the city the church kept pace.

Toward the middle of the year 1890, the prairie church was a city church, and had become too small to accommodate the growing congregation. It became evident that the one thing necessary was a larger church. Accordingly in June, 1890, ground was broken. This was a conception truly great, and the boldest attempt yet of the Servites in America. The extensiveness of the plan, the immense scope of the work, and its grandeur indicates how closely in touch with the trend of events were these pioneer priests. His Grace, Archbishop Patrick Augustine Feehan laid the corner-stone of the new edifice in September, 1890, and at Christmas a roof covered the entire main nave. Here the work rested some years, because the fathers were unwilling to place at once too heavy a burden on their parishioners. In June, 1895, the transepts, sanctuary and lower church were added, and during the following year the facade and chapels. It was not till May, 1899, that the final task of completing this grand structure was undertaken. The towers were finished in November, 1900, and the interior in pure renaissance after the style of Bramante, in December, 1901. The completion of the structural work of this beautiful church was done under the administration of Rev. Hugh Crevier, O. S. M. To his tireless energy is due likewise the commodious monastery attached to the building, erected in 1904.

Early in the history of the church Father Morini had turned his attention to the children. He had not the means to build a school, yet he wished to provide for their education. A small frame house on Madison Street, near Rockwell Street, was secured. There he formed the nucleus of the first parish school. For several years the children were taught by an estimable lady, who volunteered her services for the glory and honor of God, accepting only a mere pittance as a salary. Miss Carroll's trials and successes will long be remembered by those who knew and esteemed her sterling qualities of mind and heart. In 1886 it was deemed necessary to erect a school. Rev. Father McCann, O. S. M., was the pastor at this time, and it was due to his persistent efforts and keen ingenuity in foreseeing the future trend of affairs that we have the commodius parochial school which marks the site of Albany Avenue and Van Buren Street. The contract for this building was awarded on May 22, 1886, and under the direction of Mr. Ackerman, architect, the four-story structure was soon completed. The entire cost of the school was $40,000. September of the same year found the building in readiness. The Sisters of Providence are in charge. This beautiful structure remains a monument to the enterprise and foresight of its founders, for in the early days the sisters began their sessions with only thirty pupils, which number is small, indeed, compared with the present daily attendance of 842 boys and 878 girls. Its capacity is now over-taxed, and we have been obliged to transfer our boys to our capacious high school building on Jackson Boulevard. From this historic school many of our talented men and women in the city of Chicago today went forth to do battle in the business world, and have also made their mark in social affairs.

The parish auditorium was built in 1908, under the superintendence of the present pastor, Rev. A. Quigley, O. S. M. The lower part of this building consists of meeting halls, society rooms, etc., while the upper portion is a spacious auditorium, having a seating capacity of 1,400, also a stage, gallery, dressing rooms, etc., where many of the up-



Rev M. Mc Grath



Rev. J. Mc Namee



ST. DAVID'S CHURCH, CHICAGO, ILL. 1905



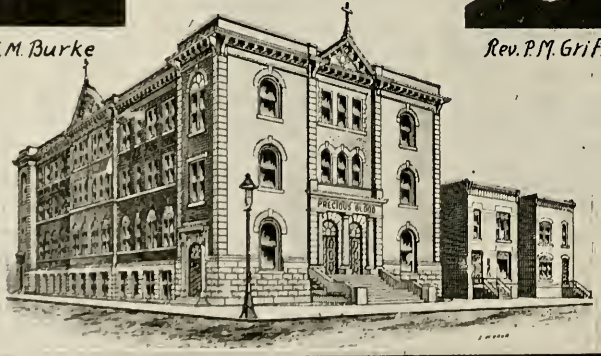
Rev. E. M. Burke



Rev. W. L. Kearney



Rev. P. M. Griffin



PRECIOUS BLOOD CHURCH, CHICAGO, ILL. 1907

to-date dramas and operas have been staged by our dramatic and choir societies. In 1909, St. Philip's high school, a three-story, fireproof structure, was erected. It is capable of accommodating nine hundred pupils. During the pastorate of the above-mentioned father, countless improvements and additions have been made in our beautiful church. A few only will we mention, viz.: the magnificent high altar of Carrara marble; the many chapel altars; the complete renovation and decoration of the whole interior. The paintings and the color treatment are such perfect conceptions of master skill, taste and art, that they awaken a deep emotion and sense of piety in the hearts of the faithful entering God's temple to pay Him homage.

The parish is completely organized into various societies and sodalities, amongst which are: The Married Ladies' Sodality, with a membership of one thousand; the Young Ladies' Sodality, with a membership of over four hundred; the Holy Name Society, embracing all the men of the parish, both the younger and the older, with a membership of eleven hundred; St. Joseph Sodality for boys, from which they graduate into the Holy Name Society; the Children of Mary Sodality, so large that it became necessary to make two divisions, the senior and the junior, with a total membership of eight hundred; the Third Order of Servites; the Altar Society, with a membership of twenty-two hundred; the Confraternity of Our Lady of Sorrows; the League of the Sacred Heart; St. Vincent de Paul Society; Charity and Aid Society; Our Lady of Sorrows Women's Club; the Dramatic Society; the Choir Society; Unity Court and Blessed Virgin Court of the Catholic Order of Foresters; Florentine and Our Lady of Sorrows Courts, Women's Catholic Order of Foresters; Ladies' Catholic Benevolent Association, branches No. 131 and No. 660; Catholic Mutual Benevolent Association; Catholic Knights and Ladies of America; Ancient Order of Hibernians, No. 15; Americus Council Knights of Columbus; Library Association, and Molly Pitcher branch, Friends of Irish Freedom.

The Servites in Chicago—1874

In the early part of the year 1874 the Servite Fathers, at the request of the Rt. Rev. Bishop Thomas Foley, came to Chicago to establish a house of the order. They were given charge of the Catholics living west of Western Avenue. This section of the city was then unimproved, and the vast district extending from Western Avenue to Oak Park, contained only a few Catholic families. In the course of the same year the fathers purchased a plot of ground on Jackson Street and Albany Avenue, whereon a small church and monastery were built. The beginning of 1876 found the monastery complete and a community consisting of five priests, viz.: Fathers A. Morini, Thomas Moresehini, B. Baldi, P. Moser and A. Venturi and two lay brothers took possession. Our Lady of Sorrows was the title given to the church and the monastery.

Two years later, to accommodate the young men who asked to be admitted to the order, a novitiate was built, and the novitiate of the order in America was transferred from Menasha, Wisconsin, to Chicago.

Two or three of the fathers were devoted to giving missions and retreats, whilst the others ministered to the spiritual wants of the people living within the territory assigned to them, and established various missions west of the actual parish of Our Lady of Sorrows, viz.: at Cicero, Riverside, Lyons and Oak Park. The Rev. Father Thomas Moresehini was appointed to build a church at Cicero, St. Philip's, and Father A. Venturi to build churches at Riverside and Lyons.

In 1878 the Rev. Father M. Moretti, who had been master of novices, was, at the request of the bishop, appointed to unite the Italians of Chicago and care for their spiritual wants, and after two years of arduous labor and heroic self-sacrifice, he succeeded in building a church for the Italians, which has ever since been in charge of the fathers of the order. Owing to the want of Italian-speaking priests of the order in America, fathers were asked for and obtained from Italy for this mission.

In the year 1888 the Very Rev. A. Morini, V. G. of the order in America, who had been superior of the monastery of Our Lady of Sorrows from its very beginning, was summoned to Rome to attend the general chapter of the order, and lay before that body the status of the order in America. Rev. Father M. Leplae was appointed in Father Morini's place pro tem. At the chapter Father Morini was chosen as a member of the Superior-Generals' Council and detained at Rome, whereupon the Very Rev. B. Baldi, who had been one of Father Morini's associates in



Rev. P. Gall



St. Anne's Church, Chicago Heights, Ill. 1907





Rev. D. Luttrell



Rev. Thos. Nolan





Rev Timothy Rowan

St. Thomas Aquinas Church, Chicago, Ill. 1908

the foundation at Chicago, but had been recalled to Italy, was sent to Chicago to take up the work from which Father Morini had been called. Father Baldi arrived at his post in September, 1890.

It had long been the wish of the fathers to have a novitiate for their young aspirants away from the city. In the year 1891, a novitiate and a professory were built at Granville, Wisconsin, and in the course of 1892 the novitiate was transferred thither, and the novitiate at Chicago converted into a professory until September, 1897, when at the instance of the vicar-general from Rome, the professed students of Our Lady of Sorrows were to go to the house of studies at Granville, Wisconsin, or to the International College of the Servite Order at Rome.

In the summer of 1896 the Very Rev. B. Baldi was recalled to Rome, the Very Rev. Father J. Dourche succeeded him as vicar-general of the order, and Rev. Father Hugh Crevier as superior of the monastery of Our Lady of Sorrows. Rev. Father A. Quigley was chosen superior, holding the office for some time, and was later succeeded by the late Rev. Hugh Crevier. After his term of office expired Very Rev. Benitius Heil was chosen the first Provincial of the Servite Order in America. During his term of office St. Philip's high school for boys was built, also a parish auditorium. He was succeeded by Rev. Father Condon as provincial in the year 1915, who in turn is replaced by the Very Rev. Father Philip Burke, the third Provincial of the Servites in the United States.

Thus this little band of missionaries who landed on the shores of America a half a century ago, have, like the tiny "mustard seed," branched out into a "mighty tree," and today the Servite Order has in addition to its three churches and monasteries in Chicago, churches and monasteries in Granville, Ladysmith and Superior, Wisconsin; Malden and Wilhelmenia, Missouri; Denver, Colorado; Portland, Oregan, and Vancouver, British Columbia.

Italian Churches in Chicago

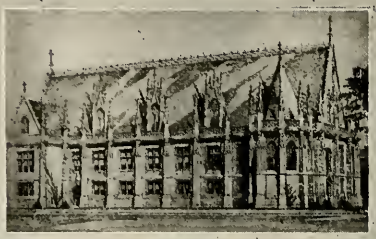
The Servites had never abandoned the project of organizing the Italian population of Chicago. Although the first attempt proved unsuccessful, they returned to the work in 1878, when Father S. Moretti, who had come to America in 1874, and had been the master of novices up to this time, was appointed to unite the Italian population and organize a parish. Father Moretti thus became the first Italian pastor of Chicago. So great was his charity, and so saintly his life, that to this day, nearly thirty years after his death, he is remembered with tenderest affection by his parishioners. "Era un uoma di Dio," they say. "He was a man of God." Father Moretti was a man of energy, for in 1881 he had a temporary structure erected in the heart of the north side Italian district. This building cost $10,000, and in a few years, with this for a foundation, there arose the splendid Church of the Assumption, completed in 1886, at a cost of $42,000.

In the year 1892 Father Moretti died, and Father "Tom" Moroschini was appointed pastor. Father Moreschini, being desirous to establish a mission amongst the Southern Italians on the West Side, rented a hall on Forquer Street, where Mass was said on Sundays and Holy days. The mission was successful, and in time handed over to the archbishop, who appointed the Rev. Edmund M. Dunne, now Bishop of Peoria, pastor. He opened there in 1898 the Church of the Guardian Angels. Thus during twenty years the Servites unassisted, ministered to the spiritual wants of the Italian colony, numbering nearly forty thousand souls.

In 1893 Father Angelucci was sent from London, and Father Giangrandi from Rome to assist in this work. The fathers spent their time in the confessional and attending multitudes of sick calls from all parts of the city in hospitals and in homes. They went among their people preaching and teaching and doing the work of the Master in hundreds of ways. Their greatest difficulty was the preparation of the children for the Sacraments. All could not be reached, owing to the immense distances that separated their scattered flock. To overcome this obstacle classes were organized in the different sections of the city, and to the eternal credit of the pastors of St. Joseph's, on the North Side, St. Procopius on the South Side, and St. Malachy's and St. Stephen's on the West Side, be it said, they willingly gave the use of their churches to the fathers for this work.

"Father Tom's" next care was the building of the school for the Italian children, which, together with a convent for the sis-







Rev Francis W. Glynn



Rev. John J. Code

ST. EDMUND'S CHURCH, OAK PARK, ILL. 1907



Rev. W. J. Rooney



Rev. Father Gilmartin



ST. ANSELEM'S CHURCH, CHICAGO, ILL. 1909

ters, represents an expenditure of $46,000. The Missionary Sisters of the Sacred Heart are in charge, and the school enjoys the distinction of being the only Italian parochial school in the city. The attendance ranges between 800 and 900.

In 1903 the Italian Mission on the west side and also that of Melrose Park, were handed over to the archbishop. The following year, however, Father Angelucci, Prior of the Assumption Convent, obtained the consent of His Grace, the archbishop, to erect another church within the boundaries of the Assumption parish. The place chosen was at the corner of Gault Court, (now Cambridge Avenue), and Oak Street, in the heart of the Italian settlement. This was not to be a parish church, but a chapel for the convenience of the parishioners, but circumstances necessitated a change in the original intention and therefore St. Philip Benizius' enjoys the distinction of being a regularly established parish church. Rt. Rev. Bishop Peter J. Muldoon laid the cornerstone of this church in August, 1904, and in December of the same year, His Grace, Archbishop James E. Quigley, dedicated it under the title of St. Benizi, Servite. The cost of this church and monastery was over $50,000.

In relating some of the details of the work of the Servites in America, especially in Chicago, we must not overlook one of the pioneer fathers, namely "Father Tom." His indefatigable zeal for souls and his saintly life has made his name a household word in almost every family in the city. He was always ready to administer to all who sought his aid, and thousands have flocked from far and near to receive his blessing. Through his instrumentality God often bestowed singular gifts upon the afflicted. The marvelous results obtained by the multitudes who asked his intercession border upon the miraculous, so much so that he has often been heralded as a saint. He is now greatly advanced in years, recently celebrated the golden jubilee of his ordination to the priesthood, yet he is still vigorous and energetic.

St. Mary's—Lake Forest, 1875

In the year 1867, the Right Rev. James Duggan, being bishop of Chicago, the Rev. J. W. Kennedy, then pastor of St. Patrick's commonly called the "Corduroy" church to which this territory then belonged bought for the sum of $200, the present property situated at the corner of Green Bay Road and Illinois Avenue, in the city of Lake Forest. However, it was not until 1875, when the Rev. James J. McGovern, D. D., was appointed pastor of St. Patrick's by the Rt. Rev. Thomas Foley that a move was made to build a church in Lake Forest. A meeting was called in the town hall of Lake Forest and thirty Catholic families were represented at the meeting, a collectinn of $1,500 was taken up and a committee composed of Mr. Timothy Howe and P. C. Haley, was sent to Chicago to get permission from Bishop Foley for the erection of a church in Lake Forest. The permission was given and in this same year Dr. McGovern built a small frame church, dimensions of which were sixty feet by thirty-six. The next year, 1868 a small frame house was built, this same forms a part of the present parish house.

Lake Forest then became the home of the pastor and he served both the community of St. Mary's and St. Patrick's. In 1880 Dr. McGovern was transferred to Lockport, Illinois and was succeeded by the Rev. Michael Welbey, who in turn was succeeded in 1882 by the Rev. Thomas Carroll. The Rev. John H. Grogan became pastor in 1883 and remained until 1890, when he left to become pastor of St. Bridget's church, Chicago. The Rev. John Madden succeeded Father Grogan in 1890 and remained untid 1893, leaving to become pastor of Highland Park. During Father Madden's pastorate an addition to the parish house was built and still exists. The Rev. Edward O'Reilly was appointed pastor in 1893 and remained for twelve years. During his pastorate an addition was built to the church making it thirty feet longer, a steeple also was built, which gave the building quite a Gothic appearance.

Father O'Reilly was appointed pastor of St. Patrick's, South Chicago, in 1895, and was succeeded by the Rev. Francis J. Barry. At this time the parish of Lake Forest consisted of one hundred and fifty, besides the Mission church of St. Patrick's, which numbered about forty families, and the total revenue did not amount to twenty-five hundred dollars. In 1906 the church was cleaned and the oil lamps which up to this time had supplied light, were replaced by gas fixtures.

In 1908 St. Patrick's church was destroyed by fire, the parishioners after attending St. Mary's for a while decided to build





Rev Thos. M. Kelly



Rev. F. Cichotzki

OUR LADY OF VICTORY CHURCH, CHICAGO, ILL. 1906



Rev. O. Pappito

ST. DONATUS' CHURCH, BLUE ISLAND, ILL. 1908

a new church at Everett and have a pastor of their own, so ends St. Mary's connection with St. Patrick's. In 1908 the steeple of the church had to be taken down as it had become a menace to the rest of the building. Later on the walls of the church had to be braced on the outside to present a possible collapse. In 1909 with the consent of Archbishop Quigley, it was decided to build a new church, and so, after a service covering thirty-five years, the old frame church was taken down and a structure of brick with stone trimmings replaced it. The new, and present church is Romanesque in style, is sixty-five feet wide and one hundred and ten long, and cost to build $50,000 and the seating capacity is about 700. The church has everything required for services excepting an organ and a movement is under way to provide one. The church was dedicated by Archbishop Quigley on Sunday December 11,, 1910, who also preached the sermon, taking for his subject, "Christian Education."

In 1917 in accordance with the instructions of Archbishop Mundelein, a parochial school was built. The building, which is constructed of interlocking hollow tile with stone trimmings and red tiled roof, contains eight large class rooms, an office, two music rooms, an assembly hall, beside the cloak rooms, toilets, boiler room, etc. The building and its furniture and equipments represent an outlay of $45,000. The Sisters of Mercy (south side), have charge of the school and the curriculum extends from first grade up to second year commercial high school, one hundred and sixty-two pupils attend the school.

The school was dedicated by Archbishop Mundelein on Sunday, September 23, 1917, and classes commenced on the following Monday. Until such time when a house can be built for them, the Sisters occupy a portion of the second floor for their convent house.

The parish house is a two story frame building without basement. It is the original house built by Dr. McGovern in 1868, with additions built to it by Father Madden and by F. O'Reilly.

The city of Lake Forest is situated on Lake Michigan, twenty-nine miles north of Chicago, it is strictly a residence town and most of the land is owned by wealthy Chicago families who have their summer houses thereon, and who make up a considarble portion of the population when they are here. Population 3,800, of which 1,000 are Catholics.

All Saints—Chicago, 1875

All Saint's church, 25th Place and Wallace Street. Founded August 15, 1875, by Rev. E. J. Dunne, under direction of Rt. Rev. Thomas Foley, D. D. Rev. E. J. Dunne had charge of the parish from August 15, 1875, to December 28, 1893. Born in Ireland, educated in St. Mary's Seminary, Chicago, consecrated bishop of Dallas, Texas, November 30, 1893, died August 5, 1910.

Rev. John C. Gillan, appointed pastor by Most Rev. Patrick A. Feehan, D. D., on December 28, 1893. Born in Chicago, educated in St. Ignatius College, and St. Vincent's Seminary, Cape Girardeau, Mo. Ordained by Most Rev. Patrick A. Feehan, D. D., July 12, 1884, in Cathedral Holy Name, Chicago. Still in charge. Church brick Gothic, built in 1880. School brick, plain, built in 1875. Built by Rev. E. J. Dunne. Sisters of Mercy in charge, 405 pupils. Rt. Rev. A. J. McGavick, D. D., auxiliary bishop of Chicago was curate in All Saints.

St. Vincent de Paul Chicago, 1876

The five acre plot, on which now stands St. Vincent's church and De Paul University, was purchased from people unwilling to sell their property for Catholic Church purposes, in August 1875. The pastor, Rev. Edward M. Smith, C. M., began the organization of the parish, composed chiefly of cow pastures and vegetable gardens, in October, 1875. The first baptism recorded in the old register is dated October 3, 1875. Father Smith began the building of the first church in the southwest corner of "Father Smith's Farm," as it was called, in October, 1875. The first church was a combination school and church, with the school on the first floor, the church on the second floor, and the parochial residence in the rear part of the building. The corner stone of the first church was laid November 1, 1875. The first Mass in the uncompleted church was said by Father Smith on Christmas Day, 1875, with the assistance of a little boy, now Mr. John McGillen, whose chief duty was to sweep the snow from the altar, while Father Smith celebrated the Holy Sacrifice. The parishioners sat on board and nail-kegs.



Rev. F. J. Wojciechowski



Rev. J. G. Peterson



GOOD SHEPHERD CHURCH, CHICAGO, ILL. 1907

Rev. James O'Shea





ST. JAMES' CHURCH, MAYWOOD, ILL. 1908

The church was dedicated April 30, 1876, the Feast of the Translation of the Relics of the Patron of the parish. The ceremony was performed by the Most Reverend John Joseph Lynch, C. M. D. D., Archbishop of Toronto, Canad. Father Smith, realizing that a parish was not complete without its various religious organizations, began, in the very infancy of the parish, to organize the necessary societies. The first of these was the Sodality of the Blessed Virgin Mary for young women, formed shortly after the church was opened. In June, 1876, the Altar Society was formed; the Rosary Society, in October, 1876, followed by a Total Abstinence Society for the men. The Sunday school for children of the parish began with the first Mass in St. Joseph's hospital, celebrated by Father Smith, even before the foundation of the church had been commenced.

The parochial school of the parish was opened August 27, 1883, in charge of the Sisters of Charity of the Blessed Virgin Mary. The enrollment on the first day was 97; at the close of the year it had mounted to 253.

In January, 1887, Father Smith, the first pastor, was succeeded by the Rev. John A. Maloney, C. M.; in September, 1887, Father Maloney was succeeded by the Rev. Thomas J. Abbott, C. M.; in November, 1888, Father Abbott was succeeded by the Rev. Felix Guedyr, C. M. Father Guedry recognized the need of a new and larger school. The corner-stone of the new school in Osgood Street was laid in the summer of 1890, and the new school was dedicated on August 15th, 1891. The enrollment was 346, but the registration so increased that shortly after the opening of the new school a hall intended for entertainment purposes had to be converted into class rooms.

Father Edward M. Smith, C. M., returned to St. Vincent's, as pastor, in 1891. Shortly after his return he set about to built the present edifice on the corner of Sheffield and Webster Avenues. The corner-stone of the present magnificent church was laid on Sunday, May 19th, 1895, by the Most Reverend Patrick A. Feehan, D. D., the first archbishop of Chicago, an dthe sermon was delivered by the Most Reverend John Hennessy, D. D., the first archbishop of Dubuque, Iowa. The occasion was the most imposing in the history of the parish to that time. Father Smith, however, did not live to enjoy the fulfillment of his heart's desire: the happiness of celebrating the first Mass in the new church. He died in St. Joseph's Hospital, on Saturday, September 26, 1896. The church was still far from complete, but the first Mass celebrated in the incomplete building was the Requien Mass, sung on September 29, 1896, over the remains of Father Smith.

The new church was dedicated by the Most Reverend Archbishop Feehan, on Sunday, May 1, 1897, while the Most Reverend Provincial of the Vincentian Fathers, Thomas J. Smith, was acting as pastor. Important events were taking place and the Provincial judged it best for himself to remain on the scene. Archbishop Feehan had requested Father Smith to open a college on the north side. Accordingly, the building used as the first church and school was remodeled and fitted up for a college, which opened as St. Vincent's College in September, 1898. The Provincial then relinquished the immediate supervision of the young institution to its first president and the new pastor of St. Vincent's church, Very Rev. P. V. Byrne, C. M.

The parochial school had outgrown its capacity, a fact easily appreciated, when it is born in mind that in the one building were conducted all the grades from the first to the twelfth. It was in 1896 that St. Vincent's turned out its first high school graduates—girls only. In 1902, a large addition was made to the school, built by Father Guedyr.

In 1904 was laid the corner stone of the new parochial residence, erected between the new church and the old, which was rapidly growing too small to house St. Vincent's College. The old building which had served the purpose of church, parochial school and college was demolished, and the present large structure of De Paul University was completed in 1907. With the granting of a new charter on December 24, 1907, St. Vincent's College became De Paul University.

Father Byrne was succeeded in the presidency of De Paul University and the pastorate of St. Vincent's church by the Very Rev. John J. Martin, C. M., in May, 1909. Father Martin, a former member of the faculty of the old college, found himself at the head of a perfectyl equipped Catholic school and parish: a magnificent church, a splendid school, a modern university building, promost beautiful auditorium building in the vided with a large lyceum building and the city. The last two are located on Sheffield avenue.





Rev. F. Caraher



Rev. H. M. Friel

MATERNITY B. V. M. CHURCH, CHICAGO, ILL. 1909



Rev. D. P. O'Brien



Rev. E. P. McDonough



ST. COLUMBANUS CHURCH, CHICAGO, ILL. 1909

Father Martin was succeeded in the presidency of the university and the pastorate of the church, in July 1910, by the present incumbent, the Very Reverend Francis X. McCabe, C. M., LL. D. The history of Father McCabe's administration is the story of unprecedented growth. At the request of the late Archbishop Quigley, De Paul University opened its doors to women, in accordance with the powers conferred by its charter. Accordingly a summer school, designed primarily for the teaching members of religious communities and for other teachers, was opened in 1911. This was the beginning of the University Extension courses, which have since continued regularly every summer, and every autumn and winter since the year 1911.

The College of Commerce of De Paul University was organized in September, 1912. Classes in this department were opened in January, 1913. The year 1912 also witnessed the affiliation of the Illinois College of Law, a solid law school founded in the year 1897, with the University, becoming the College of Law of De Paul University. The quarters, occupied by the College of Commerce in Wabash Avenue, and those occupied by the College of Law in the university building in Webster Avenue, had become over-crowded. In the summer of 1915, both colleges were moved to the Tower Building in Mehigan Avenue at Madison street. In 1918, De Paul University was one of the schools selected by the government for the training of the members of the Students' Army Training Corps. The beautiful auditorium was temporarily converted into barracks; the campus, into a perfect drilling field for the future officers of the American army.

The addition of a preparatory department and a shorthand school in the downtown quarters of the university brought such an influx of students that again new quarters were needed. De Paul University, in addition to the large quarters in the original location at Webster Avenue and Osgood Street, in 1920, took over five floors of a new building in Randolph Street, between Michigan and Wabash Avenues. It is difficult to forecast where the growth of the institution is going to stop. The increase in the academy and high school enrollments indicates that one of the departments will soon be forced into new quarters.

Father McCabe has not confined his efforts to the upbuilding of the university. The parish has not suffered from his interest in the educational lines. He found the beautiful church almost complete, for it was provided with stained glass, windows of extraordinary beauty, an organ inferior to none in the city, an altar not to be surpassed anywhere, and side altars of pure marble. Father McCabe further beautified the beautiful church with paintings and mural decorations, a sanctuary floor of tiling that makes a picture, and a marble communion railing that is an artistic gem. A remarkable mosaic on the sanctuary gates tells that the railing is the offering of the children of the parish to the memory of the Pope, the Good Pius the Tenth, who opened the door of the tabernacle to the innocence of childhood.

The parish organizations are in splendid condition. The Holy Name Society, the Sodality of the Blessed Virgin Mary, the children's sodalities, the Altar Society, St. Ann's Sodality(the Confraternity of the Holy Agony, the League of the Sacred Heart—all these testify to the spiritual life of the parish. The many priests kept busy in the confessionals and the large number of those who frequently and even daily kneel at the Communion railing tell eloquently that the spirit of faith is alive in the parish. And it is a faith that shows itself in works in favor of God's poor. The gentlemen of the Conference of St. Vincent de Paul and the Ladies of Charity and the Lay Daughters of St. Vincent de Paul are the channels of charity used in the helping the poor fight their battles against poverty and want. The crowning work of charity in the parish is the De Paul Day Nursery, founded by Father McCabe, on December 8, 1915.

The Great World War brought out in striking relief the quality of the faith and of the service of God inculcated in the parish and in the university—the faith and the service which prompt the true Christian to become the sterling patriot in the hour of his country's need. Nearly five hundred young men went forth from St. Vincent's parish into the military service of the United States. So far as the university statisticians were able to discover, seven hundred and seventy-four were in the land, air and sea forces of the government. Two hundred and seventeen of these were officers, or nearly one-third of De Paul's contribution. This fact speaks eloquently in favor of the in-



Rev. T. A. O'Brien



Rev. F. L. Reynolds



QUEEN OF ANGELS CHURCH, CHICAGO, ILL. 1909



Rev. J. J. Mullaly

Rev. C. C. Boyle





OUR LADY OF GRACE CHURCH, CHICAGO, ILL. 1909

struction these young men had received in De Paul. On November 9, 1919, a memorial service was held in the university church of St. Vincent de Paul for the repose of the souls of the young men from the parish and the university, who had given their lives in the Great War.

St. Paul's—Chicago, 1876

St. Paul's church, at 22nd Place and Hoyne Avenue (southwest corner), was founded by Rev. E. Weber in the year 1876. Father Weber found but forty families in 1876 to start with. As he was short of funds, he bought a stable and moved it to Hoyne Avenue. He also commenced a parochial school and added other small buildings for the immediate wants. Under his administration a parochial residence was erected at the cost of $6,000. This building is still in existence and is part of the Sisters' convent. He also started a new church, constructing a basement at an expense of $17,000 with the intention of adding the superstructure in due time. The basement served as a church and seated about 900 people. However his successor tore down this basement and used the material for filling in the site of the present church.

Father E. Weber was removed to another place of labor and was succeeded by Rev. G. D. Heldmann, March 1, 1888. Father Weldman worked enthusiastically and in 1892, built the school, large enough to accommodate easily 650 pupils and equipped it with all modern improvements, that even now it is up to date and satisfies all modern requirements. Father Heldmann joined the Precious Blood Order, was editor of the Messenger of Beteschafte and died January 16, 1916. Under his administration a rectory and society hall were built.

Financial conditions caused the removal of Father Heldmann in November, 1903. Father F. Rempe was appointed administrator to succeed Father Heldmann. Most Rev. J. E. Quigley turned over the parish to the Benedictine Fathers of St. Vincent Archabbey, Beatty, Westmoreland Co., Pa., on the eleventh day of February, 1904. Father Benno Standigl, O. S. B., was appointed rector and first prior of St. Paul's church, assisted by Rev. Ambrose Kohlbeck, O. S. B., and Rev. Lenord Schlim, O. S. B., by the Rt. Rev. L. Schnerr, O. S. B., Archabbot.

In 1910, a high altar of Carrara marble, designed by Architect Henry Schlacks and executed in Italy, was erected at a cost of $7,000. In 1912, also a communion railing of Carrara marble likewise designed by Mr. Schlacks, was set up at a cost of $2,100. Father Beune died November 23, 1913. He was succeeded as rector and prior by Very Rev. Leonard Schlim, O. S. B., who had been assistant to him during all years of his pastorate in St. Paul's.

In 1916, a marble floor at a cost of $7,200 was placed. Cost of school at that time about $40,000.

The corner-stone for the new church designed by Architect Henry J. Schlacks, was laid in the year 1897.

School in charge of Franciscan Sisters from Greenfield Park, Milwaukee, Wis., for six years, 1883 to 1889. The school Sisters of Notre Dame from Milwaukee, Wisconsin succeeded, August 24, 1889. Mother Caroline sent six ladies and one candidate to conduct school. First superior of Sisters of Notre Dame was Ven. Sr. Antonine Glass, from 1889 to 1908; Ven. Sr. M. Rauner, from 1908 to 1912; Ven. Sr. Senrica Stemper from September, 1912 to January, 1913. Ven. Sr. Castula Kermann sent as teacher, September 28, 1892, and continuing here, was appointed superior January 1, 1913, and has continued as such to the present date.

Assistant priests at the present are Rev. Herbert Buettner, O. S. B. and Rev. Placidus Rattenberger, O. S. B.

Benedictine Fathers connected with St. Paul's church are also chaplains of the Isolation Hospital.

Societies are: St. Ambrose Forester Court; Holy Face Forester Court; St. Paul Forester Court; Catholic Guard; Catholic Knights of America, (the above are for men).

For women: Monica Forester Court; Mary Help Forester Court; Mary Paulette Forester Court and L. C. B. A. St. Rose of Lima; Catholic Lady Knights of America.

Church societies: Sacred Heart Sodality; St. Beune Young Women's Sodality; Young Ladies' Sodality; Married Ladies' Sodality and Holy Name Society.

St. Helen's—Chicago, 1913

St. Helen's parish, Polish, is located at Oakley Boulevard and Augusta Street, with a frontage of 362 feet on Augusta Street



Rev. F. Keefe



Rev. J.E. Sheridan



Rev. M. J. Sullivan







Rev. A.G. Quille

RESURRECTION CHURCH, CHICAGO, ILL. 1909

and 104 feet on Oakley Boulevard, where church is to be erected.

It was founded by Rev. P. H. Pyterek with the assistance of Messrs. P. Ligmon, J. Rushkiexicz, Anthony Klodzinski, P. Bykowski, and F. Strobat, under the direction of the deceased Most Rev. J. E. Quigley, June 6, 1913.

The present pastor, P. H. Pyterek, was born on August 1, 1878, a short distance from the parish, was educated at St. Stanislaus parochial school, St. Ignatius' College, St. Mary's College, Kentucky, and St. Mary's Seminary Baltimore. He was ordained by Most Rev. J. E. Quigley, March 28, 1903. He was assistant at Immaculate Conception church, Polish, and at St. Joseph's parish, Polish, and took charge of Polish Missions at Posen and Blue Island, Ill., from July 1, 1906, to June 6, 1913.

Rev. C. Marcinak was assistant from July 1, 1915, to January 1, 1917, when compelled to leave on account of ill health. Rev. P. Sabota, the present assistant, was born November 18, 1885, at Arcadia, Wis., was educated at St. Francis', Wiseonson and at Kenriek Seminary, St. Louis, Mo.; was ordained January 11, 1911, by Right Rev. P. Rhode, at that time auxiliary bishop of Chicago. Father Sabota was appointed assistant to Sacred Heart church, Polish and transferred to St. Helen's February 4, 1917.

When the property was bought, there were two buildings on the premises, one of which is at present used as a rectory and the other to be remodeled for a convent this summer. The combination church, school and convent buildings with basement hall, school style, located at Augusta Street, near Western Avenue, was designed and built by Worthmann and Steinbach, architects. F. Klajda, general contractor. It has a frontage of 125 feet and a depth of 120. The Felician Sisters are in charge of the school from the foundation of the parish. Among the various organizations and societies are: Polish Roman Catholic Union; St. Helen's and St. Emily's Society; Polish National Alliance; St. Helen's Society, Catholic Order of Foresters (ladies), St. Peter's Society; Polish Alma Mater; St. Anne's Society; Kind Casimir the Great (men's), and Queen Wonda (ladies'); Married Women's; Young Ladies' and children's sodalities; St. Helen's and St. Cecilia's choirs. Among the notable persons are: The trustees, Max St. George, and Anthony Kladzinski. A. Hibner, A. Urbanski, P. Mindok, E. Kirstein, M. Godinowski, E. Jendizyski, J. Sadowski, M. Wojczynski, A. Ligmann, L. Wublewski.

St. Procopius—Chicago, 1876

Before the great Chicago fire, the Bohemians who came to the city, settled mainly east of Halsted street and attended the churches of St. Wenceslaus and of St. John. Only a few settled in the neighborhood of the present St. Procopius church. However, after the fire Bohemians were fast moving into the neighborhood. For some time they attended the St. Wenceslaus church, but as their numbers increased they thought of building their own church. Reverend William Coka, pastor of St. John's, favored the project, and on the 29th of June, 1875, bought three lots for the purpose on the corner of 18th and Allport streets. A small house, which stood upon one of the lots was converted into a rectory. The new parish was given the name of St. Procopius, whose feast falls on the Fourth of July. In September of the same year the parish bought a Methodist church, located on Halsted, near Twentieth Street, and had it moved upon its lots. The structure was a two story building containing three class rooms on the first floor and a church on the second. For some time Rev. W. Coka, pastor of St. John's parish kept the direction of the new parish, but in August, 1876, was appointed its resident pastor. From that time on the parish grew by leaps and bounds.

Very soon it became evident that the combination church and school building was entirely inadequate to the needs of the new parish, and ground was bought and preparations were made to build a new church. This was soon accomplished and the new church was blessed in September, 1883. The old building was then entirely turned into a school, and in 1884 it housed already 800 pupils. Rev. William Coka was assisted for a year by Rev. Wenceslaus Kerner and then by Rev. Sisigmund Singer, a Benedictine Father from St. Vincent's Abbey, Pa. As the number of parishioners kept on increasing rapidly, the pastor saw that the work was beyond the strength of even two men, and that it would be best, if the parish could be given in charge of some religious community.

After making arrangements for some Bohemian Benedictine Fathers from St. Vin-



Rev. J.J. Barthouski O.S.A.



ST. CLARE'S CHURCH, CHICAGO, ILL. 1909



Rev F.J. Karabasz.



Rev A.A. Gawrych



Rev. C.K. Pijanowski

SACRED HEART CHURCH, CHICAGO, ILL. 1910

cent's Abbey, Pennsylvania, to take charge of the parish, Father Coka went to Omaha, Neb., where he labored successfully for many years. The Benedictine Fathers took charge of the parish in March, 1885. Rev. Nepomucene Jaeger became the pastor and his assistants were Rev. Wenceslaus Kocarnik and Rev. Sigismund Singer. As the rectory has scant accommodations for two priests and as the St. Procopius parish was settled to be the seat of the future Bohemian priory and abbey, a new commodious rectory was built adjoining the church. In 1887 the Fathers established a high school for boys, which grew later on into the present St. Procopius College in Lisle. The first professor of the high school was Rev. Procopius Neuzil, O. S. B., a theologian, who shortly after was ordained to the priesthood. Through the intercession of the Most Rev. Patrick A. Feehan, archbishop of Chicago, and Rev. Boniface Wimmer, archabbot of the St. Vincent's Abbey, Pennsylvania, the community at St. Procopius was raised to an independent Priory in 1887, by the Holy See, and Rev. Nepomucene Jaeger was chosen the first Prior.

In 1886 five lots north of the church were bought for a site for a new school, as the old one was too small to meet the needs of the parish. The work on the new school was begun in the spring of 1888 and it was blessed and occupied the following year. It is 100 feet long, 80 feet wide and 54 feet high, has three floors and a high basement. On each floor are four large classrooms and in the basement one large hall for entertainments and two smaller ones in which the societies of the parish hold their meetings.

In 1894 the St. Procopius Prior was raised to an Abbey, and Prior Rev. Nepomucene Jaeger, who was then also pastor of St. Procopius parish, was chosen abbot by the community. Rev. Valentine Kohlbeck became the next pastor and continued the zealous work of his predecessor. During his pastorate he organized the First Bohemian Catholic Literary Society of Chicago, many members of which now hold high positions in the world. One of the rooms in the old school was changed into a club room of the society, and when later on the building was torn down a room in the new school was devoted for the same purpose.

In 1897 the pastor became seriously ill, so Rev. Procopius Neuzil was appointed to succeed him. The new pastor held the office for seventeen years and his pastorate was marked with great zeal. Besides other work he introduced the Apostleship of Prayer and had the St. Procopius parish canonically apppointed the center of this society for all the Bohemian centers in the United States. He likewise introduced a commercial class into the parish school, so that the graduated from the eighth grade could obtain a business education without being obliged to go to secular business colleges. He also strove for some time to raise the necessary funds for the building of a clubhouse for the young folks of the parish. Two lots north of the school were bought for the purpose and it seemed that his wish would soon be realized. Just than however, eleven empty lots close to the school were put on sale by the Chicago Street Railway Company. It was feared that some company might buy the lots and build some factory upon them, as the location is very favorable being close to the C., B. & Q. railroad. To prevent this and thus safeguard the school, the parish bought the lots and turned them into a playground. The building of a clubhouse was thus indefinitely postponed. About this time a kindergarten was established in the school and likewise the "Sokols," a turning society, which soon had a large membership. The pastor also organized the St. Benedict's Home for old people and homeless girls.

In 1908 the parish celebrated its golden jubilee. On this occasion the church was consecrated by the Rt. Rev. J. E. Quigley, archbishop of Chicago. As the golden jubilee of the apparition of the Blessed Virgin Mary at Lourdes was also celebrated this same year, the parish commemorated this event by building a beautiful Lourdes chapel next to the church. It is one of the nicest chapels of its kind in the country.

In 1914 the St. Procopius Abbey was canonically transfered to Lisle, where most of its members are employed as professors in the college. As Rev. Procopius Neuzil, pastor of the St. Procopius parish was likewise Prior of the Abbey, and on account of the Rt. Rev. Abbot's long and serious illness, had to manage the monastery's affairs in his place, he was obliged to give up his pastorate and move with the Abbey to Lisle. Rev. Methodius Vones was therefore appointed his successor in July 1914. He held the position for a year, when he was appointed professor in the college and seminary at Lisle. He was



Rev. H. Piepenkotter



Rev. J. H. Kruszka



FIVE HOLY MARTYR'S CHURCH, CHICAGO, ILL. 1910



Rev. F. Grzes



Rev A. L. Janiszeski



Rev. T. Nowak





Rev. A Nawrocki

ST. BARBARA'S CHURCH, CHICAGO, ILL. 1910

succeeded by Rev. Joseph Chvatal, the present pastor of the parish.

The wish of building a parish club-house which was entertained for some time by both the pastor and parishioners, was now practically given up. For a number of years the parishioners were fast moving west and formed several new very flourishing congregations. The number of pupils in school naturally decreased so that in 1915 the pastor could turn one of the spacious class-rooms into a club-room and place it under the management of the "Sokol's," who for several years felt the want of some room, where their members could gather, especially in the evening.

At present 582 pupils attend the parochial school, which is in charge of the Sisters of St. Francis. There are twelve class-rooms, in one of which is the kindergarten and in another the commercial class. Society life flourished in the parish from the very start. There was hardly a man or woman, who did not join one or another of the societies and often several of them. These societies deserve much credit for what has been done for the good of our faith in the face of so much anticatholic propaganda among the Bohemians of our city. Some of the societies of this parish have ceased to exist or else have been transfered to other parishes to which their members have moved. At present there are still in the parish a larger number of societies of various organizations, mostly of the First Central Union and the Central Union of the Bohemian Catholic Women of America. There are also several branches of the Catholic Foresters, both of men and women, and of the Catholic Workmen. The majority of the members however, live in other parishes and are gradually transfering their membership to the local societies.

There were also two dramatic societies in the parish, which were very strong and active for many years, namely "Vlast" and "Klub Jablonsky." Their work is now continued by the members of the Literary Society and the Sokols.

The first organist of the parish was Quido Petru, who was succeeded by his son, Quido Petru, Jr. Under their able direction the church choir was highly organized and very active and is still the best choir of all the Bohemian parishes of Chicago.

The Bendictine Fathers who have charge of the parish did not restrict their activities to strictly parish work. They saw the great need of a Catholic press, which would counteract to some extent the evil caused by a very strong and active Bohemian anti-Catholic press. For that reason they began to publish a series of publications, first the "Pritel Ditek," a weekly publication for the children, then the "Katolik," a weekly and later on a semi-weekly publication, and finally the "Hospodarske Listy," a semi-monthly publication for farmers. They were also instrumental in the establishment of a convent of Bohemian Benedictine Sisters, which now has over one hundred members and has charge of a number of Bohemian Catholic schools.

They also founded the St. Joseph Bohemian Orphanage and through the support given to it by their various publications, made it possible for it not only to exist but to grow to its present dimensions. Through these and other activities the Fathers and also the St. Procopius parish in which they worked for so many years, have become known to the Bohemian Catholics in all the corners of the United States.

At present the parish has a debt of ten thousand dollars and is in charge of Rev. Joseph Chvatal, O. S. B., the pastor and Rev. Placid Sasek. O. S. B., his assistant. They are also assisted to some extent, mainly in the confessional, by the Rev. Alphonse Biskup, O. S. B., who was chaplain in the Czechoslovak army during the past war and at present is the editor-in-chief and manager of the Bohemian Benedicine Press.

St. Jerome's—Rogers Park, 1877

The first efforts to place a church in Rogers Park was in 1877, through the work of few residents of the locality. A church was built and dedicated to the honor of St. Catherine. No permanent pastor was appointed. However, from time to time served by Father Donohue, of St. Mary's church in Evanston. In the latter part of the year 1877 the Church of St. Catherine was destroyed by fire and never rebuilt. The people now went to St. Henry's church and continued to do so till the year 1893, when arrangements made by Archbishop Patrick A. Feehan, D. D., the scattered people were gathered together under the care of Father Smyth, pastor of St. Mary's church, Evanston. The first Mass was celebrated on November 1, 1893, in the Town Hall, by the



Rev. S. L. Roumie O.S.B.M.

ST. JOHN THE BAPTIST CHURCH, CHICAGO, ILL. 1910





Rev. C. Fani C.S.C.B.

OUR LADY OF POMPEI CHURCH, CHICAGO, ILL. 1910

Rev. Thomas F. Burke, the assistant pastor of St. Mary's church, Evanston, but now pastor of the large flourishing St. Gabriel's church, at 45th and Wallace Streets. Pastor and people now planned for their church and their efforts were crowned when the structure placed under the patronage of St. Jerome, now situated at the northwest corner of Morse Avenue and N. Paulina Street, was rushed to completion and on the second Sunday of September in the year 1894, the dedication ceremony was conducted by His Grace, the Most Rev. Archbishop Patrick A. Feehan and attended by a goodly number of parishioners and visitors.

Father Smyth watched over the destinies of the church until May 1, 1895, when the Rev. A. J. Lonergan was appointed as its first pastor. As an assistant pastor he had been successful at old St. Mary's, the Immaculate Conception and St. John's, and then was made pastor of St. Ambrose's church at Amboy, Ill. Here he remained for four years, when he was appointed pastor of St. Jerome's church. At this period he was in poor health, but did the work allotted to him as best as conditions would permit. Death came to him on the 23rd days of February, 1898.

The second pastor appointed by archbishop Feehan was the Rev. James F. Callaghan.

Father Callaghan was born in Toledo, Ohio. He attended the parochial schools of that city and at the completion of his primary course was sent to Mt. St. Mary's Seminary at Emmitsburg, Md. Here he spent nine years completing his collegiate and seminary training, and was elevated to the priesthood in the June of 1887, in the Cathedral of the Holy Name. The first years of his ministry were spent in Holy Angel's church, Chicago, then for four years in St. Thomas the Apostle church in Chicago, from which place he came to St. Jerome's church in the Lent of 1898. During his incumbancy, improvements were made in the church and parish house, together with an endeavor to reduce the parish debt and hold into a harmonious mass the religious and social interests of the congregation. His work was well thought of and so in February of the year 1901 he was transferred to the Pastorate of St. Malachy's church, on the west side of Chicago, where he has shown his fitness for the place and has done successful priestly work. He was succeeded by the Rev. P. A. McLoughlin, pastor of St. Mary's church, Aurora, Ill. Father McLoughlin was born in Ireland, in the year 1853. After completing a primary course in his native land he came to America and settlde in New York City in 1868. He entered St. Francis Xavier's College but before his course was finished he entered into mercantile life. After some years he came to St. Vincent's College at Cape Giradeau and was ordained to the Holy Priesthood in the Holy Name Cathedral, June 29, 1890, by His Grace, Archbishop Feehan. His first priestly charge was at the Cathedral. Four years later he was sent as administrator of St. Mary's church, Aurora. Shortly afterwards he was confirmed as pastor. Here he worked in his priestly offices for seven years. On the 10th of February, 1901 he was appointed to the pastorate of St. Jerome's. During Father McLoughlin's regime he laid the foundations of the parish school, invited the Sisters of Charity, B. V. M., to conduct it and purchased the adjacent properties to the old rectory and school, which later would serve as the basis for the complete parish system.

For over twelve years he built and planned enthusiastiely in the works set in motion and prond of the accomplishments gained. On March 20, 1913, he laid down his burden with the knowldege that God's kingdom in Rogers Park had grown and prospered. During Father's administration he was assisted by the Rev. F. A. Coughlan, who remained in St. Jerome's parish for two and one-half years, doing excellent work. The Rev. T. R. Weber for a short period was also an assistant at St. Jerome's.

The fourth and present pastor of St. Jerome's was appointed on March 31, 1913. Father Farrell was born in the confines of All Saint's parish, Chicago. He attended the parochial school, then St. Patrick's commercial academy, after which he went to St. Ignatius College. From here he was sent to St. Mary's Seminary, Baltimore. Completing the course he was ordained to the priesthood, July 3, 1897, in the Holy Name Cathedral, by the Most Rev. Patrick A. Feehan, archbishop of Chicago. For nearly sixteen years he labored as an assistant to the Rev. D. J. Riordan, now monsignor and pastor of St. Elizabeth's church. His labors in the school and church under the guidance of such a beloved leader, amply fitted him for the work before him. The



ST. FRANCIS' CHURCH, CHICAGO, ILL. 1909



Rev. J. Angeletti

ST. FRANCIS A PAULA CHURCH, CHICAGO, ILL. 1911

works of Father Farrell may be thus summarized. The school system was extended and rounded out. From small beginnings it now boasts an attendance of nearly 400 pupils and twelve teaching Sisters. The parish needed a fitting place of worship, so the church was planned and completed by archbishop Quigley, who also preached on the occasion. The corner-stone was laid October 4, 1914. First services were held February 6, 1916, and the church was solemnly dedicated by His Grace, the Most Rev. G. W. Mundelein, archbishop of Chicago, and in the presence of a number o fthe clergy and large concourse of people. The church is of the North Italian, eleventh century, Renaissance type, with modern concepts, this style of architecture lends itself to an ornated fashion, very pleasing yet entirely practical. Its beautiful stained glass windows its tall majestical altars, the high gallery and simple pipe organ, the color scheme of grey, white and ivory of the walls and statuary and dark malachite color of the pews and woodwork make for a fitting place of worship and a house of prayer.

The houses that served for a home for the priests proving inadequate, the present rectory was begun in July, 1917, and was occupied the day before Christmas, 1917. The parish was organized for sodalities and parish societies and with the usual objects and aims. These societies and sodalities have done wonderful work in upbuilding the spiritual and maferial edifice of the parish; the Sanctuary Society, the Holy Name Society, the Young Ladies' Sodality, the Children of Mary's Sodality, senior and junior divisions, the Boy's Sodality of the Immaculate Conception, the Angel's Sodality. Too much praise cannot be given them for their goodly work. Here must be noticed the work of the assistants sent to Father Farrell, to help in the work of the parish. The Rev. Frederick Shippy shortly after his ordination in the May of 1913, was appointed to St. Jerome's. For nearly four and one-half years he labored strenuously, doing well what was required of him in construction and building days. In October, 1917, he was appointed as an assistant to Father Flaherty, at the Church of the Nativity. He was greatly missed by the parish when he left for his new field of activities. The Rev. C. L. McDonough succeeded to the position of assistant after the departure of Father Shippy, and is still with us. Great praise are due the assistants sent to St. Jerome's for their unflagging zeal, their spirit of work and loyality to the parish. The results achieved here would not have been done without the aid and help given by them so cheerfully and readily. Late last year the Rev. Robt. Maguire was sent to assist at St. Jerome's. The parish of St. Jerome's for thirteen years had taken care of the English speaking Catholics of Rogers Park, when Archbishop Quigley, owing to the extensive territory served by the church, cut off the southern portion of the parish and placed the new division under the care of the Jesuit Fathers, who have built up the flourishing parish of St. Ignatius.

St. Agnes, V. and M. Brighton Park, 1878

The people of the district known as "Brighton Park," petitioned Bishop Thomas Foley, D. D., to established a parish in their locality as they deemed it a hardship, especially during the winter season, to make the journey to the nearest church, St. Bridget's, a distance of two miles, in order to fulfill their obligation of hearing Mass.

After due consideration in the year 1878, Rev. P. A. L. Egan, was instructed by his superior to establish a parish on the outskirts of the southwestern part of the city, which was to be named in honor of St. Agnes, Virgin and Martyr. The first Mass was read on Christmas Day in a brick cottage located on California Avenue, just south of Thirty-eight Street. The pastor had at that time no place of residenee in the district, so he made his abode at the Sherman House, and came out to Brighton Park on Sundays and whenever occasion demanded. After three years of great sacrifice the burden became too great and Father Egan was relieved of the obligation and the Rev. M. J. Horgan was appointed to carry the destiny of the church in the then growing suburb.

With extreme effort on the part of the congregation and apostolic zeal of the new levite, success was to be assured. The premises on California Avenue became too small for the ever increasing congregation and as there was need of Catholic instruction for the children by "Women of Sacrifice," a new location was acquired in the year 1884, at Washtenaw Avenue and 39th Street, upon which was erected a combination building of church and school.



Rev. F. Coleman



Rev. W. F. Cahill



Rev. J. Campbell



Rev. J. Connelly



OUR LADY OF MERCY CHURCH, CHICAGO, ILL. 1911



Rev. W. J. McKenna



Rev. F. J. Tony



MARY QUEEN OF HEAVEN CHURCH, CHICAGO, ILL. 1911

At the invitation of Father Horgan, the Sisters of Mercy accepted the obligation of giving the religious education to the children and with what earnestness they entered their new field of labor can be measured by the continued influx of pupils and the standard of their graduates.

Trying times to which every pastor is subjected, particularly in striving to reduce the encumberance on the parish soon fell to the lot of Father Horgan. One sacrifice after another tended to lessen his vitality and in the latter part of September, A. D., 1889, the reverend gentleman, modeled after the true shepherd, placed his cross on the altar of Sacrifice and entered a deserved, peaceful eternal rest. During the pastorate of Father Horgan the sodalities of St. Anne, St. Aloysius, the Children of Mary were established and continue to flourish to the present day.

Rev. J. A. Hemlock was the choice of Archbishop Feehan to succeed the much lamented Father Horgan. During the period from September, 1889, to January, 1894, Father Hemlock labored faithfully as pastor, continuing and furthering the work of his predecessor. On account of ill health, he asked to be relieved, which consideration was granted with the new year, 1894. Rev. J. H. Crowe, pastor of St. Ita's; M. F. Sullivan, of the Resurrection of Our Lord; R. C. McCormack, deceased; Rev. J. L. Moloney, deceased; ably assisted Father Hemlock in the discharge of his parish duties.

Rev. Newton J. Hitchcock an assistant at St. Malachy's, was selected to fill the vacated pastorate. Young and vigorous, he entered upon the work with the enthusiasm of a new disciple. With the celebration of the silver jubilee of the parish, need was felt for increasing the class-room space which necessiarly entailed vacating the room used for church purpose. Undaunted, the new pastor had plans drawn for a new church, Gothic in design with a seating capacity of seven hundred. The corner-stone of the new edifice was blessed and laid in May, 1908, and the first Mass was read on Christmas day of the same year. To coincide with the church, a parish house and a sisters' convent were erected. In the present year (1920), at the suggestion of the Most Rev. George W. Mundelein, D. D., a new sixteen room school costing in the neighborhood of ninety thousand dollars, is in the course of construction. Father Hitchcock has encouraged the formulated sodalities and established a branch of St. Vincent de Paul, of the Sacred Heart League and of the Holy Name Society.

The attendance at school has been on the increase since its first foundation and at the present writing has five hundred and thirty pupils. The Sisters of Providence have had charge of the school for the past twenty years.

As assistants in parish work with Father Hitchcock, have been Rev. Francis Caraher, pastor of the Church of the Maternity; Rev. Thomas Smith, Rockford, Ill.; Rev. Stephen Luttrell, Libertyville, Ill.; Rev. James M. Doran, superintendent at St. Mary's, Desplaines, Ill.; Very Rev. E. F. Hoban, D. D., chancellor; Rev. William O'Brien, Church Extension Society, Harvey, Ill.; Rev. Francis P. Murphy, pastor of St. Ailbes; Rev. Moses Kiley, D. D., superintendent of Catholic Charities; Rev. Henry Kennedy and Bernard Brady, are his present assistants.

St. James—Irwin, 1878

As early as 1855 this part of Kankakee County was visited by Father Mailloux, who celebrated the Holy Sacrifice of the Mass in private homes. This good priest had migrated from his country, and had come to Illinois to counteract the pernicious influence of Chiniquy, who had then fallen away from the church. In 1862 Father Jacques Cote build the first Catholic church at LeHigh, Ill. From this date to 1877 this mission was attended by priests from Kankakee and Bourbonnais.

In 1877 this church was moved on what is now Keliher's farm, and Father Ambrose Goulet was appointed first resident pastor.

1879 Father Goulet was succeeded by Father George Kertzen, who was in charge for eleven years.

Father Lavesseur, who replaced Father Kertzen, was pastor from 1890 to 1894. Then came Father Therien, who was here only for a few months and was in turn succeeded by Father Simard. It was during his pastorate that the church was moved to the village of Irwin. This caused a division of what had been St. James' parish, and a new church was erected at Goodrich, Ill., which has since been under the able direction of Father Meyer.

In 1905 Father Edgar Bourget was appointed to the pastorate of St. James' church and remained in charge up to 1917. Father



Rev. E. Byrnes —





ST. SEBASTIAN'S CHURCH, CHICAGO, ILL. 1912

Bourget built two rectories, beautified the church and made many necessary improvements.

In 1917 Father Peter Dufault, the present incumbent, was appointed administrator and subsequently pastor. During his administration the parish school was built. On September 10, 1918, the Sisters servants of the Holy Heart of Mary were solemnly received in the parish. The following day they began teaching school in temporary quarters. The new school was dedicated by Right Rev. Mgr. Legris on the eight of December, 1918. It is modern, up to date structure, built at a cost of $10,000. It is under the direction of five sisters of the Holy Heart of Mary. Eighty children attend this school. Most of them coming from a distance of two, three and four miles. Parish life is very active in this little church. There is a guardian Angel's Sodality for the little boys and girls. A young ladies' sodality and St. Anne's Sodality for the married women. St. James' church is especially proud of its Holy Name Sodality with its hundred members. Practically every man of the parish belongs to it and receives communion every month.

St. Mel's—Chicago, 1878

As is known to the older residents, the parish of St. Mel, and many of the adjacent parishes, were carved out of the parish of Our Lady of Sorrows.

Owing to the establishment of the North-Western car shops on Kinzie Street, a small colony located themselves between Forthieth (Crawford) and Forty-sixth (Kenton) Avenues and Park Avenue and Kinzie Street. To minister to the spiritual needs of this small community, the Servite Fathers offered up the Holy Sacrifice of the Mass on Sundays in the old Tilton School building, Lake Street and Forty-fourth (Kostner) Avenue.

In a short time the few people gathered courage to build a church, and on July 28, 1878, the cornerstone was laid by the Right Reverend Thomas Foley, Bishop Administrator of the diocese, "to the honor of God and under the patronage of St. Philip Benizi," one of the founders of the Servite Order. The Rev. Thomas Moreschini, O. S. M., took charge of the parish.

In 1883 the Servite Fathers resigned their jurisdiction over the newly formed parish, and in the same year, the late Archbishop Patrick Augustine Feehan appointed the present pastor, the Rev. Patrick J. McDonnell.

Father McDonnell took charge of the parish April 27, 1883, and on his arrival, found a beautiful expanse of prairie, dotted with a very limited number of homes, among which were located about one hundred and fifty families of his jurisdiction. But to find these families it was necessary to travel from Homan Avenue, on the east, to Melrose Park on the west, and from Twelfth Street on the south to North Avenue on the north, and branching off from what is now known as Cragin, in a northwesterly direction for miles into the prairie.

In September St. Philip's parochial school was opened. In those days Catholic schools were not so popular as they are today, for the reason that they had not had the opportunity of demonstrating their value. Today there is no Catholic of intelligence who does not recognize their necessity. The school began with an attendance of one hundred and fifty pupils.

The teachers taking charge of the school were of the religious community known as the Sisters of Providence, St. Mary's, Indiana. It is due this teaching community to state that since their taking charge of this school they have contributed their share in placing Catholic education on the high plane on which it stands today in Chicago.

The parish convent of St. Mel's is the motherhouse of the different branches of Sisters of Providence at present teaching in Chicago. The sisters, on their arrival, made their home at a rented house on Park Avenue, and later, when their membership increased, the pastor found it necessary to vacate, in their favor, his home on Forty-second Avenue (Keeler), and build for himself a residence on Park Avenue, which was constructed in 1890.

In a very few years the little brick church on the corner was found not large enough, and, as a consequence, the first floor of the two-story frame school building was used as a temporary church.

While at the time, St. Philip's church was built, the corner of Park and Forty-second (Keeler) Avenues, was the logical place for it, it was soon recognized that in the coming years, as the population would pour in on the prairie south of Madison Street, Park Avenue would no longer prove a central location, and hence a new site must be selected.



Rev. M.A. Dorney



Rev. M. Hayden



St. Lucy's Church, Chicago, Ill. 1911





Rev. A.J. Boecker

Sacred Heart Church, Lombard, Ill. 1912

The new site was a matter of doubt for a long time, and at first it was considered advisable to purchase property on Monroe Street and Forty-third (Kildare) Avenue, which was done, but which fortunately proved unsatisfactory, because enough property could not be secured. Monroe Street property proving insufficient, it was decided to purchase the corner on which St. Mel's church and rectory now stand—the transfer of the property being made to the Catholic bishop in 1893.

In 1895, the basement of the present church was built, and on May 3, 1896, was dedicated under the patronage of St. Mel, the name of St. Philip Benizi being discontinued. For fifteen years, until 1911, the congregation worshipped in this basement church.

Four additional lots on Washington Boulevard were purchased in 1897, and in the fall of 1898 work was begun on the rectory, which was finished in the following spring. Martin Carr was the architect.

In 1902 another lot was purchased on Washington Boulevard, and in 1907 was purchased the southeast corner of Forty-third (Kildare) Avenue and Washington Boulevard, on which St. Mel's convent is erected.

The parishioners looked forward anxiously to the time when the entire church would be built, and for years gave freely of their means for that purpose. When the time came to finish the church, however, conditions were found to have changed. The frame school building on Park Avenue, while sufficiently large at the time for the accommodation of the children, was too small to supply the educational needs of the growing parish. Hence the perplexing question—"which should come first, the new church or the new school?" The difficulty was submitted to His Grace, Archbishop James E. Quigley, who immediately decided in favor of the school; and to the credit of the parishioners, no objection was registered; on the contrary a generous support was given the undertaking.

On Tuesday, September 3, 1907, the new St. Mel's school was opened to receive pupils, and on Sunday, the 29th of the same month, it was solemnly blessed by His Grace, Archbishop Quigley.

The building is semi-fireproof throughout, with every valuable convenience known to science. It is capable of accommodating over thirteen hundred pupils. At present there are twelve hundred children in daily attendance. In addition, it has a large auditorium, with a seating capacity of 1,100, and a fully equipped stage.

In 1907 the entire church property on Park Avenue was sold to the Board of Education.

The next improvement began when, on April 14, 1908, ground was broken for St. Mel's convent, which was ready for occupancy, and taken possession of by the sisters on Thursday, November 12, of the same year. On the day following its occupation by the sisters, the chapel was blessed by the Rt. Rev. William Kenny, Bishop of St. Augustine, Florida, (*cum benedictione novae Ecclesiae*).

The convent is the first in the middle west to provide separate rooms for each member of the community; the dormitory system hitherto in vogue, being entirely discarded.

The convent being completed, the way was clear for the finishing of the new church. On Sunday, June 19, 1910, His Grace, Archbishop Quigley, laid the corner stone, assisted by a number of the local clergy, and surrounded by a large concourse of people. The archbishop preached the sermon.

The church is of the Romanesque style of architecture, and richly furnished. The altars and communion rail are of the best Carrara marble, and were erected by the Daprato Statuary Company. The Stations of the Cross, erected by the same company, are notable features of the church, while the pews and the remainder of the furniture are considered high class work and in keeping with the general outline of the building. The church will accommodate twelve hundred and fifty people. The acoustical properties are deemed excellent. The architect was Charles L. Wallace of Joliet, Illinois, assisted by the Rev. N. J. Steines, who devoted his skill and energy in attending to details.

On Sunday, November 26, 1911, St. Mel's church was solemnly dedicated by His Grace, the late Most Rev. James E. Quigley, D. D. The dedication ceremony commenced at ten o'clock, followed by Pontifical High Mass by the Right Rev. E. M. Dunne, D. D., Peoria. The archpriest was the Rt. Rev. Msgr. Daniel J. Riordan. The deacon and sub-deacon of the Mass were Rev. M. O'Sullivan and Rev. W. J. McNamee. The sermon was preached by the Most Rev. John J. Glennon,





Rev. S. Soltesz

Our Lady of Hungary Church, Chicago, Ill. 1904



Rev. L. Neuwirth

Sacred Heart Church, Chicago, Ill. 1911

D. D., Archbishop of St. Louis. In the sanctuary were the Most Rev. John J. Glennon, D. D., St. Louis; the Rt. Rev. Alexander J. McGavick, D. D., Chicago; the late Rt. Rev. Richard Scannell, D. D., Omaha, and the Rt. Rev. James O'Reilly, D. D., Fargo. Almost one hundred visiting priests occupied places in the sanctuary during the ceremony.

In the evening of the same day, the Rt. Rev. Paul P. Rhode, D. D., Green Bay, sang Pontifical Vespers, and at the Vespers the sermon was preached by the Most Rev. James J. Keane, D. D., Dubuque.

For some years, Father McDonnell, recognizing the need of a high school for boys, directed his energies toward that purpose. He realized that the location was ideal, but like most ideals, he saw great, if not insurmountable, difficulties in the way. The difficulties were not all of a monetary nature, although these deserved serious consideration. The one great difficulty that always loomed up was the apparent impossibility of securing teachers to conduct the school. On this account the pastor felt that the late Archbishop Quigley, intensely interested as he was in Catholic education, would not consider it feasible, and accordingly the proposition was not specifically put before him.

With the coming of the new archbishop, Most Rev. George William Mundelein, hopes of a high school revived. Archbishop Mundelein being much younger than his predecessor, and relying on the fact that youth is always more hopeful than advanced years, Father McDonnell approached him, and made the proposition for the new high school. His Grace, after brief reflection, replied that the project might be considered. From the tone of his voice and the manner of his answer, Father McDonnell felt that his petition would be granted. He was not mistaken. By permission of the archbishop, St. Mel's high school was soon an accomplished fact. The new high school was solemnly dedicated Sunday, November 10, 1918, by His Grace, the Most Rev. Archbishop Mundelein. The sermon of dedication was preached by the Very Rev. H. P. Smyth.

St. Mel's high school and the brothers' home, attached thereto, are architecturally and otherwise models of their respective classes of buildings.

The high school is located on the corner of North Kildare Avenue and Madison Street. The property on which it stands was purchased in 1912. The property on which the brothers' home is built was purchased in 1916.

The high school has twenty-six classrooms, a lunch room, an assembly hall, a well equipped gymnasium, a locker room and a shower room.

The architects for the high school were Gustave E. Steinback of New York and William F. Gubbins of Chicago.

The teachers for the new high school are the Christian Brothers, so well and so favorably known in Chicago. Their new home at 4227 Washington Boulevard, is considered one of the best of its kind. It affords ample accommodation for more than thirty brothers. The home was ready for occupancy, and was taken possession of on August 17, 1918. William F. Gubbins was the architect for the home.

The first Mass was said in the brothers' chapel on Monday, September 22, 1918. The chapel was solemnly blessed by His Grace, Archbishop Mundelein, St. Patrick's Day, March 17, 1919.

The following are the brothers sent to open the new high school: Brother Justus, director; Brother E. Lewis, sub-director; Brother L. Joseph, registrar; Brother Lewis Richard, science department; Brother G. Francis, science department; Brother Paul, commercial department; Brother Justin, commercial department; Brother Alban, preparatory department; Brother Aloysius, preparatory department; Brother Kevin David, preparatory department.

The new high school opened September 3, 1918, with an attendance of 305 students, 162 in the first year high classes, and 143 in the preparatory department.

The history of the parish, however brief, naturally suggests the inquiry—who were the priests officially connected with it? As already stated, the Servite Fathers founded this parish, with the Rev. Thomas Moreschini in charge. His immediate successor was the present pastor, the Rev. P. J. McDonnell, appointed in 1883.

The Sisters of Providence, teaching in St. Mel's school today, are of the same community that opened the old St. Philip's school on Park avenue, in 1886.

The names of the superiors from the beginning to date are as follows:

Sister Basilissa, 1886 to 1888; Sister Francis Clare, 1888; Sister M. Emerita, 1888 to 1893; Sister M. Victoria, 1893 to 1894; Sis-



Rev. J. Kranjec



Rev. J.P. Plaznik

St. George's Church So, Chicago, Ill. 1903



Rev. B. C Heeney



Rev M F Kenneally





Rev. L. Lyons

St. Gertrude's Church, Chicago, Ill. 1912

ter Dominica, 1894 to 1900; Sister M. Ernestine, 1900 to 1906; ister Margaret, 1906 to 1908; Sister Aloysius Clare, 1908 to the present time.

St. Augustine's—Chicago, 1879

The origin of St. Augustine's parish dates back to the year 1879, when upon the request of a number of German residents in the "Town of Lake," Rev. Fischer, then pastor of St. Anthony's parish, erected a small frame church at Forty-ninth and South Laflin Streets, and a little school house. But due to scarcity of priests, Holy Mass could not be said until two years later. The first services were held October 2, 1887, by Rev. William De la Porte, assistant at St. Anthony's church.

Father De la Porte was born at Burgsteinfurt, Westphalia, in Germany, May 11, 1841. His classical studies and philosophy he completed at Munster, his theological studies at the Seminary Maria ad Lacum. On April 7, 1866, he was ordained priest. Having labored at Naporville, Ill., and St. Francis, Wisconsin, he came to Chicago in December, 1879, as assistant to Father Fischer, who assigned to him also the care of the new little parish until the middle of October, 1881, when Rev. John Westkamp succeeded him, but only for a short period. In May, 1882, Rev. Denis Thiele was appointed the first resident pastor of St. Augustine's church. The parish then numbered seventy families. Father Thiele enlarged the church by adding the school building, while in the new basement beneath the church two school rooms were provided for. The following year, also a residence was built for the priest at the side of the church. About this time Father Thiele had a very successful mission preached by the Reverend Jesuit Fathers Port and Asthenbaner. But Rev. Thiele was shortly after this removed, and the parish was now administered successively by Rev. Pancratius Diedrich, O. S. B., and Rev. M. Welby until August, 1886.

To comply with the urgent request of the most reverend archbishop, the Franciscan Fathers agreed to take permanent charge of St. Augustine's parish. Consequently, the Reverends P. P. Symphorian Forstmann and Anselm Puetz, with two lay brothers, were entrusted with the new charge in August, 1886. P. Symphorian, O. F. M., was born the ninth of January, 1850, at Rietberg, in Westphalia, entered the Franciscan Order, October 12, 1873. After his ordination as deacon he was sent to the United States, and was ordained priest June 4, 1876, by the Most Rev. P. J. Ryan of St. Louis, Mo. His first fields of priestly activity were Joliet, Teutopolis, St. Louis and St. Peter's church, Chicago. Meanwhile St. Augustine's congregation had increased to nearly 300 families. As the first building could no longer accommodate the parishioners, a new church was erected upon the newly acquired grounds, between Fiftieth and Fifty-first Streets on Laflin. The old buildings were removed to the new place for school purposes. This was done in 1888. However, the rapid growth of the parish soon demanded a more spacious church. Accordingly the corner stone for this new edifice was laid September 13, 1892, but for want of funds only the nave was completed. Upon his own request P. Symphorian was relieved of his position in 1900 and transferred to Quincy, Illinois, to take charge of St. Anthony's parish, near Quincy, where he died April 3, 1910. His successor was P. Benignus Schuetz, O. F. M. Born October 19, 1852, at Mayen, Germany, he joined the Franciscan Order in 1871, and was elevated to the holy priesthood June 18, 1878. As pastor of St. Augustine's he completed the church in 1904. It is a spacious, beautiful, Gothic building, an ornament for the south side of the city. It measures 188 feet in length, 70 feet in width, 62 feet in height, inside dimensions, with a tower of 225 feet.

In the year 1907 a new school house was erected, and the original plan completed in 1911. It is a beautiful brick building, with 26 rooms for school purposes, including classrooms for the commercial course, and one sewing room, while the basement affords conveniences for the different societies. The old church and school were remodelled into a parish hall.

Having labored at St. Augustine parish for twelve years, P. Benignus was transferred to St. Louis, July 24, 1912. His successor was P. Matthew Schmitz, O. F. M. P. Matthew was born at Elberfeld, Germany, May 17, 1870. He entered the Franciscan Order at Teutopolis, Illinois, July, 1889, and was ordained priest July 4, 1895. Under his direction many practical improvements were made. P. Matthews' administration was interrupted by six months during which the parish was given in charge to P. Mauricius



Rev. F. Prange



TRANSFIGURATION CHURCH, CHICAGO, ILL. 1911



Rev. F. S. Feldhelm



ASCENSION CHURCH, EVANSTON, ILL. 1912

Bankholt, O. F. M. In the year 1918, P. Matthew organized the Holy Name Society with great success. In June, 1919, he was succeeded by the present pastor, P. Timothy Magnien, O. F. M. Since his arrival the Young Men's club house was thoroughly renovated, so as to afford the young men an excellent place for recreation, for physical and moral advancement.

St. Augustine's school first opened in 1879, with Mr. Weimann as teacher, who was soon followed by Miss Margaret Oswald until 1884, when Rev. Thiele obtained two sisters from the Poor Handmaids of Jesus Christ. Today the school is being taught by 22 sisters.

St. Augustine's school has been productive of many religious vocations. A large number of sisters owe to it their elementary education, as also the following priests: Rev. Beda Carberry, O. F. M.; Rev. Gratian Gehrig, O. F. M.; Rev. Edward Mueller, O. F. M.; Rev. Didacus Gruenholz, O. F. M.; Rev. Canutus Lobinsky, O. F. M.; Rev. Ferdinand Gruen, O. F. M.; Rev. Donulus Evers, O. F. M.; Rev. Julian Duchinsky, O. F. M.; Rev. Peter Gall; Rev. Simeon Freitag, O. F. M.; Rev. Salesius Werhand, O. F. M.; Rev. Augustine Schwarz, O. F. M.; Rev. Joseph Forst, O. F. M.; Rev. Symphorian Northoff, O. F. M.

The present attendance at school is 1,606; the parish numbers about 1,100 families.

Societies, etc.—The Third Order of St. Francis; St. Aloysius Y. M. and the Y. L. Sodality of B. V. M.; Holy Name Society; St. Anne's Society of Christian Mothers; St. Vincent de Paul Conference; the Sacred Heart League; St. Augustine's Men's and Ladies' Benevolent Society; the Catholic Foresters of America in five courts; the Catholic Knights of America in two branches; the Catholic Guard of America; the Dramatic Society.

Besides these we have also a building society to collect funds for improving the parish buildings, and a school board to assist the pastor in school affairs.



Rev. B.J. Kasprzycki



Rev. E.A. Kowalewski



ST. MARY MAGDALENE CHURCH, CHICAGO, ILL. 1910



Rev W. I. Murray



Rev. H. Weber



Rev. W.J. Kingella



ST. PHILIP NERI CHURCH, CHICAGO, ILL. 1912

XXII.

Parishes Established Under the Administration of Most Reverend Archbishop Patrick Augustine Feehan, D.D.

St. Gabriel's—Chicago, 1880

In 1880 the late Rev. M. J. Dorney, first pastor of St. Gabriel's parish, erected a combination church and school building. The school opened in September of the next year, with an enrollment of two hundred pupils, in charge of the Sisters of Mercy, with Sister Mary Philomena as superior, and with Sisters Mary Bonaventure, Mary Edward and Mary Paula as her co-laborers in the vineyard that was, in a few years, to increase so very rapidly in size. For two years the Sisters rode back and forth between the school and their mother house, St. Xavier's convent, 2834 Wabash Avenue, in a little black-covered wagon nicknamed the "Black Maria." In 1883 Father Dorney built a frame convent, and fro mthat time on the sisters resided near the school.

The splendid edifice now known as St. Gabriel's church was erected in 1887, thus surrendering the former church for school purposes. The rapid growth of the school caused the frame convent to grow too small to accommodate the sisters required to teach the school. In 1889 Father Dorney built a two-story brick convent on Wallace Street, near Forty-fifth. In 1909, to accommodate the increased membership of the teaching staff, he remodelled the convent and added a third story.

St. Gabriel's high school opened in 1896 as a free school, as the grammar school had always been. Father Dorney soon realized that the grammar school building, in which the high school was begun, would soon be too small for the growing high school, and, in 1905, he built the beautiful fire-proof high school building on the corner of Forty-fifth and Wallace Streets. Students from all parts of the city flocked to it until the enrollment reached three hundred and fifty. St. Gabriel's high school has had a very enviable reputation. Many of the young priests of the archdiocese and many more young ladies in various religious communities throughout the country completed their high school at St. Gabriel's. Other students from the same department are succeeding admirably as teachers, lawyers, doctors, and in various other walks of life. The school is very proud of the fact that one of its alumni, the Very Rev. Charles O'Hern, is now President of the American College in Rome.

The marvellous success of the school may be attributed, in the natural order, almost entirely to the energy and ability of Sister Mary Philomena, who, as superior, guided the destinies of the students of the school for thirty years. Her former pupils gladly testify to her untiring zeal and self-sacrifice. At her death, 1917, the loyal children of St. Gabriel's showed their respect for this beloved sister by erecting a memorial chapel in South Dakota and a memorial window in the chapel in St. Xavier College and Academy, 4928 Cottage Grove Avenue, in this city.

Closely associated with Sister Mary Philomena in the work of the school may be mentioned Sisters Mary Paula, Mary Carmalita, Mary Collette and Mary Sebastian. These sisters gave the best years of their young lives to the work at St. Gabriel's. They, too, are remembered with grateful affection by their former pupils. Sister Mary Paula, a sweet, happy religious, especially beloved by both sisters and pupils, spent at St. Gabriel's all the years of her religious life, from her entrance until her happy death, which occurred in 1912.

Sister Mary Philomena, broken down in health, resigned her charge in 1911. She was succeeded by her sister, Sister Mary Sebastian, who filled the office of superior until 1913, when she in turn was succeeded by Sister Mary Carmalita, who governed the school until 1914.

On March 15, 1914, the Rev. M. J. Dorney was called to his eternal reward. The death of this idolized priest and pastor was a great shock to his people as well as to his friends, Catholic and Protestant. His influence had



Rev. J. Fortin



St. Barbara's Church, Brookfield, Ill. 1912



Rev. S. Radniecki



St. Valentine's Church, Cicero, Ill. 1912

been very great. His interest in civil as well as in religious matters was well known. The esteem in which he was held by all was shown by the wonderful funeral cortege that left St. Gabriel's church. It has seldom been equalled in Chicago.

A few days later Rev. T. M. Burke was appointed his successor. In the early summer of that same year he tore down the combination building that had served as grammar school for so many years, and which had become too small to accommodate the children, and he erected in its place the present beautiful grammar school building. It is a modern fire-proof building, containing eighteen class-rooms and a spacious auditorium.

Sister Mary Evangeline, a sister to the late Sister Mary Paula, was in charge of the school from 1914 to 1919, when she was succeeded by Sister Mary Geraldine, the present superior. The present enrollment of the school is over sixteen hundred pupils. The teaching body numbers thirty sisters and five special teachers.

Rev. M. J. Dorney—First pastor, from 1880 to 1914, with whom were associated as assistants: Monsignor McDonald, 1881-1882; Rev. D. F. McGuire, 1882-1883; Rev. Laurence Meehan, 1883-1884; Rev. D. D. Hishen, 1884-1891; Rev. Richard Dunne, 1890-1893; Rev. John A. Healy, 1891-1895; Rev. J. E. Madden, 1893-1904; Rev. E. S. Keough, 1894-1903; Rev. Henry Reid, 1895-1902; Rev. W. J. Ryan, 1901-1914; Rev. John Kenny, 1902-1907; Rev. John Healy, 1905-1920; Rev. Thomas Kelly, 1907-1914.

Rev. Thomas M. Burke—Present (second) pastor, 1914-1920, with whom have labored as assistants: Rev. John A. Healy, 1905-1920; Rev. James Kiley, 1914-1915; Rev. William A. Cummings, 1915-1918; Rev. Charles A. Murphy, 1916-1917; Rev. Daniel E. Murphy, 1918-1920.

Holy Angels—Chicago, 1880

Holy Angels church, situated on Oakwood Boulevard, is one of the most attractive and interesting churches on the south side. It is a splendid specimen of the Franco-Romanesque style of architecture, and was designed by James J. Egan. The exterior is constructed of Bedford cut stone, and the interior decorations and furnishings are of the best. There are five beautiful altars of pure Carrara marble, which are unexcelled in design and workmanship. The stained glass windows, made by John Hardman of London, are genuine works of art. It is doubtful if there is anything in the country superior to them. The Stations of the Cross are beautiful oil paintings by Father Gerrer, O. S. B. They are reproductions of the old masters, who so admirably depicted on canvas the sufferings of our Lord. The organ is the work of Henry Pilchers' Sons of Louisville, Kentucky. The interior decorations are by W. P. Nelson Company, and their beautiful and elegant effects are admired by all who see them. The school building is large, commodious and modern in every respect. It is new and well adapted for educational purposes, and can accommodate nine hundred children. Nearby is a grand hall, with a social center, where the people gather together in friendly intercourse. Entertainments, parties, bowling, pool and billiards form the chief amusements. A lodge hall accommodates the parish societies.

Holy Angels parish was formed February 20, 1880, by the Very Reverend John McMullen, then administrator of the diocese, and Reverend D. A. Tighe was made first pastor.

He organized the new parish on the Sunday following his appointment, February 22, and said Mass for the first time in a small hall at 3730 Cottage Grove Avenue, known as Grossman's hall. There were present about twenty souls. The little congregation worshipped in this place until they moved into their present permanent home. Property was there secured and a small church soon put up. It was dedicated December 5, 1880, by Archbishop Feehan, this being his first official act in the Diocese of Chicago. A combination church and school was built in 1887, and was used until the present church was completed in 1897. It was then used entirely for school purposes.

The present church edifice was begun in 1896 and completed in 1897. It was dedicated September 26, 1897, by Archbishop Feehan. It is a beautiful, well built structure, combining the most harmonious in relationship with the most practical in architecture. The grand auditorium, with its rich decorations is much admired.

Father Tighe died in March, 1900, while he was yet a young man. A short time previous to his death he celebrated his silver jubilee. A beautiful marble monument marks his resting place in Mount Olivet.





Rev. A. Berger

St. Joseph's Church, Round Lake, Ill. 1911



Rev. P. J. Quinn



Rev. M. J. McGuire

St. Bonaventure's Church, Chicago, Ill. 1911

Right Reverend A. J. McGavick, D. D., was appointed in his place. Father Tighe died before his work was finished, but it has been completed by the present pastor. There was a large debt, a parochial residence to be built, a new school to be built, and more property to be secured. The residence was built in 1903. The corner of Oakwood Boulevard and Vincennes Avenue was bought in 1908, and a large and commodious school was built on it in 1912. During the same year the old school building was remodelled into a hall and social center.

At the time Bishop McGavick was made pastor the boundaries of Holy Angels extended from Thirty-fifth Street to Fifty-first Street, and from Indiana Avenue to the lake, a large but intensely non-Catholic district. There were few Catholics in the beginning, and the non-Catholics were bitterly opposed to a Catholic church coming in their midst. Their attitude was so pronounced that the property had to be bought in parcels, and every one of them, and there were many, had to be bought secretly at various times, with the exception of one parcel of fifteen feet. One piece of property had to be held in trust for five years before the owner could be made known.

After Bishop McGavick was made pastor Catholics moved into the district in large numbers, and the parish grew to such an extent that it was found necessary to put two new parishes almost wholly within its territory. There are now three large churches within the boundaries of the parish as existing when he took charge.

The parish is now in existence over forty years, and during that time the history of its material side largely consisted in securing property, putting up buildings, tearing down old ones, remodelling unsuitable ones, collecting money and paying debts, until today it has four hundred feet of boulevard frontage, a splendid church, an excellent school, a large hall and social center, and a suitable parochial residence. In all, about half a million dollars have been spent on permanent improvements.

The spiritual and religious side can scarcely be written in a sketch of this kind. But it was always abreast and even ahead of its material prosperity. To know it, appreciate it and feel it, one must be a constant witness of what was going on day by day and year by year. He must be present Sundays and Holy days, and see the people as they come and go to the several Masses; he must be present at special devotions and other occasions, and thus see the interest the people have in their religion; he must observe the numbers that go to confession and receive Holy Communion, and feel the impulse of a genuine Catholic spirit.

To this religious life the school and spiritual organizations in the parish contributed an essential element. The school is taught by the Sisters of Mercy, and the attendance is about five hundred. There are several religious and benevolent organizations in the parish, and the most notable of these are the Holy Name Society, the Junior Holy Name Society, the Knights of Columbus, the Children of Mary, the St. Aloysius Sodality, the St. Vincent de Paul, the League of the Sacred Heart, the Catholic Order of Foresters, the L. C. B. A., the Ladies' Auxiliary of the A. O. H. and the Parish club.

The assistant pastors at Holy Angels are the Reverends James E. McGavick, William R. Griffin and Francis Shea.

Assumption, B. V. M. (English-Italian—Chicago), 1881

The first Italian congregation in Chicago was organized by the Rev. Sosteneus Moretti, O. S. M., who on the 17t hof April, 1881, said the first Mass in the basement of the Assumption church, 313 West Illinois Street.

On the feast of the Assumption, August 15, 1886, His Grace, Archbishop Feehan, dedicated the church, and the following year the chimes of bells were installed, and blessed by the Rt. Rev. Maurice Burke, D. D., Bishop of St. Joseph, Mo.

At the death of Father Moretti (May, 1892), the Rev. Thomas Moreschini, O. S. M., became pastor of the Assumption, and three other fathers were assigned to aid him, namely Rev. Joachim Tonissi, O. S. M., Rev. Peregrine Giangrandi, O. S. M., and Rev. Frederick S. Angelucci, O. S. M.

From the time of the World's Fair, 1892-1893, the Italian immigration kept increasing year after year at such a high rate, that the Fathers of the Assumption—the only Italian priests in the city—were confronted by a situation far superior to their religious zeal and physical strength. They had actually to multiply themselves in administering the Sacraments at all hours; in answering sick calls day and night all over north, west and south, and in preparing the children for



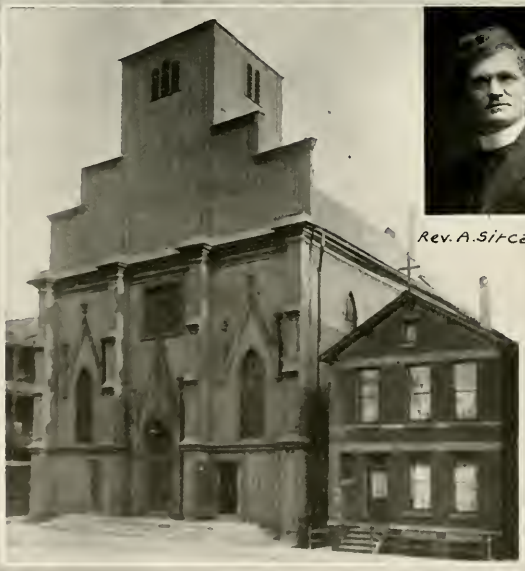
Rev. R. Appelt



Rev. J. Kendziora



IMMACULATE HEART OF MARY CHURCH, CHICAGO, ILL. 1912



Rev. A. Sirca — O.F.M.



Rev. L. J. Medic - O.F.M.



Rev. P. Belavic - O.F.M.

ST. JEROME'S CHURCH, CHICAGO, ILL. 1913

first Communion and Confirmation during the summer months, when they—through the kindness of their respective pastors—used to gather the little ones for instruction in different church, such as St. Joseph, St. Stephen, St. Precopius, St. Malachy, etc.

In 1894 Father Moreschini, with the consent of Archbishop Feehan, began to organize a second congregation of Southern Italians on the southwest side. To this effect he rented a public hall on Ewing Street, in which Holy Mass was celebrated on Sundays and days of obligations. When the mission was well started with good prospects of success, it had to be given up, owing to the fact that Father Giangrandi, who had been appointed as acting pastor, was sent by the superiors to teach classics to the students of the order in Granville, Wisconsin. Later on the Rev. E. M. Dunne, now Bishop of Peoria, took charge of that mission, and he built the Guardian Angel church on Forquer Street.

On the 5th of September, 1899, the Assumption School, 317 West Erie Street, was opened with an attendance of over 500 Italian children under the direction of the Missionary Sisters of the Sacred Heart. The school was built at the cost of $46,155.56, of wheih $20,000 were borrowed from the Illinois Trust Company in the name of the Catholic Bishop of Chicago, and the balance was supplied from the income of the church, plus the proceeds of picnics, bazaars, etc., held for that purpose.

While the Rt. Rev. Bishop Muldoon was administrator of the diocese, the Servite Fathers obtained from him a permission in writing, February 16, 1903, to purchase the Lutheran church at the southwest corner of Grand Avenue and Peoria Street, and to officiate it as a chapel of the Assumption. The deal was about to be closed when the Most Rev. E. J. Quigley took possession of the archdiocese, and the said church was bought by him in the name of the Catholic Bishop of Chicago. Moreover, by a circular letter dated August 27, 1903, the new archbishop restricted the jurisdiction of the Servite Fathers within the North Side, so that from that time on the boundaries of the Assumption as an Italian parish have been on the east the lake, on the north the city limits, and on the west and south the two rivers, but as a mixed parish they extend to the east only as far as west of Franklin Street, and south of Erie Street to the north.

Some time before the division of the Italian parishes, the Servite Fathers by the advice of their superiors, gave up the mission in Melrose Park, and in doing so they handed to Archbishop Quigley the deed over ten lots of land, bought with money collected by them at the annual festivals in honor of Our Lady of Mount Carmel.

In November, 1903, the vicar general of the Servite Order, Very Rev. H. Crevier, nominated Father Peregrine Giangrandi, O. S. M., as pastor, and Father Frederick S. Angelucci, O. S. M., as prior of the Assumption. The latter on the sixth of February, 1904, obtained a written permission from Archbishop Quigley to build the church of St. Philip Benizi at Oak Street and Cambridge Avenue. The corner-stone of the new church was blessed by Bishop Muldoon on the 14th of August, and on the 18th of December it was dedicated by Archbishop Quigley. The total cost of the building was $45,308.33, which was paid in full as soon as the work was finished by the corporation, "The Servants of Mary."

The new church remained united with the Assumption up to the year 1915, when the Rev. Peregrine Giangrandi, O. S. M., was officially appointed pastor of St. Philip Benizi, and Father Angelucci, O. S. M., was confirmed pastor of the Assumption, of which he had taken charge in 1907.

The four pastors of the Assumption have had a large number of assistants, who did parish work in the past 39 years, among whom deserve special mention, the Rev. Julius Piccoli, O. S. M., now pastor of Our Lady of Mt. Carmel in Denver, Colorado; the Rev. Amadeus Quigley, O. S. M., pastor of Our Lady of Sorrows, Chicago; the Rev. Louis Giambastiani, O. S. M., who has succeeded the late Father Giangrandi at St. Philip's; and the Rev. Charles Fiorucci, O. S. M., the present assistant pastor of Rev. Frederick S. Angelucci, O. S. M.

St. Elizabeth's—Chicago, 1881

St. Elizabeth of Hungary, northeast corner of Wabash avenue and Forty-first Street, founded by the Most Rev. P. A. Feehan, D. D., October, 1881. Rev. D. J. Riordan was the first pastor. He was born in Kinsale, County Cork, Ireland, August 6, 1846, and came to Chicago with his parents in April, 1848. Attended the parochial school of St. Patrick's parish, Chicago, University



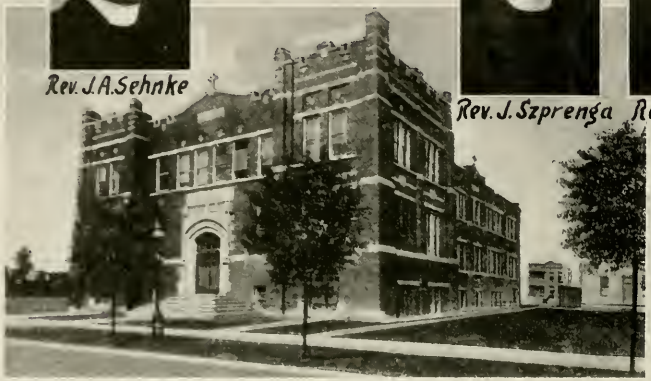
Rev. J.A. Sehnke



Rev. J. Szprenga



Rev. F.C. Scieszka



St. Wenceslaus' Church, Chicago, Ill. 1912





Rev. B. Haman O.S.B.

Holy Trinity Church, Chicago, Ill. 1914

of St. Mary of the Lake, the Seminary of Our Lady of the Angels, Suspension Bridge, the University of St. Mary of the Lake, the Petit Seminary of Malines, Belgium (two years, the American College, Louvain, Belgium (four years). Ordained priest May 22, 1869, in the Cathedral of Malines, Belgium. Spent one year in Germany and Italy after his ordination, and returned to Chicago in eptember, 1870. Placed in charge of St. Rose's parish, Wilmington, Ill. (two years), appointed chaplain to Mercy Hospital in October, 1872, and chancellor and secretary to Bishop Foley in October, 1873; continued to serve as chancellor and secretary until his appointment to St. Elizabeth's.

The first church was a small frame building, which had served for many years as a church for St. Anne's parish, and was moved to Dearborn Street. Two lots having been purchased at Fortieth and Root treets at a cost of $1,400. In 1882 the church was enlarged. In 1884 new property at the corner of Forty-first and State was purchased, and a combination building (church and school) erected that year, and dedicated November 1, 1884, by Most Rev. C. N. Riordan, Coadjutor Archbishop of San Francisco, and brother of the pastor. The school portion was completed in 1885, and opened in September of that year, with an attendance of 200 pupils, under the management of the Sisters of Mercy. And the first Catholic high school in what was considered Chicago, though the building was located in the Town of Lake.

Property at the corner of Wabash and Forty-first treets was purchased in 1887 and 1888. Parochial residence erected in 1888 on this property. The new church, designed by Mr. J. J. Egan, is Romanesque in style of architecture; was begun in 1890, and dedicated by the Most Rev. P. A. Feehan in June, 1892, in the presence of eight bishops and many priests and a large assembly of people. The sermon in the morning was preached by Rt. Rev. John Lancaster Spalding, the evening sermon by Rt. Rev. John J. Keane, rector of the Catholic University of America. By this time the parish beginning with 165 families numbered 1,000. The cost of the church up to the time of dedication was $90,000. The new organ came later, and marble altars (three), in 1903. In this year the church was consecrated by the Most Rev. Edward J. Quigley, in June, in the presence of the Most Reverend Archbishop and six other bishops. Bishop Spalding preached the consecrating sermon, and Archbishop Keane of Dubuque preached in the evening. The former church auditorium was converted into school rooms in that year, with an attendance of 650 pupils.

Property on the northwest corner of Wabash and Forty-first Streets was purchased in 1912. New school building and assembly hall erected in 1914 at a cost of $142,000, included cost of property, $12,000. The attendance in the high school is 175. At one time 225, but the attendance at the primary and grammar school has greatly diminished, and is now only 218.

The usual societies were established from time to time, but have all but disappeared, with the exception of the Holy Name, the Children's Sodalities and St. Vincent de Paul Conference, the latter a mere shadow of what it once was. The assistant priests up to the present time were: Rev. J. M. Dunne, 1882-1891; Rev. J. E. McGavick, 1888-1899; Rev. Daniel Croke, 1891-1899; Rev. Thomas Farrell, 1897-1913; Rev. F. P. Cannell, 1899-1910; Rev. Thomas Kelly, 1899-1905; Rev. James Claney, 18??-1903; Rev. Clarence Cavanaugh, 1903-1905; Rev. J. B. Foley, 1905-1909; Rev. Edmund Burke, 1905-1909; Rev. John Keating, D. D., 1913-1915; Rev. Clarence Cavanaugh, 1915-1918; Rev. Thos. McNicholas, 1918; Rev. William Burke, 1918. Other priests served here for a brief period, but were not appointed as assistants.

Among these besides the ones already mentioned, was the visit of His Eminence, Cardinal Gibbons, in October, 1892, and his sermon in St. Elizabeth's, the first preached by him in Chicago as cardinal.

The celebration of the silver jubilee of the priesthood of Rev. D. J. Riordan, May 22, 1894.

The non-Catholic mission in 1901 by the Paulist Fathers. The first mission for non-Catholics in this city. A second mission for non-Catholics was given by the Paulists in 1904. This parish holds the record of the largest number of converts at both first and second missions.

The ceremony of investing the Rev. D. J. Riordan as domestic prelate in March, 1917. The celebration of the golden jubilee of the priesthood of Father Riordan, May 22, 1919, in the assembly hall. The church celebration taking place on May 25, 1919, the Most Rev. George W. Mundelein presiding, and in



Rev. P. H. Pyterek



Rev. P. Sobota



St. Helen's Church, Chicago, Ill. 1913



Rev. G. A. Paskauskas



Rev. N. Lukoszius



SS. Peter and Paul Church, Chicago, Ill. 1914

the presence of the Most Rev. Edward J. Hanna, Rt. Rev. M. A. Burke, Rt. Rev. J. E. McGavick, Rt. Rev. Edmund M. Dunne, Rt. Rev. J. J. Cantwell, Rt. Rev. J. M. Tacconi, missionary bishop to Chicago, and a large assembly of priests and people.

St. Rose of Lima—Chicago, 1881

According to the testimony of some old parishioners, St. Rose of Lima's parish was founded in the year 1881, although the first baptism registered is dated August 14, 1882, and the first marriage July 3, 1882. It was founded by the Most Rev. P. A. Feehan appointing Rev. Thomas F. Galligan its first pastor. The first Mass was said in the old Buckley school, at Forty-second and Paulina Streets.

The boundaries of the parish were Thirty-ninth Street on the north, Fifty-fifth street and Fifty-ninth Street west of Ashland Avenue on the south, Morgan Street o nthe east, and Western Avenue on the west. This vast territory in 1882 had only a population of 175 Irish or English-speaking families, and only one church, St. Rose of Lima's. Today, within the same territory, there are about a dozen parishes, viz.: St. Augustine's (German), S. Cyril and Methodius (Bohemian), Holy Cross (Lithuanian), St. John of God (Polish), St. Michael's (Slavonic), St. John the Baptist (French), Sacred Heart (Polish).

Father Galligan, soon after his appointment, bought property at Forty-eighth Street and Ashland Avenue, and erected thereon the present St. Rose's church and rectory. After two years of good and faithful service amongst a small and scattered congregation, he was promoted to the pastorate of St. Patrick's, West Adams and Des Plaines Streets, by Archbishop Feehan.

By the same authority, Father Denis Hayes was promoted from Morris, Ill., to take charge of St. Rose's, October 16, 1883. The parish was now young and growing, and grew rapidly until 1907, when the early Irish settlers having accumulated a little money moved gradually to better and more desirable quarters.

Soon after his arrival Father Hayes saw the necessity of a parochial school, so dear to the heart of his archbishop, and secured immediately property on Forty-eighth Street and Marshfield Avenue. Here he built a splendid school and convent. The teachers were, as they are still, the Sisters of Mercy, Sister Eufregia being the first superioress. It is worthy of note that the present Rev. Mother of the Mercy Order taught school in a temporary building of the old St. Rose's school, whilst the present convent and school were being built.

Father Hayes directed the spiritual and temporal destinies of the parish for nearly thirty-four years. He was liked and loved by his people, always showing the zeal of a priest, the care of a pastor and the kindness of a father.

On February 24, 1884, at his suggestion, the St. Vincent de Paul Society was established in the parish by Mr. Robert C. Cannon; so the sick, the poor and afflicted of Father Hayes' flock had his attention and care. He retired of his own volition in May, 1917.

St. Rose's parish at one time had over 800 families—today she has only 300. The Holy Name Society, the Vincent de Paul Society, the Altar and Rosary ociety, the Young Ladies' Sodality, the Children of Mary and the Boys' Temperance Cadets are working in harmony and doing good work, especially the Holy Name Society and Big Brothers.

In the year 1917, the present pastor, Rev. P. P. O'Dwyer was put in charge of St. Rose's parish, after having successfully administered the parishes of St. Patriek's, Lemont, Illinois; St. Rose's, Wilmington, and St. Patrick's, Joliet. He is assisted by Rev. Father Neiss.

St. Lawrence O'Tool Church Essex, Illinois, 1881

St. Lawrence O'Tool church, Essex, Illinois, erected in May, 1881, by Rev. M. Zara, and completed by Rev. James F. Claney, who served at St. Lawrence, Essex, until 1885; then Rev. C. H. Gavin, 1885-1888; Rev. Thos. Quigley, 1888-1893; Rev. Michael Luby, 1894. Essex is now attended from Reddick, Ill.

Immaculate Conception (Polish) Chicago, 1882

Parish organized in 1882, location of Church Eighty-eighth Street and Commercial Avenue. School, rectory and convent, Exchange Avenue. Property now valued at $350,000. First pastor, Rev. John Radriejewski, served to the end of June, 1884; his successor, Rev. M. C. Pyplatz, entered upon



Rev. M. Canic



Rev L. Terzic O.F.M

SACRED HEART CHURCH, CHICAGO, ILL. 1914



Rev. J. Strzycki



Rev. O. Zinc

ST. JOHN THE BAPTISTE CHURCH, PHOENIX, ILL. 1914

his work July 16, 1884; beginning of year 1890, Rev. F. M. Wojtalewicz was sent to help the pastor. In 1892 the parish was divided and the St. Michael's parish was established. Owing to growing discontent, in 1893, the Rev. Victor Zaleski succeeded to the pastorate on the 13th of January, 1894. On the 25th of September, 1905, the Rev. Zaleski was succeeded by the present pastor, Rev. Francis M. Wojtalewicz. The present church, school and rectory were erected under his supervision and management. The property is clear of debt, and a snug little sum is saved up for a rainy day. In 1910 at the request of the pastor, a new parish was erected by the Most Rev. J. E. Quigley under the patronage of St. Mary Magdalene. Thus over 600 families were given an opportunity to attend service and educate their children in a convenient neat edifice.

At present the following curates are helping: Rev. L. Balcer, Edward Schuester and Aloysius Szczerkowski.

St. Mary's (Polish), Chicago, 1882

Prior to 1884 there were no records in the books, but as far as I could find out from the older parishioners, there was before 1884, on Farrell and Lyman Streets, a two-story frame building, which served for the few Polish families in Bridgeport, for church, school and sisters' home. In this building the Rev. Adolph Snigurski, pastor of St. Adalbert's church, held the divine services for a year or two. This pious priest, a missionary from Texas, tramped every week from Seventeenth Street to this place in Bridgeport. Mud and impassable roads were simply barbaric—no paving, no sidewalks, but lots of bandits and loafing holdups on Ashland, near the bridges. Father Snigurski, the zealous pioneer, left Chicago in 1884 for the east, and died some years later in Rio de Janiero, Brazil. His successor, Father John Radziejewski, bought, with the advice of the Most Rev. Archbishop P. A. Feehan, a block between Morgan (Laurel) and Muspratt — Thirty-second Street and Thirty-second Place, and moved the frame structure from Farrell Street, on a strip of 160 feet, which was unfortunately and unwisely left within the entire block—the best corner lots having been sold for almost nothing. In the same year an old frame house and an old Protestant church were bought and moved from Halsted and Thirty-eighth on the premises. In this way the parish had the necessary buildings ready for the pastor.

There was a scarcity of priests. Father Radziejewski and his assistant, Father L. Moczygemba, attended this place for two years on week days and very often on Sundays. The baptismal records were opened in August, 1884. In 1886 the Rev. John Zylla was ordained, after being assistant for some time at St. Adalbert's church; was appointed by Archbishop Feehan as first regular pastor of St. Mary's of Perpetual Help church in November, 1886. Father Zylla built a brick pastoral residence in 1888, and in 1889 began building the stately brick church, which was finished in 1892 by the present incumbent, the Right Rev. S. Nawrocki.

The Rev. J. Zylla was born in 1861 or 1862 in Wejherowo, West Prussia—made his classic studies in his native town—finished his theological studies in St. Francis, Wis., and was ordained in 1886. In 1891 he went to Europe, for a visit, and after his return became pastor of Elmhorst, where he took sick and resigned. He lives in California.

The Right Rev. S. Nawrocki was born May 1, 1861, in Sienno, near Wongrowiec, a county town. His parents were Michael Nawrocki and Mary Polczynska. Rev. S. Nawrocki made his studies in the "Gymnasium" at Wongrowiec; in 1882 went to Rome to take up philosophy and theology at the Gregorianum, finished in Baltimore, and was ordained December 17, 1887, at Chicago, by the Archbishop Feehan. After three months spent at St. Stanislaus church, Father S. Nawrocki was assigned to St. Mary's of Perpetual Help to assist Rev. J. Zylla, where he labored for two years.

In 1889 he took charge of St. Joseph's parish in Town of Lake, Forty-eighth and Paulina Streets, where he found ninety families, twelve lots and a small two-story frame building, i. e., two class-rooms and a hall, as church. He enlarged the structure and built a pastoral residence. Before this was done he lived in a room, 8x8, called the sacristy, as there was no suitable house to rent.

The noble Father Denis Hayes of St. Rose of Lima church found the hermit and took him into his house.

In 1891, May the third, he was appointed by Archbishop Feehan to take charge of St. Mary's of Perpetual Help, Thirty-second



Rev. A. Briszko



IMMACULATE CONCEPTION CHURCH, CHICAGO, ILL. 1914



Rev. J.P Rengel



Rev. G.P. Heimsath



ST. PASCAL'S CHURCH, CHICAGO, ILL. 1914

Street, where he quieted down the somewhat disturbed elements, finished the church, and had it dedicated in March, 1892, by the Vicar General Dowling. On October 24, 1903, Archbishop Quigley consecrated the same—the first consecrated Polish church in the United States.

Besides the labor at St. Mary's, Father S. Nawrocki attended the Polish people in Longwood and at Posen, near Blue Island, where he built a frame church and paid for it.

As the old frame building moved from Farrell and Lyman, and the old church moved from Halsted, and again moved to the south corner of the new property, at Thirty-second and converted into school rooms, proved inadequate, Father Nawrocki demolished the shanties and built a three-story and basement brick school to accommodate the children and the sisters. Later he built, in 1906, a commodious house for the teachers. All this he paid for and burned the heavy mortgage.

In order to accommodate the people of the Archer Avenue region, and to remind them that the original place of the so-called "Bridgeport" church was near Archer Avenue, he bought a property on Throop and Twenty-eighth. In 1910 he erected a sixteen-room school house, with a very large hall in the basement; a house for the school sisters, and a pastoral residence. Having procured the sisters he started the school in September, 1910. To have the new St. Barbara's parish complete he furnished $50,000 for a new church, and managed that the same was finished and consecrated July 4, 1914, by Right Rev. E. Kozlowski, Auxiliary Bishop of Milwaukee, with the gracious permission of Archbishop J. E. Quigley.

On March 4, 1917, the Most Reverend Archbishop G. W. Mundelein invested him with the robes of Roman Prelate.

St. Alphonsus, Chicago, 1882

St. Alphonsus church is located at Southport and Lincoln Avenues. It was founded at the request of the Most Rev. P. A. Feehan in the year 1882. It is in charge of the Redemptorist Fathers.

The present church was completed in 1895. It is of Gothic structure, 208x80, upper and lower church.

The present school building was erected in 1892. It is in charge of the Sisters of Notre Dame. There are primary and commercial classes. At present there are 1,528 pupils in attendance.

The societies in the parish are benevolent and fraternal and insurance societies.

Present pastor, Very Rev. Diederich, C. SS. R. Assistants—Revs. Mathias Breyenzer, C. SS. R.; Francis X. Kuhn, C. SS. R.; Joseph Beil, C. SS. R.; Joseph Reiser, C. SS. R.; Aloysius Liebl, C. SS. R.; John Maerke, C. SS. R.; Joseph Beine, C. SS. R.

SS. Peter and Paul (German) Chicago, 1882

First promoter for the establishment of a parish among the Germans of South Chicago was the Rev. Peter Fischer of St. Anthony's parish. The laymen especially active therein were: J. P. Petermann, P. J. Rubey, John Desch, William Proppe, John Gruen, F. Hennebohle, Louis Frey, John Eckrich, Mat. Young, Peter Young. In the summer of 1882 the Rev. Mathias Barth, assistant at St. Francis church, was sent to erect a building which was frame on a stone foundation, 35x80 feet, at the northeast corner of Exchange and Ninety-first Streets, on a plot of ground 137x135 feet, being five lots. First baptized was Mary, daughter of John Miller and Susan Schmitt, April 2, 1882. First marriage, Peter Rausch and Elise Golen, May 20, 1882. First funeral, A. Schulz, November 4, 1882. Besides the above, the following were earnest workers of the parish: Peter Rausch, John Goetzinger, John Werk, Anton Thinnes, J. Thuermer, Christ Holtz, M. Scherer, Peter Reiland, N. Chelius, Louis Krebs, J. Schick, Mrs. Fehreneamp, A. Ziegler, P. Dorscheidt, J. B. Eberhardt, Leo Bohlender, Edward Dalton, B. Weber, Mrs. Catherine Misch, J. Wischer.

The Illinois steel mills were soon flourishing and drew the laboring class of people, although not so many German Catholics. But in November, 1882, the school was opened, in charge of Sister Ursula, superior; Sister Augustine and Sister Catherine, of the Franciscan Sisters of Joliet; total attendance being about ninety children.

The main revenues of the church for many years depended on fairs and entertainments. A year or two later the two-story frame pastor's residence was built. Unfortunately the purchasing of additional lots while the land was cheap, was neglected, and





Rev. V. Blahunka

ST CYRIL AND METHODIUS CHURCH, CHICAGO, ILL. 1914



Rev. J. Kearns



Rev. J. Daley



ST. THEODORE'S CHURCH, CHICAGO, ILL. 1916

it seems that three lots to the north of the parish house were held for a while and then sol dto Mr. Frey. A few years after the beginning of this parish, Father Barth started a mission church in Colehour on One Hundred and Second and Ewing, now the east side. The growth of both parishes was very slow.

For a few months in the spring of 1889, Rev. Joseph Dickmann acted as administrator. In July, Father Barth was transferred to St. Teresa's, and the Rev. George Rathz, pastor of Immaculate Conception church in Bridgeport, assumed charge. During his stay the sisters' dwelling was added to the rear of the church.

The school children numbered about 190. At hte opening of the school in November, 1882, Sister M. Ursula was superior, with Sister M. Augustine as assistant teacher, and Sister Catherine as helper. In course of time another sister was required for classes.

SS. Peter and Paul and St. Joseph Societies of men were chartered, and the Catholic Knights mustered very strong, and for long years took great interest in parish matters. The Married Ladies' Sodality has always been a mainstay of the parish, as well as the Young Ladies' Sodality.

Rev. George Rathz was transferred to Lockport, Illinois, at the end of October, 1883, and the Rev. Francis Burelbach took his place.

Rev. Burelbach asked for a change, and was transferred to Holy Trinity church on Lincoln and Taylor Streets. The Rev. George J. Blatter, pastor of St. Mauritius, in Brighton Park, then took charge on June 12, 1895. Simultaneously the newly-ordained Paul Rosch was appointed as his assistant.

The position of the new pastor was a difficult one for many years. There were few well-to-do parishioners, mostly employes of the steel mills and the manufacturing plants. The system of contributions was very inadequate and dependent principally on fairs and entertainments. Nevertheless the debts were paid off in a short time.

In the second year of the pastorate Father Blatter bought a neighboring lot and residence, which was then used as the convent, and the church and schools were enlarged and decorated. Also the buildings and grounds were put in repair, which all was promptly paid in cash without any further loan from the diocese. In 1903 all the buildings were furnished with steam heating plants, a parish hall was built, which since has done very good service. After ten or more years of zealous labor the factions in the parish gradually subsided, and a spirit of unity was restored, owing to the unflagging persistence of the pastor in seeking the advancement of the parish.

Since that time, however, the number of parishioners, which had slowly increased in spite of circumstances, gradually decreased, so that scarce half the former number of parishioners remain. Yet the better spirit prevailing now since ten years has enabled the pastor to increase the building fund every year in quite a satisfactory manner. The cause of the decline in the number of parishioners is the same as in many other city parishes—lack of immigration, lack of pleasant surroundings, which deters well-to-do people from settling in South Chicago, the nature of the employment offered here, which is not such as appeals to the Germans, want of homes for sale or rent, the moving away of families who can afford to buy in less crowded locations, the death of the old stock of parishioners. In spite of these disadvantages, however, the present pastor, having long since dispensed with an assistant, was not anxious for a change, though now incumbent twenty-five years, hoping for the time when a new church can be erected.

Holy Rosary (English-Speaking) Pullman, 1882

On the front page of its first baptismal register in plain, bold hand-writing, is written the history of the foundation of Holy Rosary parish, Pullman, Illinois. It reads as follows:

"I, Rev. John Waldron, was appointed pastor by Archbishop Feehan, on May 12, 1882. In the founding of this parish great difficulty was experienced, as George M. Pullman refused to contribute or sell and land for such a purpose, viz.: the building of a church. The people were poor, all renters, uncertain of their positions; consequently little interest was taken in church matters. Under such and other discouraging circumstances, I started the Catholic church, which cost $7,500, and on the day of its dedication, which took place January 21, 1883, only $1,000 were due on the building. The principal officers in Pullman at the time were:



Rev. J.K. Fielding



St. Justin Martyr Church, Chicago, Ill. 1916



Rev. D. O'Brien



St. Nicholas of Tolentine Church, Chicago, Ill. 1916

George M. Pullman, president of the P. P. C. Co.; H. W. Kimball, general superintendent; A. Rapp, manager of the shops; E. W. Hendricks, chief clerk; John Hopkins, general time keeper. The first Mass was said in Market hall, on the first Sunday of April, 1882, by Father M. Lettelier, who was collecting funds for the church at St. George, Illinois. Father Knoll of St. Viator's College, Bourbonnais Grove, Kankakee, Illinois, said Mass the next two Sundays.

(Signed) "JOHN WALDRON,
"Pastor."

In those days the vicinity of the Pullman shops, which were the occasion of the starting of the parish, was a swamp. Lake Calumet, its limit on the east, was a favorite resort for hunters and fishermen from Chicago. Old timers relate with glee how "Father John" (as they affectionately called him) had a huge tent erected on the prairie north of the present church, where he used to hold his bazaars and entertainments. For five years, lacking a few months, Father Waldron presided over the destinies of the parish which he founded, and his memory is still green in the hearts of the old residents, Catholic and non-Catholic, of Pullman. He was a nephew of "old Father John Waldron," who established the church of St. Johns at Eighteenth and Clark Streets, and was known by the clergy as "young Father John." From Pullman he was transferred to Oak Park, Illinois, where he died June 6, 1893.

On the eighth of February, 1887, Rev. P. J. Tinan, who had been an assistant at St. James' church, Twenty-ninth and Wabash Avenue, was appointed to succeed him. The foundations for a new church had already been laid at One Hundred and Thirteenth and South Park Avenue. Father Tinan, therefore, abandoned the old building at One Hundred and Tenth and Indiana Avennes, and erected the present edifice. The inscription o nits corner-stone reads 1890. In 1901 the parochial school was built and placed in charge of the Sisters of Notre Dame o fMilwaukee, with Sister Mary Justa as the first superior. For nineteen years Father Tinan labored hard and zealously in this portion of the Lord's vineyard. The history of the parish was one of the fat and lean years. When the Pullman shops were busy the parish thrived. When work grew slack, it suffered. The great railroad strike of 1894 marked the period of its decline. From that time the Irish began to leave Pullman, and the "foreigners" came in, though there had always been a sprinkling of them. In 1884 there were 142 baptisms. In 1888, 157; in 1895, the year following the Pullman strike, the register shows but 77. Father Tinan saw German, French, Holland, Italian and Polish churches started in territory which originally belonged to Holy Rosary. He aided in the establishing and up-building of ecclesiastical edifices at West Pullman (St. Catherine of Genoa) and Harvey, which were ministered to by his then assistant, Father, now Monsignor Foley, of St. Ambrose's. At present there are ten Catholic churches within a radius of two miles of the site on which Father Waldron built, and within this territory is living perhaps the most cosmopolitan population in Chicago. In 1905 the present parochial residence was started, and it was under roof when Father Tinan was promoted to the pastorate of St. Columbkille's.

He was succeeded by Rev. Edward S. Keough, whose letter of appointment by Archbishop Quigley is dated November 15, 1906. Under Father Keough's regime the new parochial residence was completed, the old priest's house was remodeled into a convent for the sisters, new classrooms were made in the school, all street and sidewalk improvements put in, a piece of ground 211 feet south of the parochial residence purchased, making the church property a perfect city square and all the debt paid. Now there is not a cent of incumbrance on Holy Rosary Church holdings and the buildings alone at a conservative estimate have a valuation of $180,000. The parish numbers 360 families. In the parochial school are registered 500 children. The "foreigners" who displaced the Irish in the original town of Pullman are identifying themselves with Holy Rosary church, having their children baptized there and sending them either to its school or catechism class, which numbers 150 children of all the nationalities. The parish is better off today than it was in the heyday of its prosperity. Where there were only 46 baptisms in 1905, in 1909 there were 124. Literally the swamps of Father Waldron's time have been made to blossom like the rose.

Besides Monsignor Foley, Father Frank Scanlon of Joliet, Fathers James Dunn and John Hemlock (deceased), Charles Quinn (Rockford), and Rev. Bernard D. Rogers,



Rev. J. L. Sharp



Rev. T. O'Shea

OUR LADY OF SOLACE CHURCH, CHICAGO, ILL. 1916



Rev. F. E. Scanlan



Rev. T. F. Tormey



ST. RAYMOND'S CHURCH, JOLIET, ILL. 1917

D. D., St. Dominic's, have at various time cooperated in the capacity of curates at Holy Rosary. Rev. Dr. P. H. Matimore is the present assistant.

John P. Hopkins, of whom mention is made in Father John Waldron's memorandum as general timekeeper at that time in the Pullman shops, afterwards became mayor of Chicago and a conspicuous figure in Illinois and national politics. He was first a faithful adherent and afterwards a loyal and general benefactor of Holy Rosary.

SS. Cyril and Methodius Lemont, 1882

SS. Cyril and Methodius church, Lemont, Cook County, Ill. On the 12th of August, 1883, the corner stone was laid by Rev. L. Moozygemba. On the 7th of April, 1884, the first Mass was celebrated. On the 26th of October, 1887, Rev. S. Baranowski came to Lemont. 7th of May, 1888—23rd of October, Rev. J. Bazynski. 23rd October, 1888 to 1st September, 1889, Rev. M. Moziewski. Rev. C. Kozlowski, September, 1889—1st December, 1910. Rev. F. Scieszka, 1st December, 1910—21st June, 1912. Rev. M. C. Pyplatz, 21st June, 1912—22nd May, 1913. Rev. H. Jagodzinski, 22nd May, 1913. Church frame, rectory frame, school frame. Felician Sisters, eight grades, pupils 170.

Polish Roman Catholic Union, Polish Nation Allianee fraternal organizations, Holy Rosary, Young Ladies, Children of Mary, Pulaski Club of Young Men, Holy Cross, St. Joseph's.

St. Malachy's—Chicago, 1882

St. Malachy's church, Western Avenue and Lake Street, was established in 1882, by Most Rev. P. A. Feehan, archbishop. He appointed Rev. T. P. Hodnett pastor. Father Hodnett built the stone church and school during the following two years and later the parish rectory.

Father Hodnett, during his pastorate from the establishment of the parish to his transfer to the Church of the Immaculate Conception, had as his assistants Father M. T. Makin—founder of St. Brendan's parish; Father D. E. McGrath, founder of St. Mathew's parish; Father J. F. Flood, pastor of St. Mathew's; Father N. J. Hitchcock, pastor of St. Agnes; Father S. T. Woulfe; Father D. Luttrell, pastor of St. Thomas Aquinas; Father J. J. Code, pastor of St. Edmund's, and Father H. J. Brooks.

Father Hodnett was succeeded by Rev. J. F. Callaghan in 1901. Since then he has been assisted by Father Luttrell; Father H. P. Coughlin, pastor of Visitation parish; Father T. V. Shannon, pastor of St. Thomas the Apostle; Father D. Byrnes, pastor at North Chicago; Father J. F. Kinney; Father Walter Murphy; Father T. F. Friel; Father Walter Fasnacht, and Father Richard Byrne.

When the entire debt of the parish was cleared in 1907, there was need for more school room and Father Callaghan purchased property on the corner of Washington and Oakley Boulevards. The property is 210x124. In 1910 a new school was built with all modern appointments, at the cost of $85,000. The school is conducted by the Sisters of Mercy from St. Patrick's Academy, and has an average attendance of about 500 children.

St. Patrick's Academy for girls was established in St. Malachy's parish at Park Avenue and Oakley Boulevard in 1883, by Rev. Mother Catherine Feehan, sister of Archbishop Feehan. This institution for years was the center of education for most of the Catholic girls of the west side of the city. The Sisters of this foundation now have charge of the parish schools of St. Malachy's, Precious Blood, St. Thomas Aquinas, Resurrection, St. Finbar's, St. Lucy's, St. Catherine's and Mt. Carmel.

There are in St. Malachy's parish the Altar and Rosary Society; Sodality of the Immaculate Conception, B. V. M.; Children of Mary; St. Aloysius Society; Holy Name Society and Conference of St. Vincent de Paul.

Of the benevolent societies there are the Catholic Order of Foresters, two courts of Women Catholic Order of Foresters, and the Ladies' Catholic Benevolent Association.

From St. Malachy's there have been some ten boys ordained to the priesthood and a large number of girls have become members of the various sisterhoods.

Immaculate Conception (German)—Chicago, 1883

On June 1, 1869, the Very Rev. Peter Fischer, then pastor of St. Peter's church, bought property on Bonfield Street, in Bridgeport, with the intention of establishing there a new German parish. Changed circumstances, however, soon rendered it advisable to erect the new parish closer to



Rev. A. Knitter



St. Constantia's Church, Chicago, Ill. 1916



Rev. W. O'Shea



St. Bartholomew's Church, Chicago, Ill. 1918

the heart of the city. With the foundation, therefore, of St. Anthony's at McGregor and Hanover Streets, in 1873, the project of a German parish in Bridgeport was abandoned.

The rapid increase within the next ten years of the German speaking population of Bridgeport made the foundation of a parish for them, a matter of necessity. Accordingly, on March 7, 1883, the Very Rev. Peter Fischer, who had meanwhile been transfered from St. Peter's to St. Anthony's, quitclaimed the Bonfield Street property to "the Catholic Bishop of Chicago." His Grace, the Most Rev. Archbishop Feehan immediately appointed the Rev. Paul Halbmaier as first pastor. A modest frame church was erected and dedicated to "Our Lady of Perpetual Help," this title being changed soon after to that of "the Immaculate Conception, B. M. V."

The work begun by Father Halbmaier was continued in 1884 by the Rev. George Rathz. On July 20, 1889, the Rev. Peter L. Biermann was appointed pastor.

The parish meanwhile had developed and there was need for a larger church and a more favorable location. Father Biermann therefore, in 1890, bought property on the south side of 31st Street, at Bonfield, and the following year erected a spacious combination building to serve as church, school and Sisters' Convent. The Sisters of St. Francis of Greenfield Park, Milwaukee, were given charge of the school.

On August 4, 1897, the present pastor, Rev. P. Faber, took charge.

He immediately began to make improvements. In 1899 a modern hot water heating system was installed in the school. In 1901 a new rectory was built at a cost of about $12,000 and the old rectory given over to the Sisters.

On August 2, 1908, Most Rev. Archbishop James Edward Quigley laid the cornerstone of the present beautiful edifice. The new church, a gem of the Gothic style, costing about $85,000, and featuring ten splendid Innsbruck art windows, was dedicated by His Grace, Archbishop Quigley in June, 1910. Three years later a modern organ valued at $5,000, was installed.

During their many years of patient and faithful labor, the Reverend pastors of Immaculate Conception church were ably assisted by the following Curates: Rev. Francis Burelbach (1890-91); Rev. P. Faber (January, 1892-June 1892; Rev. W. F. Verhalen (1893-95); Rev. Stephen Wolfgarten (1895-1903; Rev. A. J. Boecker (1903-12); Rev. F. Tschippert (1912-1918); Rev. P. Laskosky (February, 1918-September, 1918); Rev. Charles J. Mertens since October 4, 1918.

That vocations to the priesthood and to the religious life were fostered in this part of the Lord's vineyard, is borne out by the fact that seven sons of the parish are numbered amongst the priests who are doing God's work in this country. Rev. John Otto celebrated his first Mass on June 25, 1899; Rev. Wm. Burger and Rev. Julius Hettwer, both of the Omaha diocese, said their first Masses on June 26, and July 3, 1904 respectively, Rev. Gabriel Vonderstein, Q. S. B., on June 29, 1904, Rev. Jos. Eireiner, S. J., on June 29, 1913, Rev. Jos. Burger, D. D., professor of Quigley Memorial Seminary, having finished his theological studies in Rome, celebrated his first Mass on July 23, 1916, and Rev. Paul Laskosky. A stately number of Young Ladies of Immaculate Conception parish heeded the Master's call to choose "the better part" by taking the veil in various religious committees, especially in the wide-spread order of the School-Sisters of St. Francis.

May God in his goodness continue to bless the parish abundantly as he has done in the past. May the good shepherd of our souls, dwelling in our midst in the sacrament of His love, lead all, priests and people of the Immaculate Conception parish to their eternal reward in the heavenly city of Jerusalem.

"Coelestis Urbs Jerusalem
Beata Pacis Visio."

St. Laurence's—Chicago, 1883

Grand Crossing, although entirely separate in the early days, was included in the Town of Hyde Park. At this time the city limits extended only to Thirty-ninth Street and the dummy line to Hyde Park was still in existance. From our neighborhood travel was difficult. The center of the village was about East Seventy-sixth Street and Dobson Avenue. On all sides, particularly south and east, vast tracts of prairie and marsh lands spread out before the view, a favorite place for ducks and for those who sought them during the shooting season. A little to the north and east lay Parkside, surrounded by vegetable gardens, with its center about East Seventieth Street and Stony Island Avenue. Going to church from either



Rev. F. O'Brien



Rev. P. Molloy



ST. THOMAS OF CANTERBURY CHURCH, CHICAGO, ILL. 1916



Rev. E.F. Rice

OUR LADY OF PEACE CHURCH, CHICAGO. ILL. 1919

of these places was very inconvenient, there being few trains on the railroad just built. Walking to Hyde Park or to South Chicago, along the railway track, to hear Mass, was quite a common experience. The young people found skating very good, and many today tell their children of winter experiences and this method of attending Mass. There were no roads. A sidewalk was a luxury and street lights were out of the question.

This was the situation when Reverend Father Herna, pastor of St. Thomas' church, Hyde Park, replied to a request of a deputation by promising to come out and say Mass here. The few families in the neighborhood gathered in the Town Hall, now the fire engine house on Dobson Avenue, praying for an attendance sufficient to justify the priest coming regularly. Among these faithful pioneers, the names of Deady, Neeb, Cranston, Halion, Geary, Boyland, Connelly, Savage, Marks, McCarthy, King, Kelly, Hubbard, Hans, Reece, McBride, Vail, Enright, Crowe and others appear, names still honored in the neighborhood, although many have passed to their reward. In Parkside, the early Catholic settlers number among men like Robert Hawkins and James Burke, Messrs. Sanders, Finan, Ryan, Gooth, Van Bergen, R. O'Donnell, Murphy, Kennedy, Corcoran, O'Brine, Donohue. From Woodlawn came James Roach, Judge Quinn and Messrs. Kelly, Morgan, Evoy, Wallace, Barron and others.

Father Horan, after a few trips, found it necessary to come regularly, and at the corner of Seventy-sixth Street and Brook (now Monroe) Avenue, he built the first church in Grand Crossing. With his assistants, Father Larkin and Father Hennessey, he attended this church regularly from Hyde Park, living at the residence of Mrs. Deady, on South Chicago Avenue.

In 1885 Reverend John J. Carroll became resident pastor and lived for a time on South Chicago Avenue, before he built for his residence the house now occupied by the sisters at Seventy-third Street and Madison Avenue. At this time an outmission was established in Auburn Park and later Father Carroll built St. Leo church there before leaving to become pastor of St. Thomas' church on Father Horan's resignation in 1887.

Father Moloney came from St. Jarlath's church, where he had been assistant, and immediately after took up the question of serving the people of Stony Island. In 1889 he built the church there, called the church of the Maternity of the Blessed Virgin Mary. This was attended as an outmission from St. Lawrence for four years.

At this time the lines of the parish extended from State Street to the lake and from the south boundary of Hyde Park to the parish limits of South Chicago and Pullman. Holy Cross was the next church to be located in our territory in 1892; St. Joachim's and St. Clara's not long after. St. Cyril's College soon followed, while St. Bride's, St. Columbanus and St. Francis a Paula are within our recent recollection.

In 1889 a parish hall was built. In 1890 a new church site was purchased at Seventy-third Street and Madison Avenue, and the parish buildings moved to that location. Here they were enlarged and in 1901 a parish school erected. The Sister of Charity of the Blessed Virgin Mary, took up the work of teaching, living for the first year in the school building. Since then they have resided in the old parish house, the priests having moved to a residence built on the new property purchased at the corner of 72nd Street and Dorchester Avenue. Here two hundred and fifty feet of land was added to the parish assets, and on this property the new church stands, facing Dorchester Avenue. It is significant that from all the sources of the above information comes the universal spirit of good will shown to the struggling parish by settlers of all denominations.

Father Sylvester Moloney was born in St. Mary's parish, Chicago. He received his education in the parochial schools in this city, later in Baltimore and in Milwaukee. After ordination in June, 1881, he was appointed to St. Patrick's church, where he remained three years. After three and one-half years in St. Jarlath's church, he came to St. Laurence parish as pastor in 1887. Besides the building we are dedicating, his work in this district includes the parish house, the school and hall and the present church in Stony Island, which at one time was attended from St. Laurence's parish.

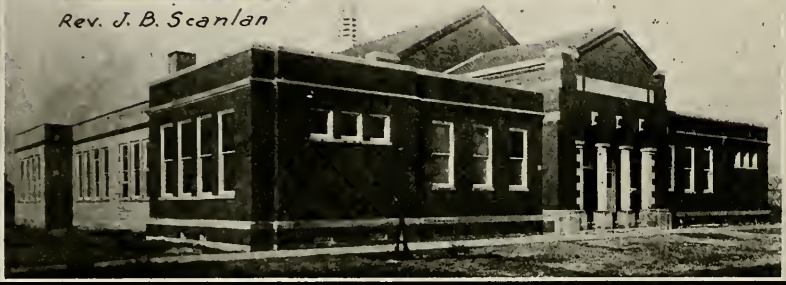
Father Moloney is assisted by the Revs. F. J. Reynolds, and R. A. Fagan.

St. Aloysius—Chicago, 1884

Letter of Foundation dated May 30, 1884. The first efforts to found a parish in the territory now served by many Catholic



Rev. J. B. Scanlan



ST. DOROTHY'S CHURCH, CHICAGO, ILL. 1916





Rev. W. A. Murphy D.D.

SAN CALLISTO CHURCH, CHICAGO, ILL. 1919

churches, but especially by St. Aloysius parish, date back to the years 1877 and 1878. At that time the city limits in the northwesterly direction were Western Avenue north of North Avenue, and Kedzie Avenue south of North Avenue. Along North Avenue, between California and Kedzie Avenues, territory for a new city park had been appropriated under the name of Humboldt Park, in conformity with the German character of the neighborhood. North Avenue, whilst still a mud road from the river to the crossing of Milwaukee Avenue, had been paved between that street and California Avenue, and a branch of the Milwaukee Avenue car line had been extended to the entrance of the new park.

A number of new subdivisions had been laid out not only within the city limits, but also across the road in the town of Jefferson. In the settlements of Humboldt Park, Holstein, Almira, Hermosa, names now forgotten, and many others, settlers had bought their homesteads and built modest new residences, mostly frame structures. The only church of their faith which could be reached by the Catholics among them was the Annunciation church, at that time better known under the name of "Rolling Mill Church." Over two miles farther away was St. Bonifacе church, which, in spite of its distance, was considered by the Germans among the Catholic pioneers of the northwest side as their parish church. After the primitive efforts mentioned above to bring religion nearer to their homes had failed, especially on account of the panic of those years, the spring of the year 1884 witnessed a new endeavor to make the spiritual desolation of the Humboldt Park district known to the authorities. At this time all Catholic settlers without distinction of race and language, joined hands and the result was that two new parishes were established: St. Sylvester, for all the English speaking settlers, and St. Aloysius, for the Germans. St. Aloysius parish, to separate it from St. Bonifacе, was given the following boundary lines: Northwestern railroad track from Fullerton to Wood Street; then Wood and Lincoln Streets to Division; west on Division to Leavitt; south on Leavitt to Lake Street. Practically speaking, there were no boundary lines towards the north, the west, and the south, all territory now occupied by St. Francis Xavier and St. Philomena parishes being considered "free for all" territory. These two parishes, as soon as little centers of Catholic settlers had formed, were established as missions and attended to by a priest from St. Aloysius church until resident pastors could be appointed. Since that time the northern boundary line of St. Aloysius parish was established along Fullerton Avenue, and Homan and Kimball Avenues divide the territory between St. Aloysius and St. Philomena.

The first services of St. Aloysius parish were celebrated on the 20th of June, 1884, the Reverend A. J. Thiele having been appointed first pastor. The place, which served as a church was a small frame structure which had been erected within one week at the northwest corner of Western and North Avenues, at an outlay of $450. Property for the erection of the first combination church and school building was immediately bought and six months later the modest but substantial structure was dedicated by the Most Rev. P. A. Feehan, December 14, 1884. The following day the parochial school was opened, with twenty-five children. The parish roll at that time numbered forty six families. The great zeal, competency, and tact of the Sisters of Christian Charity, in charge of the school, helped to win over many old settlers who had so far kept aloof from the new parish and to bring new families into the district. Thus, at the end of the first year, the school numbered about one hundred children and the parish roll had increased correspondingly. The building of St. Elizabeth Hospital, the corner-stone of which was laid October 17, 1886, the foundation of the Josephinum Academy, ground for which was broken March 19, 1889, and which was dedicated October 1, 1890, and especially the small but important missions of St. Francis Xavier and St. Philomena, had made it necessary that assistant priests should be appointed and, since there was no room for more than one priest in the original rectory, a new parochial residence was erected in the year 1888. The first assistant priest was the Rev. J. M. Genuit, from August, 1887, to August, 1889. The second appointment, which was made in August, 1888, brought the Rev. George J. Blatter to the parish. He served to August, 1891. The successor of Rev. Genuit was the Rev. Francis Burelbach, who stayed until October, 1893.

During these eventful years the capacity of the school had been repeatedly enlarged;



All Saints (Lithuanian)



Sancta Maria Incoronata



St. Joseph (Slovak)



St. Michael's
Goodings Grove



St. Paul of the Cross
Park Ridge, Ill.



St. Michael's (Ital.)
Chicago

but during the year 1892, the parish increased to such an extent that the erection of a new and commodious combination building for church and school purposes could not be delayed longer. Whilst the building was going on, the Brothers of Mary were prevailed upon to take charge of the boys of the parish from the third grade up and to establish a business course of two years for graduates from the grammar school. The parochial school, under the able direction of the Sisters of Christian Charity and the Brothers of Mary, has always been one of the principal mainstays of the parish, and if St. Aloysius church flourishes today, in spite of many changes in the neighborhood, which make it less desirable for Catholic settlers, it must be attributed to a great extent to the thorough preparation for life given to boys and girls in this parochial school. It has been the Alma Mater in their boyhood years of ten worthy and efficient priests and of a number of Brothers and novices of the Society of Mary, whilst fifteen young girls, now happy and pious Sisters of different teachings and charitable orders, received the first inspiration to a life of perfection at St. Aloysius school.

But the work of the best school and its exeellent results must be safeguarded among the young people of the parish by keeping them together and in touch with the church after their school years are over. For this purpose St. Aloysius parish has a number of pious sodalities: St. Agnes Sodality for young ladies was founded in the year 1885; St. Aloysius Sodality for young men, in 1886. The boys of the parish, until they reach the age required for the young men's sodality, assemble every month as the juniors and seniors of St. Venantius Society. The girls do the same as juniors and seniors under the banner of St. Philomena. All these junior societies date from the year 1889. The very first society ever founded in the parish was the Christian Mothers' Sodality; the date of its first meeting is October 1, 1884. At almost the same time St. Carl Borromeo Society for the men of the parish sprang into life. Besides fostering the religious spirit among its members, it pays sick benefits and, at the death of a member, part of the funeral expenses. Of pious confraternities, the parish has the Purgatorial Society, founded August 8, 1887, and the Sacred Heart League, which dates from March 28, 1895. 1893, the year of the distressing country-wide panic caused great poverty, also among the members of St. Aloysius parish and it is to the everlasting credit of its more substantial men that, at the call of their pastor, they organized St. Aloysius Conference of St. Vincent de Paul Society, which, since that time has been truly faithful and untiring in its efforts to alleviate the sufferings of the poor. It was incorporated in the Central Society in Paris, June 22, 1895. The last foundation of a pious confraternity for the men and young men of the parish is the Holy Name Society. Only a few months old, it has shown commendable zeal and a very encouraging growth, so much so that it promises to be a source of great spiritual benefit to its members and of notable aid in the "Big Brother Work."

Of fraternal societies the parish has St. Mauritius branch, No. 391, C. K. of A., founded June 14, 1885; three Forester courts: Windhorst court, No. 74, founded February 28, 1888; Andreas Hofer court, No. 305, founded August 30, 1892; and St. Rochus court No. 1008, founded July 19, 1899. The Catholic Guard of America is represented by St. Longinus branch No. 7, founded May 7, 1899. St. Henry's branch No. 106, W. C. U., was founded July 5, 1907. The mothers and young ladies of the parish conduct very successfully St. Anne's branch No. 117, L. C. B. A., founded February 17, 1898, and St. Rosalia court No. 249, W. C. O. F., founded April 14, 1898.

In all this parochial work the pastor and founder of St. Aloysius parish, who still presides over it, was ably assisted by the young priests who were sent to him one after another as the years passed by. Those who shared with him the work of the first busy years have already been mentioned. They were succeeded by the following Reverend Fathers: Rev. F. J. Haarth, who served from October, 1893, to October, 1897; Rev. M. Klasen, from October, 1897, to July, 1904; Rev. E. Berthhold, from January, 1898, to December, 1903; Rev. Chas. Epstein, from December, 1903, to November, 1909; Rev. H. M. Franz, from July, 1904, to July, 1913; Rev. John Wester, from November, 1910, to January, 1918; Rev. Henry Lieblang, who has served from July, 1913, and Rev. Oscar Strehl, from January, 1918, to the present day.



St. Lawrence O'Toole
Essex, Ill.



St. Patrick's
Wilton Center



St. Mary's
Reddick, Ill.



St. William's - Chicago



St. Salomea's, 1891 - Chicago



St. Wenceslaus
Chicago



St. Casimir's
Chicago Heights, Ill.

St. Columba's—Chicago, 1884

The parish of St. Columba, with its church, situated at 13305 Green Bay Avenue, is the farthest south in the city of Chicago. It extends from the Indiana state line on the east to the Calumet river on the west. From its northern boundary of the chemical works and the bourough of Hutchison, it stretches southward beyond the city limits to include the town of Burnham. The English-speaking people—about forty families—are parishioners of St. Columba's.

On November 2, 1884, the first Holy Mass was said by Rev. T. D. O'Sullivan of Cummings. In the following year was erected a frame structure, which still serves as the parish church.

On September 1, 1893, F. M. Wojtalewicz of Sobieski took charge. He was followed by Rev. V. Zuleski of Sobieski, from September 29, 1895, to June 1, 1896. In the summer of 1896, Rev. Francis Byrgier of Sobieski took care of St. Columba's.

The first resident pastor was Rev. Francis Kroll, November 1, 1896, to May 20, 1900. At this latter date Rev. Florian M. Chodniewicz was appointed. A new church was built for the Polish people in Hegewisch in 1905. Rev. Florian M. Chodniewicz took charge of this new church, St. Florian's, on October 22, 1905, and the little congregation of English-speaking people left at St. Columba's was handed over to the care of the Carmelites at St. Cyril College in October, 1905.

Rev. Lawrence William Diether, O. C. C., was the first Carmelite pastor of St. Columba's. He was succeeded by Rev. Hilary J. Doswald, O. C. C., who was pastor from 1908 to 1912.

In this year 1912, the present pastor, Rev. Chrysostom J. Anderson, O. C. C., was appointed.

St. Josaphat's (Polish) Chicago, 1884

St. Josaphat's Polish church is located at 2311 Southport Avenue. It was founded in 1884, by the Fathers of the Resurrection.

Rev. F. Breitkopf was pastor from 1884 to 1885, Rev. K. Kozlowski from 1885 to 1889, Rev. F. Lange, 1889 to 1914, Rev. F. Ostrowski from 1914 to present time.

The church and new school is of Romanesque style, built by Rev. F. Lange. The rectory by F. G. Ostrowski.

The school was founded in 1884, by the Fathers of the Resurrection. It is in charge of the Sisters of Nazareth. At present there are 980 pupils in attendance.

The societies are Polish Alma Mater; Polish Roman Catholic Union, Holy Name, nearly all beneficiary societies.

Curates now assisting Father Ostrowski are Rev. Peter Witnauski and Rev. S. Derengowski.

St. Kevin's—South Deering, 1884

In the spring of 1884, Rev. Timothy O'Sullivan, pastor of Maytown, Ill., was the first pastor appointed to form a new parish at South Deering then called Cummings. He began by saying Mass in the basement of the public school.

In the fall of 1885, Father O'Sullivan bought six lots from Notre Dame University, on part of which he erected the present church, which was dedicated July, 1887. He labored with great zeal and success during the sixteen years he was in the parish. He was transferred in November, 1900, to St. Bride's to organize a new parish.

Rev. Richard H. McGuire followed Father O'Sullivan as pastor of St. Kevin's. He labored faithfully for the good of the parish; but his health failed and after seventeen months toil, he passed to his reward.

Rev. David J. Crimmins succeeded Father McGuire as pastor. He took charge of the parish, July, 1902. After a very successful service of nearly three years, he was promoted to St. David's, to form a new parish.

The present pastor, the Rev. Henry F. Quinn, followed Father Crimmins in May, 1905. He completed the work which his zealous predecessor had left unfinished. The parish has at present about one hundred families. Twenty years ago it had nearly two hundred. People move away to better neighborhoods.

St. George's (German) Chicago, 1884

St. George's German parish was founded in 1884 by Reverend G. D. Heldmann. It was made a mission center by His Grace, Reverend George W. Mundelein, on June 5, 1918.

The present church was built in 1891, by Reverend J. Dettmar. The school was built in 1901, by the same pastor. The school had



Rev. Thos. E. Burke



Rev. H. A. Darche



Rev G. T. Mc Carthy



Rev. S. Morrison—

CHAPLINS IN SERVICE 1920

been established in 1884, by Reverend G. D. Heldmann, and is taught by the Benedictine Sisters. The curriculum is that prescribed by the diocesan school board with optional classes in German. The number of attendants is 403, representing eleven nationalties.

The pastors have been as follows: Reverend G. D. Heldmann, 1884-1888; Reverend J. Dettmar, 1888-1909; Reverend B. Springmeyer, 1909 to the present time. The assistants were: Reverend A. Wolfgarten, Reverend J. P. Roseh, Reverend O. C. Nabholz, Reverend W. Dommermuth, Reverend A. Vollman, Reverend H. Hahn, Reverend P. Drevniack, and Reverend F. Nicola.

The following societies are organized in the parish: Holy Name, St. Vincent de Paul, Christian Mothers' Sodality, Sacred Heart League, Young Men's Society, Young Ladies' Sodality, Girls' Sodality, Catholic Order of Foresters, Catholic Knights of America, Women's Catholic Order of Foresters, Ladies' Catholic Benevolent Association.

St. Joseph's—Libertyville, 1884

The first Catholic church of SS. Peter and Paul was built and founded in the spring of 1884, by the Rev. Father Hohn, C. SS. R. It was a frame structure and occupied a site on the corner of Newberg Avenue and First Street. Its total cost was about $1,500 and the church property was purchased for $400. Its seating capacity was about two hundred and its style was Gothic. It was destroyed by fire in June, 1903, and a new site was secured and the present handsome church erected. The new building was completed in 1904 and dedicated under the title and invocation of St. Joseph.

The first resident pastor of the old church was Rev. Thomas Kearney, who was appointed in 1896. He served for three years in that capacity and was succeeded by Rev. William Meehan, who presided there for over two years. After him succeeded Rev. J. Cardan, who governed the parish for one year and nine months and who, on account of old age and infirmity, resigned. He was succeeded by Rev. P. J. Scanlan in April, 1902. He remained here till 1909, during which time he built the church and house.

He was succeeded by Rev. W. J. Kinsella, who remained till December, 1912. The present pastor is Rev. S. Luthell.

Sacred Heart—Joliet, 1884

The territory now occupied and known as the Sacred Heart parish, previous to the year 1884, formed a part of St. Mary's parish, Joliet. Rt. Rev. M. F. Burke, D. D., then pastor of St. Mary's parish, upon a request from Archbishop Feehan, formed out of the territory of St. Mary's parish, what is known as the Sacred Heart parish. This parish includes the southern portion of the city south of First Avenue, extending east to Spencer, and southwest to within three miles of Elwood, Illinois. Jackson Creek bounding the southern and southwestern part of the parish.

In November, 1884, Rev. A. Goulet, Sr., was appointed the first pastor. He erected a combination church and school building, 80x40 feet, frame in structure, and two stories in height. In 1885 Rev. A. Goulet, Jr. was appointed assistant. The parsonage 30x30 and a church 70x80, both frame, were built and completed in 1886. In the month of August, 1886, the Rev. C. P. Foster, succeeded the Rev. Fathers Goulet. He continued to build upon the foundations they had laid. Being a very scholarly priest, an orator of exceptional ability, and a parish organizer, to him, as such, the parish owes much credit.

In the year 1892 Father Foster organized St. Joseph's parish, at Manhattan, Illinois, to which in October, 1905, he was appointed first pastor.

During the pastorate of Father Foster in the Sacred Heart parish, he was assisted by Rev. J. J. Morrissey from 1890 to 1894, Rev. P. P. O'Dwyer from 1894 to 1896, Rev. B. Feeley from 1896 to 1897, Rev. W. Donahue from 1897 to 1901, and Rev. M. Fennessey from 1901 to 1905.

On November 1, 1905, the Rev. H. G. Van Pelt, D. D., assumed charge of the parish of the Sacred Heart.

Father Van Pelt enlarged the church from 70x80 to 70x120 feet, giving it a seating capacity of 800, thus placing it among the larger churches of Joliet. He installed, in the parsonage, church and school, steam heating plants, electric light, and equipped parsonage, church and school with the most modern and up to date requirements, and succeeded in collecting and paying for the church property amounting to $47,000. In 1907 Father Van Pelt planned and built a large modern rectory, 40x60 feet, of pressed brick with stone trimmings. He has made numerous other necessary improvements,



Rev. D. Murphy DD., St. Gabriel's



Rev. A. Marecak, St. John the Baptist



Rev. E. J. Dankowski, St. Michael's



Rev S.E. McMahon, St Anne's



Rev. J.O. Karabasz, St. Josaphat's



Rev. J. B. Crowe



Rev M.A Cummings, St. Thomas the Apostle



Rev J.J. O'Hearn, St Anne's



Rev. O. Strehl, St. Aloysius



Rev. H.J. Vaicunas, Cicero, Ill.



Rev. J. Dufficy, St. Killian's



Rev. J.S. Morris, St. Felicita's

thus placing the parish on an equal footing with the best in the archdiocese.

Father Van Pelt by his kindly disposition, has endeared himself to his people, and also commands the respect of all, irrespective of creed or nationality in the city of Joliet.

The school now in its most flourishing condition, was taught by the Ladies of Loretto between the year 1886 to 1914, and from September, 1914 to the present date by the Dominican Sisters of Adrian, Mich. Seven Sisters are now in charge of the school, with an average attendance of 325 children.

The parish is well organized, having a large Holy Name Society, an Altar and Rosary Sodality, Young Ladies' Sodality, and the Children of Mary Sodality.

Father Van Pelt is very efficiently assisted by Rev. M. J. Nealis, who was appointed by the Most Reverend G. W. Mundelein on December 18, 1918. He having then just returned from the United States service, in which he had served as chaplain for over a year.

Holy Trinity—Chicago, 1885

At a meeting of men, presided over by the Rev. Ferdinand Kalvelage, of St. Francis of Assisi church, held December 5, 1883, it was decided to petition Archbishop Feehan to form a new congregation for the German speaking people of the west side. The delegation chosen consisted of J. N. Shuhmacher, N. Treinen and C. Yunk. His Grace promised to consider the matter and eventually send a priest.

August 3, 1885 the Rev. D. M. Thiele was appointed to organize the new parish and made its first pastor. Ground was bought on Taylor and Lincoln Streets for $9,482.20. A combination building for church and school purposes was erected at a cost of $18,000. On Christmas, 1885, Mass was celebrated for the first time in the present building, dedicated by Archbishop Feehan, January 31, 1886.

School opened March 1, 1886, with sixty children. Number of pupils increased to 150 next fall. School is attended today by 165 children. From its start the school has been conducted by Sisters of Christian Charity.

1892 the Rev. Jos. Hausser succeeded the first pastor. He built the present rectory at a cost of $14,000. This zealous young priest died 1895, after contracting smallpox in performing his pastoral duties. His successors were: F. Burelbach, 1895-99, B. Springmeier, 1899-1909, Geo. Eisenbacher, 1909-1916. The present pastor, N. J. Otto, took charge June, 1916..

Some twenty years ago about 600 families were affiliated with Holy Trinity parish, now its roster only contains 200 names.

A number of flourishing societies existed in the parish, whose membership is now reduced considerably by the large exodus of members to better located or new parishes.

The principal societies having branches here are the Chrisitan Mothers, the Foresters for men and women; young men, young ladies', boys' and girl's sodalities; St. Vincent de Paul Conference and Sacred Heart League.

The pastors were assisted by the following curates: J. M. Suerth, F. Neumann, Geo. Egelkamp, Michael Lauth, C. Jansen, Theo. Gross, Wm. Dettmer, Jos. Hagenmayer.

The following priests consider Holy Trinity their home parish: J. L. Schuhmacher, H. Alberg, C. Epstein, F. Epstein, F. Enzweiler, F. Meyer, S. J. Alois Schmitz and Nicholas Stumps.

St. Leo's—Chicago, 1885

St. Leo's parish, 78th Street and Emerald Avenue, was founded in 1885, as an out mission of St. Anne's, to take care of the district known as Auburn Park. Father P. M. Flanagan was then pastor of St. Anne's. The first Mass in Auburn Park mission was said in a public school building, located at 81st and Wallace Streets, by Father Joseph Gallagher, Father Flanagan's assistant.

In 1886 the mission of Auburn Park was attached to St. Thomas', Hyde Park. Father Carroll, pastor of St. Thomas' church erected a frame church building at 79th Place and Normal Avenue. In May, 1887, Father P. Egan was appointed first resident pastor of St. Leo's. Father Egan continued to use the building erected by Father Carroll for nine or ten years. He then built a frame structure of large seating capacity at 78th Street and Emerald Avenue. In 1905 the present church edifice was erected. St. Leo's church is a fine type of Italian Lombardy architecture. Its seating capacity is 825. Upon vacating the old church it was remodeled into a school. The Sisters of Providence were secured as teachers. Father Egan remained in charge of St. Leo's until his death in November, 1913.



Rev. J.J. Cunningham St. Sylvesters



Rev. S. Dobberstein, Blue Island, Ill.



Rev. M.J. Heeney St. Patrick's So. Chi.



Rev. T.F. Egan St. Sabina's



Rev L. M^c Namara Evanston, Ill.



Rev. J.M. Morrison St. Jarlath's



Rev. J.B. Murphy St. Mels



Rev. R.J. Ashenden St. Sabinas



Rev. J. Murphy Sacred Heart

Father D. J., Crimmins was then appointed pastor. Under the direction of Father Crimmins the new school, accommodating 900 pupils, was built, the parochial residence and convent remodeled and enlarged. The labors of Father Crimins were ended by his death in August, 1918.

The present pastor, Rev. P. F. Shewbridge, assumed charge of St. Leo's parish, September 15th, 1918. Curates Rev. Fathers O'Sullivan, Roberts and Ludden.

At present there are 850 pupils in St. Leo's school. The equipment gives those following the normal or business courses exceptional advantages.

Organization

Holy Name Society, Altar and Rosary Society, Young Ladies' Sodality, Senior Children of Mary, Junior Children of Mary, St. Aloysius Sodality and St. Vincent De paul Society.

St. Charles Borromeo
Chicago, 1885

The history of St. Charles Parish is similar in its general outlines to most of the city parishes. A number of families reclaimed the prairies, and, desiring the comforts of religious and the benefiits of a Catholic school, petitioned for a pastor of their own. At first the number of families was small—about two hundred—and many sacrifices were made, but faith and generosity conquered.

The present parish of St. Charles Borromeo was formed by joining portions of St. Pius' and St. Jarlath's parishes. All south of Roosevelt Road formerly belonged to St. Pius, and all north to St. Jarlath's. It is bounded on the north by Polk Street, from Rockwell to Lincoln Street, and from Lincoln Street to Ashland Avenue, by Taylor Street, on the east by Ashland Aveinue, from Taylor Street to 14th Street, on the south from Ashland Avenue to Western Avenue, by 14th Street, and from Western Avenue to Rockwell Street by 16th Street, on the west by the railroad tracks.

Rev. F. S. Henneberry, the pastor of St. Pius', worked most earnestly for the establishment of the new parish, and personally requested Archbishop Feehan to listen to the appeal of the petitioners for a pastor. The fall previous to the establishment of the parish, Father Henneberry sent teachers from St. Pius', and they conducted what was termed the "Branch School," which was situated on Hastings Street, near Wood Street, on the property owned by Mr. J. Ryan.

In August, 1885, Archbishop Feehan appointed Rev. P. D. Gill as psator of the newly formed parish, and he selected St. Charles Borromeo as the patron. Father Gill entered upon his work, trusting entirely to the faith and good will of the people of his new charge, and he was not disappointed.

When Father Gill arrived, there was no church, no land, no house, no place for service. For some months he accepted the hospitality of Father Henneberry, and held services in what was good-naturedly named "Ryan's Cathedral." Masses were said at eight and half past ten o'clock. As soon as possible plans for the building, which was to serve as church and school were prepared by Architect J. Egan. This building was finished in December, 1885. The lower floor was used for church purposes for ten years, and a second story for school purposes and as living rooms for the Sisters.

The building was dedicated on the fourth Sunday of Advent, 1885, by Archbishop Feehan. The Mass was celebrated by Vicar-General Conway, assisted by Rev. F. S. Henneberry as deacon, and Rev. P. J. Agnew as sub-deacon. The sermon was preached by the archbishop, who complimented pastor and people on the rapid progress. The pastor rented a small dwelling at 78 Cypress Street (corner Grenshaw), as the rectory, and lived there for seven years. The second floor was subdivided into school rooms and living rooms, during the spring of 1886. In September opened in the new rooms with one hundred and twenty children. The school was conducted under the supervision of the Sisters of Charity of the Blessed Virgin Mary.

In October, 1895, Archbishop Feehan transferred Father Gill to Mount Carmel parish, and appointed Rev. P. J. Muldoon, who until then had been Chancellor of the Archdiocese, to succeed him at St. Charles.

In January, 1896, the building of a new church was decided upon, and Martin Carr was selected as architect for the new building. The cornerstone of the new church was laid on Sunday, July 26, of the same year, by Archbishop Feehan. The first Mass in the new church was said on February 28, 1897. On May 16 the building was dedicated by the archbishop. A new school building was erected in June, 1898.



Rev. Vitus Haman, Oak Pk, Ill.



Rev. L. Poschon, Riverside, Ill.



Rev. T. J. Murphy, Wauconda, Ill.



Rev. J. E. Madden, Epiphany



Rev. F. C. Smith, Epiphany



Rev. J. S. Finn, St. Mark's



Rev E. B. Goodwin, Ph.D. Downers Grove, Ill.



Rev. D. H. Riordan, St. Carthage



Rev. S. David, St. Ephrem's



Rev. A. J. Dedera, Cicero, Ill.



Rev. J. P. Doran, St. Ailbe's



Rev. F. J. Azbe, Waukegan, Ill.

July 12, 1901, it was announced that Father Muldoon had been appointed Auxiliary Bishop of Chicago and Titular Bishop of Tamasos. The consecration took place at the Cathedral, July 25, with the Apostolic Delegate, Cardinal Martinelli, as consecrating prelate.

In 1902 another building, containing four class rooms and a convent for the sisters, was erected.

In December, 1908, Bishop Muldoon was appointed Bishop of the Diocese of Rockford. On February 27, of the following year, Archbishop Quigley appointed Rev. Edward J. Fox, the present pastor, as his successor.

In 1910 the parish celebrated its silver jubilee.

October 19, 1914, a fire did considerable damage to the church, and necessitated a complete renovation of the interior and the installation of a new organ. The repairs were completed and the church reopened early in 1916.

St. Charles parish is at present in a flourishing condition. Its sodalities and societies boast of large and active membership lists. Its school is crowded with children, whose parents are eager to give their offspring the advantages of a Catholic education. The work of the clergy, the zeal of the sisters, and the devotion of the parishioners has brought forth great fruit in the shape of numerous vocations to the priesthood and the religious life.

St. Sylvester's—Chicago, 1885

St. Sylvester's parish was founded in 1885 by Rev. J. J. Delaney, who built the first church. Five years later he was succeeded by Rev. P. J. Agnew, who was pastor eight years. He improved the church property and purchased the site of the present church buildings, which were erected by the Rev. M. O'Brien. The school was built by Rev. M. O'Brien in 1899, and so were the other church buildings, the church, priests' house, social center and the convent.

Present curate, Rev. Cunningham.

St. Monica's (Colored) Chicago, 1885

Through the efforts of the members of St. Augustine's Society, St. Monica's parish was begun about 35 years ago. Services were held in the basement of St. Mary's church, of which Rev. Father Rolls was pastor. One of his assistants took charge of the little flock until 1889, when Rev. Father Tolton was appointed pastor by the archbishop. For about four years St. Mary's continued to be the place of divine worship for colored Catholics. Due to the help of the above-named society and the generosity of other benefactors, Father Tolton was able to build a small chapel at Thirty-sixth and Dearborn Streets. Holy Mass was celebrated here for the first time in 1893. This small chapel is at present the only place of divine worship for the colored Catholics in Chicago Diocese. Father Tolton had to contend with poverty and many hardships, which soon weakened his health. He died at Mercy Hospital in July, 1897. From that time until the appointment of Father Morris the parish was taken care of by the priests of St. Elizabeth's church. Father Morris worked as pastor in the parish for several years. In 1917 the Society of the Divine Word took charge of the parish, Father Augustine Reissman, S. V. D., being the pastor. The school is in charge of the Sisters of the Blessed Sacrament. Their motherhouse being located in Philadelphia, Pennsylvania.

St. Cecilia's—Chicago, 1885

To relieve the over-crowded parishes of the Nativity, St. Gabriel's, St. Ann's and St. Elizabeth's, the parish of St. Cecelia was organized in 1885 by the Right Rev. E. A. Kelly, now rector of St. Ann's church. For several years the congregation worshiped in a temporary structure located on Forty-fifth Place between Wentworth Avenue and South Wells Street. In 1889 the cornerstone of the present Romanesque church was laid by the Most Rev. P. A. Feehan, and in about two years the new edifice was fit for occupancy, and dedicated under the patronage of St. Cecelia.

For many years the old rectory was located on the corner of South Wells Street and Forty-fifth Place; the building was a frame structure, and like the temporary church the needs of the parish demanded a larger priests' residence, which was erected in 1901.

At the same time the present school building became a necessity to provide a Catholic education and training for the large number of children in the vicinity. The Sisters


Cathedral of the Holy Name
1870-1920

of Mercy were given charge of the school, which has an average attendance of 650 children.

In 1907 the Right Rev. E. A. Kelly was succeeded by Rev. D. Croke, as pastor of St. Cecelia's, and is assisted by Rev. J. J. Schiller and Rev. F. J. Gillespie.

St. Mary's—Des Plaines and Arlington Heights, 1885

As a wise observation reads, "Truth is stranger than fiction." The truth of this adage was verified anew some 35 years ago when a novel sight greeted the eyes of the old residents of Des Plaines on a Sunday morning, viz.: the arrival of two flat cars drawn by a Northwestern locomotive bearing as the burden a church, the same has since been called St. Mary's, the place of worship of the members of St. Mary's parish.

The old St. Mary's church originally stood in Arlington Heights and did service as church until the fewness of the worshippers rendered a continuation of services impossible. Some forty or forty-five years ago a number of Catholic families banded together at Arlington Heights, and organized, soliciting funds to build a church. A certain Mr. Kennedy donated an acre plot of ground and a contractor, Shaughnessy of Chicago, built the church, donating his labor. The spiritual wants of the newly organized community were attended to by clergymen from Chicago, Woodstock, and other localities, who visited Arlington Heights once a month.

The Catholics of Des Plaines, not having a parish church, attended at Niles Center, Gross Point, and many often worshipped at Arlington Heights, using a hand car as a means of conveyance. The members of the parish were all of Irish extraction, the roster bearing such names as Rooney, Burke, Kennedy, Kelly, Clifford, Gahan, who later was identified with Chicago politics and well up in the councils of the democratic party, Murphy, Hefferan and others whose names and memories are forgotten. In time many sold their farms and emigrated to parts unknown while a few retaining possession of their acres live in Chicago, actively engaged in business, so that of the old guard one Irish family, Hefferan, remains; the members of the since re-established parish numbering some forty families, being with few exceptions of German parentage. This gradual migration with no influx continued until finally the closing of the church became a necessity from want of parishioners. The structure remained idle for two years. The Catholics of Des Plaines then sought permission of the Bishop of Chicago to remove the structure to Des Plaines, and with his consent took the necessary preliminary steps to carry out their wishes.

Mr. Gallagher, an old settler, kindly donated the lot, a Mr. Brazil sought contributions from resident Catholics to defray the expenses of moving, etc. As far as could be ascertained the following contributors are mentioned, viz.: Messrs. Behmiller, Corbett, Collet, Walter, Hoffman, McGinness, Murphy, Treu, Reiter, Costello, Bouchard. Mr. Gross donated an altar, one gentleman painted the church, and others, since forgotten, contributed in one form or another to the cause, O'Donnell-Walters.

Rev. A. J. Thiele, pastor at Niles Center, inaugurated the services in Des Plaines, read Mass monthly until his removal to Chicago. The first priest to be stationed at Feehanville as pastor of Des Plaines, was a Frenchman, Rev. Goulet, since which time services have been held every Sunday.

This then, was the both novel and modest beginning of St. Mary's at Des Plaines, amidst many trials, bitter reverses and great poverty. All respect to the venerable old relic of pioneer days, that made it possible for the scattered Catholic families to worship God according to the dictates of their conscience, in the faith of their forefathers, that kept alive the spark of faith and did its share to the improvement of the moral atmosphere of the community, that kept together the little band which formed the nucleus of a parish of little more pretension and ambition. But as the Latin saying reads, "*Tempora mutantur et nos mutamur in illis*," the times change and we in them; while this old relic did passable service in the days of hardship and want, and while we experience a feeling akin to love and gratitude at the memory of services rendered and good done, a new church was desirable. It has been long ago an eyesore and a reproach to the parishioners, it being deemed unfit at the present day as a place of worship both as regards appearances and as regards accommodations.

Prompted then by this motive the members contributed their mites, and bent all their energies in one direction to realize their desire—a new church.

The transfer of the pastor from Feehanville to Des Plaines gave new impetus to the undertaking, and as a result the present new structure in course of erection takes its place among the public buildings of Des Plaines.

St. Mary's—Riverdale, 1886

In the year 1886 there were about thirty Catholic families in Riverdale and vicinity, who gathered together under the leadership of Nicholas Mueller, Henry Stieman and Mathias Buechler and petitioned the archbishop to form a parish in Riverdale. Before this time these families would travel to Blue Island or Pullman to attend Mass. The archbishop granted their request and appointed the parish a mission to be attended by the Benedictine Fathers of St. Joseph's parish, Chicago. They had charge until 1903: Fathers Pancratius, William, Aemilian, McCarius, Marianus, Paul, Wilfred, Basil, Rudiscindus, Suibert, Leonard and Richard were stationed here in the order mentioned. The building was soon completed and practically paid for before finished. The first Mass celebrated was in January, 1887. Mass was said every other Sunday and on all Holy days.

A school was immediately begun, Sister Clarentia, a Poor Handmaid of Christ Sister, was the first teacher. Miss Ledisnski and Miss Regina Reichmann followed; then Miss Theresa E. Flick taught from 1894 until the beginning of this year, 1918.

Other charter families were those of Anton Strosinski, August Stromborski, August Biletzki, Michael Buechler, Michael Simnick, Berschinski, H. Hilgendorf, Joseph Gertzen August, William and Herman Verhoven, Joseph and Adam Berschinski, Franz Baumgartner and Louis Kistler. Mr. Henry Wishmeyer and Lorenz Franz rendered considerable assistance in a financial way.

The first marriage solemnized united Anton Stieman and Christiana Benzing in the holy bond of matrimony. Mr. John Gertzen was the first child baptized.

In 1903, due to the growth of the parish the Benedictines were relieved of their charge and Father Arthur A. Riss, a secular, was appointed. The present parsonage was erected in 1905. A new school was to have been built about 1908 to the rear of the old building, but these plans were dropped when the archbishop instructed the parish to build away from the railroad. Father Riss was transferred to Volo, Illinois, in 1911, and Father William Ver Halen was given charge. Due to sickness his charge lasted only a little more than a year.

On January 1, 1913, Father William H. Dettmer was appointed. Following the archbishop's instructions to build away from the railroad, the property on which now stands the new school and church was purchased in 1913 at a price of $14,000. In April, 1916, a meeting was held and the parishioners decided to build. In May, 1917, the contracts were let and the building was begun. The first Mass was celebrated on Christmas morning, 1917. The cost of the building amounts to about $50,000.

From a parish of thirty families the congregation has grown to one of a hundred and seventy-five. The societies in the parish are: The Holy Name, Christian Mothers' Sodality, St. Cecelia Young Ladies, and St. Agnes Girls' Sodalities. The St. Luke's Court for men, and St. Mary's Court for women of the Catholic Order of Foresters, are all societies which are sponsored by the parish. The Knights of Columbus have lately organized a council of their own, under the name of the Pinta Council.

The new school is now being taught by the Sisters of Christian Charity, and Sister Waltrudis and Sister Satura are the present teachers, assisted by Sisters Gaudentia and Ermelindis. The number of pupils are one hundred. The present pastor is the Rev. Father H. M. Franz, having been appointed by His Grace, Archbishop George William Mundelein, D. D., January 25, 1919. The congregation is now contemplating building a new rectory on the new church grounds, near the new church and school building. The present rectory and ground on which the old church stood has been sold, and the members are working to accomplish this new undertaking.

St. George's (Lithuanian) Chicago, 1886

In 1886 some of the more active Lithuanians organized St. Casimir's society, and Rev. F. Cizauskas of Holy Cross congregation from South Bend, Indiana, began to attend to their spiritual needs.

As the number of Lithuanian immigrants to this country and to this city daily were increasing, so it did not take a very long time for the society to become larger in number and more strenuous in activity.

This society in the very first year of its existence began to organize a Lithuanian parish, and with the assistance of Father Cizauskas, obtained permission and approval of His Grace Archbishop Feehan.

In 1891 Rev. George Kolesinskas took charge of the newly organized parish, bought 12 lots in the corner of Thirty-third Street and Auburn Avenue and also a little (wooden structure) church from the German congregation.

On the 28th of Janrary 1894, Rev. M. Krauciunas was appointed pastor of St. George's church and at the same time, he took this charge of it.

In the same year, he bought two more lots, erected a rectory (of brick structure) and established a parish school. In a few years the number of Lithuanians having greatly increased, the capacity of the church became too small. In 1896 Rev. Krauciunas laid the foundation for the new brick building, which was completed in 1902. The church building is of a Gothic style and it has a seating capacity of 1200 persons.

In 1908 Father Krauciunas purchased three lots more and erected a three story brick building for a school, which consists of a school hall and sixteen class rooms. The school at its beginning in 1894 had only four Sisters of Nazareth for teachers and 150 children, at present there are thirteen Sisters of Nazareth, who are teaching, and our lay persons, over 900 children. In 1916 the school was accredited by the Board of Education of the city of Chicago.

In 1918, as Father Krauciunas resigned, Rev. Michael L. Kruszas was appointed. He made an addition to the rectory and remodeled the church, which was damaged by fire. Assisting priests are Fathers C. Zaikauskas, and J. Svirskas.

The following are organizations in St. George's parish:

Religious—Holy Name, Apostolship of Prayer; Holy Rosary; Third Order of St. Francis; Young Men's and Young Girls' Sodalities. Charitable and social—Branch of United Lithuanian of Roman Catholic Churches. Social only—Lithuanian Knights of Young Men and Women. Social and Beneficiary—St. Anne's; St. Petionilla's; All Saints; St. Martin; St. George; St. Alphons; St. Casimir; St. John; Holy Rosary; Vytanlas the Great; St. Davids; Providence of God.

Beneficiary only—Allicance of Roman Catholic Lithuanians of America; Federation of Lithuan R. C. Women of America; Federation of Lithuan Roman Catholic Labor of America, (men and women).

Visitation—Chicago, 1886

Visitation parish was founded July 2, 1886, by Rev. D. F. McGuire. The first Mass was celebrated in the Sherman school at Fifty first and Morgan Streets. The first church ediface was located at Morgan and Fifty-third Streets and served an extensive territory and a continued increasing population until 1892, when property more centrally located was procured at Garfield Boulevard and Peoria Streets. The foundation of the present church was laid in 1892 and the beautiful Gothic structure seating about one thousand people with a lower church of equal capacity was solemely dedicated six years later.

The first school building was located at Fifty-third and Sangamon Streets. This was enlarged in 1896 by including the auditorium on the second floor as school space, making a twelve room school.

In April, 1903, Archbishop Quigley paid his first visit to Visitation parish and as a result steps were taken to provide a more modern and adequate school to accommodate the ever growing parish.

On July 2, 1903, ground was broken for the new school at Peoria Street and Fifty-fourth Place.

Sixteen rooms were opened in the new school April 8, 1904, just one year after the project was undertaken. To provide a suitable home for the sisters, a new convent was erected at the northeast corner of Garfield Boulevard and Peoria Street. The sisters occupied it for the first time December 28, 1905. The convent was solemnly blessed February 10 of the following year. To provide still further for the education of the children of this thickly settled Catholic neighborhood, a substantial high school was erected in 1915, and opened September 7 of that year. This $150,000 structure is modern in every detail; a perfect lighting, heating and ventilating system together with the beautiful interior finish of oak and marble make it the pride of the southwest side. This last building centralized all the parish buildings, occupying three corners of the boulevard at Peoria Street.

The schools have an enrollment of about two thousand children; four hundred of these are in the high school.

The schools are under the guidance of the Dominician Sisters of Linninawa, Wisconsin, who by their thoroughness have raised the standing to an enviable position in Catholic school circles.

The high school though still in its infancy was highly commended by the State Board of Education for the complete equipment and the high standard of its curriculum. In January, 1920, it was affiliated with the State University of Illinois.

Assisting Rev. D. F. McGuire in the first years of his pastorate was Rev. B. J. Feeley, who later became the first pastor of Our Lady of Good Council. Born at Lockport, Illinois, ordained 1890, and appointed assistant to Father McGuire the same year.

His later appointments were: Wheaton, Harvey, Illinois. He was appointed to organize Our Lady of Good Council parish, 1909. Died 1913.

Rev. Richard J. Murphy now deceased, was also one of the curates of the early days. He was born at Listowel, Ireland, 1772; ordained at All Hallows College, 1896; appointed to Visitation 1896. His succeeding appointments were Freeport, Ill., and Our Lady of Good Counsel, Chicago. He died 1910.

In succession the following priests of the archdiocese were assistants at Visitation: Revs. Joseph B. Crowe, T. E. Shea, M. J. McKenna, W. J. Cahill, B. J. Tarskey, E. P. Kelley, T. M. McNicholas, H. G. Wellman, S. J. Morrison. The present priests assisting are: Revs. E. P. Kelley, J. L. Kearns, P. P. Dunne and T. A. Canty.

Rev. Daniel F. McGuire was born at Lockport, Illinois. He made his preparatory studies at St. Charles college, Ellicot City, Indiana. He finished his ecclesiastical studies at St. Francis Seminary, Milwaukee. Ordained 1881, appointed assistant at St Gabriel's same year; appointed to the nativity 1883, and assumed charge of the newly organized parish of Visitation July 2, 1886. After thirty years as pastor he resigned July 1, 1919.

Father Coughlin, a native Chicagoian was ordained June 21, 1895, and was appointed to assist Rev. L. Campbell, pastor of St. Catherines of Sienna, Austin, where he served for five years. He was then transferred to St. Malachy's, Western Avenue and Walnut Street, where he assisted Father Callaghan until June, 1911, when he was appointed by Archbishop Quigley to organize a parish on the northwest side. Within the brief space of eight years he established Our Lady of Mercy parish, one of the model parishes of Chicago. He was appointed September 7, 1919 to the pastorate of the Visitation.

Our Lady of Mount Carmel Chicago, 1886

The parish of Our Lady of Mount Carmel was established by Archbishop Feehan in July 1886, in what was then known as the township of Lake View. For this task he selected Rev. Patrick O'Brien, who was then assistant at the Church of the Immaculate Conception. Father O'Brien began his work with earnestness and apostolic zeal, and soon a little church arose on the corner of Wellington Avenue and Blucher Street. Some idea of the territory can be gained when we realize that it was the only English speaking church between St. Vincent's on the south and St. Mary's, Evanston, on the north, so that all the parishes which now dot the north shore sprang from Our Lady of Mt. Carmel. Rev. Andrew Croke, now pastor of St. Andrews, was sent to assist Father O'Brien in that same year, where he labored until his appointment, in 1894. In 1888 the Sisters of Mercy, under the direction of Sister Mary Catherine Feehan, opened an academy where many of the parents of that section of the city sent their children. It continued to thrive and grow, but in 1904 was changed into a parochial school, and now is doing splendid, efficient work. Father O'Brien struggled against many odds, characteristic of pioneer days, and was much beloved by his people. He was not robust in health, and in the summer of 1895 went to Ireland with a hope of regaining his failing strength, but died in the Misericordia hospital, Dublin, in October, 1895. He was succeeded by Rev. Patrick Gill, who was then pastor of St. Charles Borromeo. Father Gill gave his people the best of his years, and saw one of his ambitions realized in the beautiful English Gothic church which now stands as a monument to his artistic taste and to the generosity of his people. His eyesight began to fail him, making it impossible for him to carry on the many duties of the parish, so His Grace, Archbishop George W. Mundelein, in March 1917 appointed Rev. Joseph A. Casey as administrator. Father Casey had been assistant at the neighboring parish of St. Mary's of the Lake for over fourteen years, and, by his tremendous capacity for work, his earnestness

and zeal, had a large share in the spiritual and material upbuilding of that parish. His work attracted the attention of his superiors, and since his appointment has imparted a spirit of enthusiasm to his people who are generously responding to his efforts. He is ably assisted by Rev. Richard S. Kelly, Rev. Philip Mahoney, D. D., and Rev. William Gavin.

St. Louis—Chicago, 1886

St. Louis de France was founded towards the close of 1886 for the French population of the extreme southern part of Chicago. The first pastor was the Rev. Ambrose Goulet and the first Mass was celebrated on Christmas Day, 1886, in a hall on Kensington Avenue. The parish was then known as St. Ambrose.

Father Goulet remained about a year, and was succeeded by the Rev. T. Ouimet, who began the building of the first church, towards the end of 1889, and changed the name of the parish from St. Ambrose to St. Louis in honor of the crusader king. Sickness forced Father Ouimet to resign and he is still living in his native village of St. Jerome, Canada. Father Goulet died January 15, 1901, in Santa Barbara, California.

The Rev. John Baptist Louis Bourassa succeeded Father Ouimet as pastor of St. Louis, remaining there nearly nineteen years. He completed the small church begun by Rev. T. Ouimet, and in 1890 erected a rectory at the cost of $5,000. He also obtained the services of the Sisters of the Congregation de Notre Dame, and began a parochial school in a frame building erected through his efforts on the land behind the church. This was in 1893. After eight years of struggle and difficulties the sisters were recalled to the motherhouse in Montreal.

In July, 1900, the property of St. Louis parish was sold to the newly founded parish of St. Willebrords', and a new site was obtained at One Hundred and Seventeenth Street and State Street, where a temporary frame building, now used as a hall, was erected and a cottage bought for a priest's residence. In 1904, the sisters returned to Chicago and the large and prosperous St. Louis Academy was erected at a cost of nearly $50,000. In its spacious halls the boys and girls of St. Louis receive a grammar school education, while the more advanced pupils have their choice of a thorough commercial or college preparatory course. As a mark of the public's appreciation of the Sisters' good work, the boarding school is taxed to its utmost capacity. The Rev. Mother St. Thecle, worthy successor of Mother Emerentienne and St. Aubert, is the capable and beloved superior.

On the 22nd of October, 1909, Father Bourassa resigned his parish of St. Louis to take up colonization work in Canada, in which he is still engaged. He was succeeded by the Rev. Jules C. Fortin, under whose administration the present church and rectory were erected at a cost of about $52,000: 1910-1911. Father Fortin remained in charge at St. Louis from October 28, 1909, to January, 1915, when ill health forced him to resign. He is now pastor of St. Barbara's, Brookfield, Ill.

The present pastor, Rev. R. P. Pugny, came to St. Louis on January 21, 1915, and is using all his efforts to diminish the heavy debt and beautify the church confided to his care. Just now, magnificent stained glass windows are being installed. The flock at St. Louis consists of less than two hundred families of working people, and they are surely to be complimented in their valiant efforts to keep up the gigantic task imposed on their faith and generosity.

The following priests at various times served as assistants: Rev. James Bourbassa, D. D., now pastor of St. Clement's, Moutreal, Canada; Rev. J. W. Chanvin, now pastor of St. Louis church, Oswego, N. Y.; Rev. Louis Demera, died June, 1912, pastor of Sacred Heart church, Morgan Park; Rev. Peter Dufault, now pastor of St. James church, Irwin, Ill.; Rev. Armand Martin, now pastor of St. John's church, Glenwood, Illinois; Rev. L. Libert, died recently, pastor of St. Martin's, Martinton, Illinois; Rev. A. Savary, assistant at Ascension church, Oak Park, Illinois.

This parish was formerly in charge of the missions of Alsip and Purington.

St. Martin's—Chicago, 1886

St. Martin's parish was established in July, 1886, by the Most Rev. Archbishop P. A. Feehan, who appointed the Rev. John M. Schaeffer as first pastor and organizer of the parish. Five building lots had been previously donated by Mr. M. Reich, and a sufficient amount of vacant property was secured in addition to the five lots, and the church was permanently located at Fifty-

ninth Street and Princeton Avenue. Under the zealous and energetic leadership of the Rev. J. M. Schaefers, a combination church and school building (50x90 feet), and a parsonage were erected the same year. During the first years the growth of the parish was phenomenal, and soon other temporary structures had to be added, which relieved the need but for a short time, and eight years after its foundation it was deemed advisable to erect the present St. Martin's church, a masterpiece and model of Gothic architecture. The combination building was then remodeled and used for school purposes only; a new restory was built in conformity with the style of the church, and the school sisters were provided with a suitable convent. This was accomplished during the years 1894 and 1895. The property and buildings and improvements up to this time had consumed the expenditure of the vast sum of about $200,000. Necessarily, this vast expenditure in nine years placed a heavy debt on the young, although growing congregation. But thanks to the untiring efforts of their pastor, and the unlimited generosity of the parishioners, the parish during the following years was able not only to meet the obligation of a large amount of interest, but also to provide the beautiful, yet barren structure of the church with comparative furnishings. Four large bells were mounted in the spire; an artistic group of carved stations was imported and placed in their niches; the sanctuary lamp and light pyramids, the votive altars and wall brackets with their respective statues; pews, communion rail and confessionals, all these of special design, soon added to the interior beauty of the church. Gradually, gorgeous stained glass windows from the Munich and Insbruck studios replaced the common glass throughout the entire church, and the interior walls of the church received a most elaborate decoration, and finally a grand organ of seventy-two registers completed for the time the inner furnishings of the church. These furnishings to the year 1908, again consumed an expense of $60,000. The enormous amount of work and worry in all these undertakings had completely wrecked the robust constitution of the reverend pastor, and his life work seemingly done, he gathered strength enough to celebrate his sacerdotal jubilee at home, and then undertook a pilgrimage to Lourdes, to Rome and to the Holy Land, if possible, to regain by prayer and pious supplication his shattered health. But God had ordained it otherwise, and called His faithful servant to his eternal reward, for he died May 3, 1908, on board of ship returning from the Holy Land, and his remains rest in the Franciscan cemetery on the Isle of Rhodus.

Immediately upon receipt of the death notice the Most Rev. Archbishop James E. Quigley, appointed the Rev. Francis J. Schikowski, the present pastor, to take charge of the parish. Much, indeed, had been accomplished in the past years, and the amount of debt had not been reduced to any great extent. Besides, much was to be done, not for the church, but for the school and social conveniences to harmonize and complete the parish buildings. Hardly a month after the appointment of the new pastor, a fire completely destroyed the parish hall, and at once made it necessary not only to provide a new hall, but, what was more important, to re-arrange the building used for school purposes to meet the modern requirements of sanitation, safety and convenience. Therefore, remodeling the old combination building for a hall and for social and society conveniences, a new and modern school of twelve spacious rooms was erected, complying as far as possible to the architecture of the church. This building, together with the changes of the old school, and the installation of an adequate central heating plant, required the expenditure of about $70,000 in the year 1909. And a few years later, more spacious quarters were provided for the school sisters by an addition to the convent, at the cost of about $15,000. This practically completed the group of buildings of St. Martin's parish, the grand total of actual expenditures for land and building and furnishings amounting to about $350,000. At the present prices of labor and material, at least double the amount would be required to replace what is there. To the credit of St. Martin's parishioners, past and present, it must be stated that besides paying about $150,000 in interest during these years, nearly $300,000 has been paid on the principal of the above amount, leaving only a debt which, we trust, will be wiped out in a short time, provided the generosity of the parishioners continues as in the past.

In the course of years, the growth of the parish was more and more stabilized by the erection of new parishes all around, and the present membership is about 500 families.

From its inception to the present, the parochial school has been conducted by the Franciscan Sisters of Milwaukee, in a most creditable and efficient manner, the present enrollment being over 500 children.

The following have served as assistant pastors of St. Martin's during the past years: Rev. Peter Faber, Rev. F. Haarth, Rev. Joseph Zimmerman, Rev. George Eisenbaeher, Rev. Francis Epstein, and at present, Rev. Charles F. Eckert.

St. Mathias—Bowmanville, 1887

St. Mathias parish was established for the convenience of the German-speaking Catholics in the Bowmanville district, the vicinity of Lincoln and Lawrence Avenues, at that time three miles outside the city limits. In the fore part of August, 1887, the Most Rev. Archbishop Feehan selected the Rev. Mathias E. Erz to organize the new congregation, and he secured property for church and school on Ainslie Street and Western Avenue. A combination building for church and school was erected, and ready for use in the spring of 1888. Services were held in a hall on Lincoln Avenue, till the new building could be used. Archbishop Feehan blessed the new church, October 8, 1888. A parish residence was erected the same year. The parochial school was opened as soon as the new building was ready, and opened with seventeen children. Lay teachers were employed until 1892, when the School Sisters of St. Francis from Milwaukee took charge. At present it consists of 300 pupils in six class rooms.

Rev. Mathias E. Erz was born in Barnkassel on the Moselle, June 10, 1851. The family moved to Mayence, where he received his education in the Bishop's Seminary, and was ordained by Bishop Emmanuel von Ketteler, August 10, 1874. He came to the United States on a visit, and was received into the Archdiocese and appointed as assistant at St. Anthony's church, May 22, 1884.

From there he was appointed as first pastor of St. Mathias church, over which he presided until the day of his death, December 2, 1899.

He was succeeded by Rev. Caspar A. Danz, who remained pastor for three years, but was transferred to the Church of the Immaculate Conception in Kankakee. For some months Rev. Anthony Berger administered the parish, but in November, 1903, Rev. Francis A. Sixt became pastor of the parish. He erected the present parochial residence in the year 1909, and added a number of lots to the parish property. Rev. Father Sixt was born in Unterroedel, Bavaria, May 21, 1850; came to the United States in 1872, was ordained after completing his studies in St. Francis Seminary by Bishop Foley, June 10, 1876. His health failed, and in order to recuperate he visited his former home in the summer of 1910, and died in Dettelbach, Bavaria, October 4, 1910.

Archbishop Quigley appointed as his successor Rev. Dennis M. Thiele, then pastor of St. Francis Assisi church. The parish had been divided several times, and parts of it formed the congregations of St. Benedict and St. Gregory. But the growing city extended to this territory, and the increasing numbers of parishioners made the erection of new church necessary. This was done during the years 1914 and 1915. The style is a Romanesque, and the outside length of the building is 182 feet, while the transept measures 88 feet, and the body 64 feet on the outside. The interior height of the nave is 56 feet. Right Rev. A. J. McGavick laid the cornerstone of the new church May 2, 1915. The first services in the church were held on Christmas day of the same year, and Most Rev. George W. Mundelein blessed the building May 28, 1916.

The present pastor, Rev. Dennis M. Thiele, was born January 16, 1855, in Merten, Rhine Province, Germany; came to the United States in 1874; completed his studies in St. Francis Seminary, and was ordained June 24, 1874, by Rt. Rev. Thomas Foley.

The oldest society is Ketteler Court, C. O. F., founded in May, 1887, and at present consisting of 120 members.

In the year 1906 Rev. C. Danz established a Men's Society of St. Mathias parish, for social purposes, and to assist the congregation. This society was changed in a branch of the Holy Name Society in the year 1917.

A conference of the St. Vincent de Paul Society was formed during the year 1906, and has been active since.

St. Anthony's Young Men's Society consists of the younger element, and is very successful.

With the beginning of the parish an Altar Society was established by the married ladies

of the parish, and affiliated with the Christian Mother's Society.

Both the W. C. O. F. and the L. C. B. A. have flourishing branches.

St. Rose Sodality unites the young ladies for religious and social purposes.

In the year 1914 the juniors of both sexes were organized in the St. Paneratius Boys' Society and the St. Agnes Sodality.

St. Bernard's—Chicago, 1887

In 1887 Rev. Bernard P. Murray, chancellor of the archdiocese, was appointed by Archbishop Feehan to form a new parish on that part of the south side of the city known as Englewood. This embraced the present St. Bernard's parish, together with St. Brendan's and a part of Our Lady of Solace parishes.

Temporary quarters were at first secured in Moroney's hall, Sixty-second and Wentworth, until a permanent site was selected on the corner of Sixty-sixth and Stewart Avenue, the present location.

The first building erected was a combination church and school. This building today serves as the parish hall with four school rooms on the first floor.

In September, 1892, St. Bernard's school, in charge of three Sisters of Loretto, Toronto, Canada, was opened. The school was well patronized from the first, so that before the end of the first year two more sisters were required to satisfy the demands.

In those pioneer days Father Murray was assisted by the Rev. J. J. Darey, and subsequently by Rev. J. J. Dennison and Rev. J. P. Aylward.

After five years of strenuous work on the part of the Lord's vineyard the foundations of the present church were laid, September 6, 1896. The laying of the corner-stone was a red letter day in the history of St. Bernard's. Catholic Societies to the march of music, men and women from the surrounding parishes in their hundreds, the clergy not only of the diocese, but from every quarter had come for the great occasion. On the same day the corner-stone of Loretto convent was laid by Archbishop Feehan. The convent was ready for occupancy in June, 1897. The church was finished and dedicated June 19 of the following year.

The ceremony of dedication was performed by Archbishop Feehan, and he also preached the sermon of the day. Both buildings, church and convent, are unique, in as much as they are the only ecclesiastical buildings in the west that are built of Georgian marble.

The present parochial residence on Harvard Avenue, was purchased by Father Murray in 1899. Up to this time the clergy lived on Stewart Avenue, north of the school. This residence was torn down, and the present new wing of the school erected in its place.

When Father Aylward was appointed pastor of St. Patrick's church, Kankakee, he was succeeded by Father Quille. For the short time that Father Quille labored here he did excellent work among the young people of the parish. Father Dorney, the present pastor of St. Lucy's church came soon after Father Quille, and when Father Darcy was appointed pastor of Morrison, Illinois, in 1905, Father Garrity succeeded him. Father Garrity's name is held in respect today among many of the old time families of the parish. When Father Garrity and Father Quille were transferred to other parishes, they were succeeded by Father T. Shewbridge and Father Cryne. Those priests were with Father Murray up to the day of his death. Father Shawbridge is the present pastor of Riverside.

After Father Murray's death in March, 1917, the present pastor, Rev. J. F. Ryan, was transferred from St. Patrick's church, Kankakee, to take up the work left unfinished by Father Murray.

The vast improvements that have been made around school and church, the debt that has been liquidated, the societies organized and in good working order, speak volumes for the present corps of workers.

Fathers Rebedeau and Walsh, three young priests from the seminary, have done and are doing wonders in bringing the parish up to its present state of efficiency.

Loretto Academy

On September 6, 1892, Reverend B. P. Murray opened St. Bernard's school. At the request of the Most Reverend P. A. Feehan, it was placed in charge of the religious of the Institute of the Blessed Virgin Mary, frequently called the "Ladies of Loretto," a community tracing its origin back to the early part of the seventeenth century. This institute sent as foundress and first superior

of the school. Mother M. Christina McAusland, who was ably assisted in her arduous task by Sister M. St. Roque Canty, Sister M. Aldegonde O'Connor, Sister M. Bertha Martin, and Sister M. Algelica Cummerford.

On the reopening of the school the following September, a high school for girls was added, as a further means of saving the Catholic young ladies of the vicinity from the irreligious influence of the public schools. This department continued to be conducted in the parochial school building until June, 1897, when the Ladies of Loretto having purchased property at 6541 Stewart Avenue, erected a handsome building in Queen Anne style, which since has served as a high school, a musical conservatory and convent, not only for the high school teachers, but also for those who conduct St. Bernard's parish school.

Both schools are operated under the charter of the State of Illinois, empowering the Ladies of Loretto to conduct schools and grant diplomas. They are also accredited by the Chicago City Board of Education, the grammar school since 1893, the high school since 1897, when the first graduating class prepared to take the entrance examinations to Chicago Normal. Since which time the pupils have been eminently successful at these examinations, excelling particularly in English, mathematics, music and science. The high school is accredited to de Paul University, of which most of the teachers are alumnae.

The curriculum followed in both grammar and high school departments is as nearly like that of the public school as possible, with the addition of Christian doctrine, sacred and church history in the grammer grades, together with brief courses in logic and ethics in the high school.

There has been a steady growth in the enrollment of the schools. From one hundred and eighty in the beginning, the number now registered is seven hundred.

One substantial result of the work done in the school is the Loretto Alumnae, organized in 1906, with a large and ever steadily increasing membership, until it is now a very formidable and enthusiastic organization, the pride of its Alma Mater. Fully realizing the opportunities for good works laid open to the Catholic womanhood of today, its members have thrown themselves into the field with entire earnestness. During the late world-conflict, they enlisted in war work with an unusual zest and generosity, reaching the climax of their zeal when, despite inferiority in numbers, they carried off the banner in the Second Liberty Loan drive.

St. Bernard's feels a just pride in the selection of two of its mothers superior to be Mothers Superior General of the Order in America—Mother M. Stanislaus and Mother M. Pulcheria, the present mother general.

St. Joseph's (Polish) Chicago, 1887

The St. Joseph's parish, located at West Forty-eighth Street and South Hermitage avenue, is one of the older Polish parishes of Chicago, having been started more than thirty years ago.

The founder of the parish was the Rev. J. Radziejewski, who, under the direction of the Most Rev. Archbishop P. A. Feehan, in the year 1887 or 1888, purchased a plot of land upon which the present buildings are located.

At first this parish was but a mission in charge of the Rev. J. Zylla, pastor of the St. Mary of Perpetual Help church, who ministered to the small community grouped around St. Joseph's church.

The first permanent pastor was the Very Rev. Msgr. S. Nawrocki, who had charge of the parish from the year 1889 to 1891. He was succeeded by the Rev. V. Zaleski, who remained in charge until January, 1894, when the Rev. M. Pyplatz was appointed to the pastorship of the parish. During the absence of the Rev. M. Pyplatz from the year 1908 to 1909, the Rev. L. Grudzinski administered the affairs of the parish.

Finally, upon the Rev. M. Pyplatz's return and his subsequent resignation in the year 1910, the Rev. S. Cholewinski, present pastor, was assigned to take charge of St. Joseph's parish.

Under his direction the new church was constructed. This splendid edifice, Romanesque in style, with about 1,200 seating capacity, was dedicated by Most Rev. Archbishop J. E. Quigley, September 28, 1914.

The school, a substantial building, with twenty class-rooms, was erected by the Rev. M. Pyplatz. The course comprises eight grades, and the number of attendants is about 1,400 in charge of the Ven. Felician Sisters.

Excluding the pious societies, such as Rosary, Women and Girls, the Third Order of St. Francis, Sacred Heart League, there are nineteen other societies affiliated with the Polish Catholic Union, Catholic Foresters and the Polish National Alliance. There is also a St. Vincent de Paul Aid Society and the Holy Name Society.

Jointly with the two other Polish local parishes, the St. Joseph's parish maintains a day nursery and a home for working girls, known as the Guardian Angel Nursery. It is situated at West Forty-sixth Street and Gross Avenue. This structure, modern in all respects, well answers its purpose.

May 25, 1919, His Grace, the Archbishop George W. Mundelein, paid his first visit to the St. Joseph's church. On this occasion 569 of the faithful received from His Grace the Sacrament of Confirmation.

At present the Rev. S. Cholowinski is assisted in his work by the Rev. J. Grzezinski, the Rev. L. Zuchola and the Rev. F. J. Kachnowski.

St. Nicholas—Evanston, 1887

St. Nicholas church is located at the southwest corner of Ridge Avenue and Washington Street, in the southern part of the city of Evanston. Although several German Catholic families had settled in this neighborhood as early as 1847, many a year passed by before their number increased sufficiently to warrant the erection of a church of their own.

In the spring of 1887 preparatory arrangements towards this end were made, and in July of that year permission was obtained from the Most Rev. Archbishop P. A. Feehan to found St. Nicholas congregation. Rev. Otto Groenebaum was appointed first pastor. He selected the present location and erected a combination building for church and school purposes, which was completed late in the fall and dedicated in May, 1888.

Father Groenebaum was a native of Germany, born August 28, 1837, at Neuenkirchen, Diocese of Paderborn. He finished his theological studies at St. Francis Seminary, Milwaukee, and was ordained priest February 15, 1867, for the Diocese of Omaha, where he labored for about fifteen years. He entered the Chicago Archdiocese in 1883. As pastor of St. Nicholas church he met the usual difficulties of a newly established parish with zeal and courage, managing its temporal and spiritual affairs with considerable ability and success. He died suddenly on July 9, 1897.

His successor was the Rev. P. L. Biermann, who arrived at St. Nicholas, August 5, 1897. He was born December 10, 1863, at Elspe, a town of the same diocese, Paderborn; ordained at St. Francis Seminary October 17, 1886. Soon after his arrival in Evanston the church and school were totally destroyed by fire. To meet the emergency a school of limited proportions was erected, with a temporary chapel in the basement. At the same time the present rectory was built.

In 1904 sufficient funds were on hand to begin preparations for the erection of a permanent church, in early Gothic style, for which Architect Hermann J. Gaul furnished the plans. The corner-stone was laid by His Grace, Archbishop J. E. Quigley, who also dedicated the imposing structure October 28, 1906. The dimensions are 85 by 161 feet. It cost, without contents, close to $70,000. In 1908 new ground, a property of 150 by 185, was purchased for school purposes. The year after the school was entirely remodeled and completed, the construction providing for the eventual change of the building into a parish house and hall.

St. Nicholas school is in charge of the St. Agnes Sisters, the well-known teaching community of Fon Du Lac, Wisconsin.

The following priests have been assistants at this church: Rev. William G. Faber, 1897-1898; Rev. Louis J. Maiworm, 1902-1911; Rev. A. F. Korthals, 1911-1917; Rev. D. A. Diederich, 1917.

The following church societies were gradually introduced in the parish: Confraternity of Christian Mothers, October, 1887; Sodality B. V. M. (Immaculate Conception), comprising a senior (St. Agnes) and a junior (St. Rose's) division, March, 1900; Confraternity of the Scapular of Mt. Carmel, 1909; Confraternity of the Holy Family (Liege), 1912; Holy Name Society, established, 1907, reorganized 1919; St. Vincent de Paul Society, 1910.

St. Viator—Chicago, 1888

The parish of St. Viator was established in 1888 by Very Rev. Cyril Fournier, C. S. V. The first provincial superior of the clerics of St. Viator in the United States. Coincidentally with the transfer of the Viatorian

Novitiate from Bourbonnais, Illinois, to Chicago, Father Fournier, at the request of Most Rev. Archbishop P. A. Feehan, D. D., opened a temporary chapel adjacent to the novice-house, on Crawford and Belmont Avenues, in which the Catholic people of this large section attended holy Mass.

The area of the original parish of St. Viator extended from the southern limits of the parish at Niles Centre to Fullerton Avenue, and from California Avenue to Norwood Park. In attending to the needs of their few scattered families, the pastors and assistants of the old St. Viator parish covered a territory of nearly twenty-five square miles. At the time of the foundation of the parish in 1888 there were eight families in attendance; in 1899, St. Viator's church established the mission of St. Edward, which was given 110 families, while St. Viator's parish kept the remaining 140 families. Easily a dozen large and prosperous parishes had sprung up in this vast territory previous to 1917, when St. Bartholomew's parish, the youngest of the daughters of St. Viator's, was established to the south of St. Edward's and west of St. Viator's, under the direction of Rev. W. Shea, the present pastor.

A year after the arrival of Father Fournier in this field of labor, Mr. John P. Sweeny donated an acre of ground toward the erection of a church on the southeast corner of Crawford and Belmont Avenues, opposite the property which Father Fournier had purchased for community purposes. On the ground thus generously donated a spacious frame building, designed to be converted into a school, and capable of accommodating between 300 and 400 people, was erected in 1890. From 1888 to 1900 Very Rev. Father Fournier was assisted by Rev. M. T. Dugas, C. S. V. In 1900 Father Fournier, having resigned his charge as provincial superior, was appointed pastor of Maternity church, Bourbonnais, Illinois, and was succeeded as provincial and pastor of St. Viator's church by Very Rev. Andrew Corcoran, C. S. V. Father Corcoran was assisted as pastor by Rev. A. Tardiff, C. S. V. During the administration of Father Corcoran, it was deemed necessary to provide a school for the children of the parish, and consequently a substantial school building was erected in 1902, beside the church, leaving ample room on the corner lot for the future erection of a permanent church. Upon the death of Very Rev. A. Corcoran in 1904, Rev. T. J. McCormick, C. S. V., with Rev. M. Lennartz, C. S. V., as his assistant, became pastor of St. Viator's parish. During the years that followed his appointment as pastor Father McCormick, becoming aware that the incoming population settled largely in the northern section of the parish, obtained permission to move the site of St. Viator's church to Addison and Kedvale Avenues, where on June 26, 1910, the present St. Viator's church and school building was dedicated by Most Rev. James E. Quigley, D. D.

The old church property was sold in July, 1911, for the benefit of the new St. Viator's church. St. Viator's combination building is one of Architect Gubbins' best planned school and church edifices. Its large and high basement affords a commodious hall for parish meetings and entertainments; the church auditorium, with a seating capacity of 600, and a roomy sanctuary, is on the first floor; the school rooms occupy the second and third floors, where the teaching Sisters of St. Joseph also had their living quarters until 1915, when they moved into their present residence. This building was erected by Rev. James F. Ryan, C. S. V., who succeeded Father McCormick as pastor in 1912. The departure of Father McCormick, who was rightly regarded as the second founder of St. Viator's parish, was as much regretted by the people as had been that of Very Rev. Father Fournier, and the demise of Very Rev. Father Corcoran. Father Ryan, who had been assistant to Father McCormick for two years, was well prepared to succeed him. During his pastorate, extending over eight years, Father Ryan was assisted at different times by the Rev. Fathers L. G. Goulette, C. S. V.; Patrick Brown, C. S. V.; J. D. Kirley, C. S. V.; J. F. Moisant, C. S. V.; F. A. Sheridan, C. S. V.; Francis Brady, C. S. V., and C. J. St. Amant, C. S. V.

St. Viator's parish had never been provided with a pastoral residence until Father Ryan built the spacious house north of the school. Father Ryan and his assistants, occupied this house for little more than a year, when the increase in attendance of school children making it necessary that the sisters be provided with living quarters outside the school building, this house was given over to the sisters as their residence. Father Ryan then bought the cottage on Addison at Karlov Avenue, which is now the parochial rec-

tory. From its inception until the transfer of the church to its present site, the priests of St. Viator's parish had their residence in St. Viator's Normal Institute at Belmont and Crawford Avenues. With the assistance of the personnel of the Novitiate, the pastors carried out the imposing and attractive ceremonies of the liturgy, enhanced by the well-rendered music of the regular church choir and by the children.

The special devotions fostered in the parish are such as bring special help to the faithful, according to their state of life, and satisfy their peculiar needs and tastes. Among these are the Lenten devotions, the May and June devotions, the October and November devotions, the novena to St. Anne, the triduums of the Assumption, and of the Immaculate Conception, and the patronal feast of St. Viator. As diocesan director of the priests' Eucharistic League, Rev. Father Ryan introduced the devotion of the Holy Hour of Adoration before the Blessed Sacrament, at which the different religious societies of the parish assist in turn the afternoon of their Communion Sunday. The following societies are established in the parish: The Holy Name Society, which is numerically strong and active; St. Anne's Sodality, for the married ladies of the parish; St. Agnes' Sodality for the young ladies.

The school children are enrolled in the Holy Angels, Children of Mary and St. Aloysius Sodalities.

The dramatic talent of the parish often procures delectable and profitable entertainment for all. The parish has taken pride in being in the front rank for war work and collections for charitable purposes at home and abroad.

In August, 1918, Rev. J. P. O'Mahoney, C. S. V., succeeded Father Ryan as pastor of St. Viator's church, and very capably administered the affairs of the parish. His appointment to the chair of sacred theology in Columbus College, Chamberlain, South Dakota, in September, 1919, took Father O'Mahoney away from the field, in which he was displaying such thorough efficiency. With the return of the four Viatorian chaplains from the army Father Ryan, after serving a year as President of St. Viator's College, Bourbonnais, Illinois, was re-appointed to the pastorate of St. Viator's church. His Grace, the Most Reverend George William Mundelein, D. D., made his first canonical visit to the parish of St. Viator in October, 1916. On that memorable occasion he conferred Confirmation on 300 children and adults. Rt. Rev. Bishop A. J. McGavick, D. D., administered Confirmation to a large class in October, 1919.

Much has been accomplished by the Rev. Pastors in these thirty-two years with the generous co-operation of the people. The parish has a valuable piece of property, a school with a place of worship, a home for the sisters, and a parochial rectory. But the priests and their parishioners will not rest satisfied until they have erected to the honor of God and of the humble St. Viator a temple in which will be the glory and ornament of this prosperous section of the great Archdiocese of Chicago.

St. Hedwig's (Polish) Chicago, 1888

St. Hedwig's parish (Polish), being one whole block on Webster Avenue, between North Hoyne Avenue and Hamilton Avenue, comprising about one hundred twelve thousand nine hundred twenty-two (112,922) square feet.

Founded or a start was made in the spring of 1888 by St. Hedwig's Society and the Reverend Joseph Barzynski with the the consent of the then, his Grace, Archbishop Patrick A. Feehan. The first services were held on December 8th, of the year 1888. The Reverend Joseph Barzynski was pastor until February 7, 1894, and was then succeeded by the Reverend John Piechowski, C. R., who was pastor until December of the year 1908, and was then succeeded by the Reverend John B. Obyrtacz, C. R., the present pastor.

The first church built in 1888 was a two story brick, sixty by one hundrey forty (60x140) feet, combination school and church building, built by and under the supervision of the Reverend Joseph Barzynski, and about two years after a two story brick rectory thirty by fifty (30x50) feet was built.

In the year of 1898 a new church was built by, and under the direction of Reverend John Piechowski, C. R., which is of brick and Bedford stone trimming, having a seating capacity of fifteen hundred (1,500), costing about one hundred seventy-five thou-

sand ($175,000) dollars, the architecture being Roman style.

In January, 1909, the Reverend John Piechowski, C. R., was succeeded by the Reverend John B. Obyrtacz, C. R., the present pastor, who in the same year had remodeled the first church and school and building at a cost of fifty thousand ($50,000) dollars, and in the year of 1911, a combination school building and assembly hall, having a seating capacity of twelve hundred (1,200) and eight (8) class rooms, was built, costing about eighty thousand ($80,000) dollars, and the year 1916 an addition was built to the rectory, improving same. All of said buildings and equipments are in up to date order, and valued at about seven hundred thousand ($700,000) dollars.

The schools in connection with said parish were started at the same time as church, and are in charge of the Sisters of the Holy Family of Nazareth, of whom there are thirty-five (35), and are teaching up to eighth (8th) grade. Said schools are attended by one thousand one hundred thirteen (1,113) boys, and one thousand one hundred forty-six (1,146) girls, a total of two thousand two hundred fifty-nine (2,259).

Societies which are connected with the church. We have the following: Six (6) men's courts of Catholic Order of Foresters, three (3) women's courts of Foresters, sixteen (16) societies of the Roman Catholic Union of America, eleven (11) branches of Polish Alma Mater, two (2) societies of Polish Union of Pennsylvania, three (3) societies of Polish Alliance of America, and other church societies, making in all about forty-nine (49). All of these orders are for mutual benefit and life insurance benefit associations.

St. Francis Xavier—Chicago, 1888

St. Francis Xavier parish had probably the poorest start of any parish in Chicago. It was not the result of the city's growth. It was not partly formed out of an older parish, but was a settlement on the prairie. The owner of a parcel of land, subdivided in the spring of 1888, desired a church there as a bait for the sail of lots.

A mission was begun in the fall of the same year by Rev. A. J. Thiele, of St. Aloysius parish. A two-story brick building, 24 by 50 feet, was erected on Warsaw Avenue, which cost, with fence, sidewalks, etc., $3,650. In addition to the four donated inside lots, six additonal lots, up to N. Francisco Avenue, were purchased from the owner of the subdivision. The first Mass in the new building was on December 9, 1888; on the following day school opened in the first story with sixteen pupils, a Polish lady teaching, continued to June, 1889.

The few Catholics were given a Mass on Sundays by Father Thiele, or one of his assistants (Revs. George Blatter and John M. Genuit), up to September, 1890. Rev. Marianus Beyerl, O. S. B., came on Sundays from St. Joseph's church during the next three months.

During 1889 a 308-pound bell was purchased with money collected by Chas. Bilstein, Jr., it cost, with its wooden support, $100.19.

Rev. Edward T. Goldschmit was appointed by Archbishop Feehan as the first resident pastor of this new German parish. His first Mass in the parish was on December 14, 1890. He found a scant two dozen families, all poor beginners except one. There was a two-story brick building, 24x50 feet, with a school in the first story, ground 125 by 222 feet, and $5,000 debts—no water, no sewers, no gas, no paved streets, no transportation except the Chicago & Northwestern railway with very few trains stopping at Avondale station.

The struggle with poverty was bitter and was made harder by the "panic," 1894 to 1898. During the first year the Sunday collections and seat money averaged about $3 each. A one-room school, in a rented saloon, with the icebox still in place, was taught nine months (1891-1892) by an ex-teacher named Friedle.

Up to the end of the year 1891 the pastor had also the care of the newly founded St. Philomena parish, at Hermosa, as a mission. Each parish received one Mass on every Sunday, alternately at 8 and 10 o'clock. Subsequently St. Philomena's was again attended from St. Aloysius church.

One hundred and ten persons crowded the church space; hence a larger church was necessary. Three additional lots were purchased in May, 1892. During the second half of the year a two-story frame building, 56x100 feet, was erected, costing $14,500. A row of rooms across the rear end of the first story, formed the pastor's residence; the rest of the first story, unfinished, was

divided into school rooms later, when needed. William Druiding, architect.

Franciscan Sisters, from Joliet, Ill., took charge of the school, September, 1892. The first teachers were Sister Cleopha and Sister Coletta. They had sixty pupils together, in a room and a half.

The year 1893 brought the "World's Fair" to Chicago; it was followed by a "panic" lasting until 1898 inclusive—distressing years for the poor parish.

July 2, 1893, dedication of the church, and first Confirmation, by Archbishop Feehan.

September 16 to 23, first mission, given by the Jesuit Fathers, Simeon and Bendermacher.

In the fall of 1897, a frame hall, 42 by 100 feet, was built at a cost of $2,200. The work was done mainly by parishioners who were out of employment owing to the "panic."

A tribute is due to the memory of Henry Wisehemeyer, deceased, who lent this parish the money it needed during the first ten years of its existence, when it had practically no financial credit.

During the pastor's trip to Europe in the fall of 1900, Rev. Wm. Faber was his substitute until September 9, when Rev. Nicholas J. Kremer took his place. After the pastor's return Father Kremer was retained as assistant.

In 1901 five lots were purchased, corner of N. Francisco and Barry Avenues, for the future permanent school building.

A rectory was built of brick in 1901 to 1902; cost $10,000. Albert Fischer, architect.

In June, 1903, the church received a pipe organ; price $1,485; later enlarged by adding two speaking stops. The instrument was purchased for the occasion of the first Mass of Rev. Wm. Dommermuth, the first one in this parish, on the 19th of July.

The parish had $17,000 debts in the spring of 1906, but the school rooms were over-crowded. A further makeshift was out of the question; so the permanent school building, two story and basement, was constructed, 1906 to 1907, at a cost of $40,000. Wm. J. Brinkman, architect. Style: "A rational treatment of the materials used,"—brick. The school was blessed and opened for use on October 14, 1907.

During the last days of June, 1912, the pastor celebrated his silver jubilee. The parish participated wholeheartedly.

The parish silver jubilee was held from the 19th to the 26th of October, 1913. It opened with Pontifical High Mass, celebrated by Right Rev. Bishop A. Schinner, on the 19th. Very Rev. A. J. Thiele, founder of the parish, preached the sermon. There were several dramatic entertainments during the week; a parish banquet closed the celebration on the 26th.

From time to time during the twenty-five years new buildings had to be erected, on debts, to provide accommodations in church and in school for the parishioners who increased in numbers much faster than in ability to contribute. The consequence was a quarter-century of uninterrupted struggle with interest and debts; but the parish is now (1920) enabled to start a building fund for a permanent church.

The number of children in the parochial school is three hundred and fifty; it varied but little during the past ten years.

Besides having the usual eight grades, St. Francis Xavier also gives a two-year commercial course, with stenography and typewriting, since September, 1912.

Rev. John Wagener of this parish, after completing his studies in Rome and being ordained there, celebrated his first Mass in this church on the 22nd of July, 1917.

Rev. George Stier, who belonged to this parish until shortly before his ordination, celebrated his first Mass here on the 22nd of September, 1918.

The young ladies from this parish, Augusta Schmal, Rose Mueller, Adeline Schweik and Eleonora Bonk, are now sisters in religious orders. The following are at present in convents to become sisters: Elizabeth Bonk, Mary Schweik, Margaret Leipzig, Frieda Mack, Christina Fahrenbach and Elizabeth Etzig.

The church property consists of 313 feet on Warsaw Avenue and 109 feet on Barry Avenue; it includes two street corners; all lots are 125 feet deep.

The parish still has its first resident pastor (twenty-nine years), and he still has his first housekeeper.

St. Francis Xavier parish has had the following assistant priests: Rev. Nicholas J. Kremer, December 9, 1900, to July 3, 1904; Rev. James W. Friedrich, July 3, 1904, to spring of 1907. The pastor then had no assistant for over a year. Rev. George Eisenbacher, June 14, 1908, to January 10, 1909; Rev. Otto Nabholz, January 10, 1909, to De-

cember 3, 1909; Rev. Conrad Knur, December 3, 1909, to June 22, 1915; Rev. Francis Huppertz, June 22, 1915.

Societies, with religious purpose, in this parish, together with the year of their founding, are the following: St. Edward's Young Men's Society (pays sick benefits), founded September 30, 1891; St. Anna Altar Society, October 2, 1892; raised to Society of Christian Mothers, July 28, 1901; Sacred Heart League, April 2, 1893; Young Ladies' Society, February 24, 1894; Girls' Society, August 11, 1895; both raised to a canonical sodality February 22, 1899; Boys' Society, September 11, 1898.

The parish society, a sort of larger committee of the parish, was organized February 2, 1911. A branch of the St. Vincent de Paul Society was organized January 23, 1912.

Beneficiary Societies—Catholic Order of Foresters, May 24, 1893; Ladies' Catholic Benevolent Association, September 29, 1899; Western Catholic Union, prior to 1913; Katholische Garde, January 22, 1912; Ladies' Western Catholic Union, August 23, 1913.

Father Goldschmidt made his entire seminary course at the Salesianum, St. Francis, Wisconsin; was ordained there by Archbishop Michael Heiss on June 24, 1887. First Mass at his home town, Oregon, Ill., June 29. Assistant at St. Paul's church, Chicago, with Rev. Emmerich Weber, from July, 1887, to March 1, 1888; then assistant at St. Francis Assisi church, Rev. Ferdinand Kalvelage, pastor, until July, 1890. Substitute for Rev. Moeller at St. Henry's church, Rose Hill, until his appointment as first pastor of St. Francis Xavier's. During the earlier years of his priesthood he was prominent in Young Men's Society affairs. Editor of "St. Aloysius Banner" about two years. President of the Katholischer Gessellenverein of Chicago fifteen years. President of the German Angel Guardian Orphanage two years. He has also given various illustrated lectures.

St. Francis de Sales
Chicago, 1888

His Grace, the Most Rev. Patrick A. Feehan, commissioned the Rev. Mathias M. Barth to organize a parish for all Catholics, irrespective of nationality, on the East Side, in 1888. Among the first parishioners may be mentioned: Maurice Kerns, John Henneberger, Joseph Connelly, Frank Polaski, Edward Robey, Joseph Rosenbaum, Simon Meisenbach, Martin Finerty, Daniel Kilbury, Joseph Spahn, Sr., John Meisch, Herman E. Kurtz, Nicholas Goeden, Patrick L. Murphy.

In August, 1889, Rev. F. M. Bay was appointed first resident pastor. His successor, Rev. Joseph Diekmann, took charge of the parish in September, 1892, till November, 1898, when the Rev. C. A. Danz succeeded him till December, 1899. December 6, 1899, the present pastor, Rev. J. P. Suerth, was appointed by Archbishop Feehan. On his arrival he found the parish and school in a very poor condition, only 33 children attending the parochial school. His only aim and zeal was to build up the school. His motto was, "Give me the children, and the people will come by themselves." In September, 1901, the school became too small to accommodate all children, when two large rooms were added to the building. The old Chicago Board of Trade bell (weighing 5,500 pounds) was bought and blessed by the Rt. Rev. Abbot Jaeger, O. S. B., October 14, 1900. In 1904 the sisters, who lived over the school, were obliged to vacate their humble quarters and live in a rented house. These living rooms were changed into two large class rooms, which space also became too small for the steady increase of children. In November, 1905, the mortgage of $5,000 was paid in full and the church free from debt. In September, 1906, a very successful mission was preached by the Rev. Vincent Trost, O. S. F., from which time a visiting priest assisted the Rev. Pastor every Sunday and Holy day of Obligation, when the old church became too small to accommodate all people and children at two Masses. In May, 1908, new property (12½ lots) was bought on Avenue J and One Hundred and Second Street, and preparations were made planning a new combination building for church and school. In April, 1910, the Rev. J. P. Suerth blessed and broke ground to start foundations of present buildings. At the same time a new rectory and convent was started. Sunday, July 31, 1910, the Rt. Rev. Bishop Rhode blessed and solemnly laid the corner-stone of the new school. Christmas morning, 1910, the Blessed Sacrament was carried in solemn procession from the old church to the new and the first Mass was celebrated.

October 22, 1911, the Most Rev. James E. Quigley solemnly dedicated the new buildings, and in the afternoon administered the

Sacrament of Confirmation to a large class among which was a convert, the first Chinaman baptized in Chicago, by Father Suerth, Pentecost Sunday, in the presence of twenty priests and entire congregation. May 15, 1910, and May 26, 1912, Father Suerth baptized the second Chinaman, at which occasion the Rt. Rev. Monsignor Rempe preached the sermon. The gold-leafed cross

St. Mauritius—Chicago, 1890

on our building was donated by the first Chinaman, signifying as it were to show his appreciation that he arose from the deepest depths of heathenism to the highest heights of Christianity.

Catholic and non-Catholic friends of Father Suerth presented him with a large pipe organ, which was solemnly dedicated May 11, 1913, by the Rt. Rev. Bishop Koudelka. January 28, 1914, eve of St. Francis de Sales, an entertainment and family reunion of parishioners took place in the old church (now used as parish hall) celebrating the silver jubilee of the foundation of the parish. Sunday, February 1, 1914, the silver jubilee was observed by a Solemn Pontifical High Mass, celebrated by the Rt. Rev. Bishop Koudelka of Superior, Wisconsin, and the Rt. Rev. Bishop Rhode preached the sermon and read the cablegram from Rome in which Pope Pius X bestowed the Apostolic benediction on parishioners of St. Francis de Sales. In 1919 the interior of the church was beautifully decorated, being a personal donation to Father Suerth as his silver jubilee gift to be used for that purpose alone. This donation came from Catholics and Protestants outside of the parish. All societies affiliated with the parish were organized by the present pastor. The school is attended by 385 pupils from the kindergarten to the eighth grade, besides a two years' commercial course.

St. Vitus—Chicago, 1888

St. Vitus parish is located at South Paulina Street and West Eighteenth Place. It was founded in the year 1888 by the Bohemian Benedictine Fathers. On account of the distance to St. Procopius church, to which parish the people belonged, it was moved at one of the meetings to found a new parish to bring the church closer. Through the intercession of Rev. John Jaeger, O. S. B., pastor of St. Procopius parish (who later became prior and then abbot of St. Procopius abbey, permission was granted by Rt. Rev. P. A. Feehan, Archbishop of Chicago, to found this new parish. About this time St. Pius parish moved to more spacious quarters southeast from their old location. Their old location was now for sale. For the sum of $9,000 it was bought for the new St. Vitus parish. It consisted of a plot of land, 125x 125 feet, with a wooden combination church and school.

The first pastor was the Rev. Sigismund Singer, who was to attend to the needs of the new parish, with residence at the St. Procopius rectory. Father Sigismund immediately took steps to build up the new place with zeal and fervor. After a meeting of the people, the first church committee held its meeting, February 19, 1888. It was moved to name the new parish St. Joseph's, but His Grace insisted on getting another patron saint, as there already existed one parish under the name. As the cathedral at Prague in Czechoslovakia was named St. Vitus, that name was proposed and accepted. St. Vitus parish grew fast. The church was again closer, yea, in their very midst. On account of ill health the pastor was taken away and sent to Owatonna, Wisconsin, to recuperate.

Rev. Sigismund Singer was born in Springenberg, Domazlice, a town in Czechoslovakia. At the age of fourteen he was sent by the Pastor Obermueller of Hirsov to the St. Vincent's abbey in Pennsylvania. Here he finished his classical and theological studies.

The second pastor was the Rev. Valentine Kohlbeck, O. S. B., appointed November 29, 1888, non-resident. Through his activity he soon won the hearts of all. November 16 His Grace, the Rt. Rev. P. A. Feehan, administered Confirmation in the parish for the first time. The number of children attending school was increasing, so that it was proposed to enlarge the school to accommodate the needs of the children. An old wooden school hall was purchased from St. Adalbert's parish for the sum of $400. This, with the moving and equipping, cost $2,200. Gas was put into both buildings. However, all expenses incurred thus far were soon paid up. Ill health, however, forced the pastor to give up his post.

Rev. Valentine Kohlbeck was born in Friedrichsthal, Czechoslovakia, February 17, 1864. He attended school at Vseruby. He finished his classical course at St. Vincent's abbey, made his profession after his novitiate July 28, 1883. When the Czech Benedictine monastery was founded, he applied for a transfer to Chicago, and was ordained November 6, 1887. He was professor of St. Procopius College till his appointment as pastor of St. Vitus in 1888, which was under his care until February 28, 1893. On account of ill health he left with the permission of his superior for Colorado. Upon his recovery he was made pastor of St. Procopius, where after hard work, he broke down, being incapable for parish work for a year. This time he received work in a different field, becoming the chief director of the printing establishment connected with the abbey. Here much good was done. The Benedictines under his care published four papers, "Narod," a daily Chicago paper; "Katolik," a bi-weekly; "Hospodarske Listy," an agricultural paper, and "Pritel Ditek," a children's paper. Here he worked for the church by literary propaganda for the Czechs in the whole of the United States. He was forced to resign, we could say, by his cofraters to act as abbot-coadjutor in St. Procopius abbey. Though always sickly, he showed activity in whatever he undertook. He was admired not only by the Czech Catholics, but also by the Czech free-thinkers, and amongst other nationalities.

The third pastor of St. Vitus was the Rev. Valerian Havlovic, on March 1, 1893. This was the year of the World's Columbian Exposition. Immigration to the United States was large. The number of school children increased, a seventh room was opened, the school children numbering 463. Their instructors were the Franciscan Sisters of Joliet. However, the year 1894, after the exposition, cast gloom on the parish, yea, on the whole of Chicago. Laborers plenty—work scant. In 1895 work became plentiful and the parish made up for what it lost in 1894. Besides the projected Metropolitan Elevated was to run partly over parish property. Without court proceedings an amount of $25,000 was given to the parish, as it was not only the land that was taken, but the space left for parish buildings was limited, and today church, rectory and school are right next to each other. The old church had to be cut down to make way for the Metropolitan, so that after paying of expenses their still remained $19,804.83.

Beyond the church there still remained the old school of St. Pius, which this year was sold to the Benedictine Sisters, who also founded a Czech Benedictine cloister. The Franciscan Sisters, who up to this time taught in St. Vitus school, transferred it to the Benedictine Sisters, who are instructing at this school to this date.

By cutting off a part of the church for the Metropolitan the church became too small, even though there were two Masses on Sunday. In this year, 1896, the idea sprung up of building a new brick church, which was favored by, wished for by the parishioners. On August 3, 1896, the foundations were dug. On August 30, the corner-stone was laid with great pomp and ceremony, twenty-two societies from neighboring parishes being represented. This was a gala day for the Czechs. On January 17, 1897, Mass was first offered by the pastor, the Rev. Valerian Havlovic. The sermon was delivered by the Rev. Valentine Kohlbeck. But on account of overwork, with the building of the church, Father Valerian was forced to resign, thus being unable to stay till the blessing of the church.

Rev. Valerian Havlovic was born in Vseruby, Czechoslovakia, November 14, 1864. He attended school with Father Valentine. Together they came to St. Vincent's abbey in Pennsylvania. Here he finished his classical and theological studies, and after his profession left St. Vincent's for St. Procopius abbey, where after his ordination in November, 1887, he became professor at St. Procopius College and assistant in the parish church. He is now professor of dogmatic theology at Lisle, Ill.

The fourth pastor was the Rev. Anastasius Rebec, who succeeded the Rev. Valerian Havlovic. As the growth of the parish required more work, Rev. Bartholomew Kvitek was appointed as assistant pastor. This year the Tertiaries of St. Francis, though enrolled in other parishes, were transferred to St. Vitus. They number about twenty-two to date. Rev. Father Rebec built the new school, which was blessed by Right Rev. Bishop Muldoon on the 25th of October, 1903. Rev. Father Rebec resigned in 1903. Rev. Anastasius Rebec was born in Roupov, near

Klatov, in Czechoslovakia. He finished his gymnasium course in Klatov, also finished his studies by taking an agricultural course. Feeling he has a higher vocation, he went to America and studied at St. Vincent's, where he finished his classical course and was professed July 11, 1887. His theological course he finished at St. Benedict's abbey, Atchison, Kansas. He was ordained December 19, 1891. The fifth pastor of St. Vitus, the Rev. Bartholomew Kvitek, who was the assistant pastor. His assistant was the Rev. Joseph Chvatal. Rev. Bartholomew Kvitek was born in Mrakov, near Domazlice, in Czechoslovakia. He finished his gymnasium course in Klatov. He applied in America to St. Procopius abbey. Accepted, he was sent to St. Vincent's for a year's novitiate. His theological course he finished at St. John's, Collegeville, Minn. Ordained November 13, 1897.

The sixth pastor was the Rev. Leonard Gerl, former assistant at St. Procopius parish. On the 26th day of May, the Rev. Anthony Nouza celebrated his first Mass, the first priest brought up in this parish. The silver jubilee of the parish was celebrated on June 22, 1913. The Rev. Leonard Gerl was born in Fuchsberg, in Czechoslovakia. In 1881 he came to America and entered as a scholastic at St. Vincent's abbey, where other Czech students were preparing for the priesthood, and later joined and strengthened the St. Procopius abbey in Chicago. He finished his novitiate and philosophy at St. Benedict's, Atchison, Kansas; his theology at St. John's in Minnesota. He was ordained on April 21, 1894, and became chaplain of St. Procopius. The Rev. Joseph Chvatal, assistant to Father Gerl, was born in Markvatice, Czechoslovakia. At the age of six attended St. Procopius school, finished two Latins at St. Procopius College, and the rest of his classical studies at St. Benedict's College. There also in 1897, he entered novitiate, finished his philosophy and theology. He was ordained May 24, 1902, by Bishop P. Muldoon. The seventh pastor was the Rev. Cyril Zenisek, in 1913. Assistant pastor was the Rev. Boniface Tomek. Rev. Cyril Zenisek was born in Dobesice, Czechoslovakia, on September 21, 1874. At the age of six he came to America with his parents. Here he attended St. Procopius school and then the college, where he finished his classical studies. He entered novitiate June, 1892, at St. Vincent's abbey, where he finished his philosophy in 1895. He finished his theology at St. John's abbey, at Minnesota, and was ordained in 1898. On July 8, 1914, the present assistant was needed elsewhere. He was succeeded by the Rev. Alphonse Biskup as assistant. On February 7, 1914, again a change was made, the former assistant, the Rev. Bonifacc Tomek, was appointed pastor. Before two weeks elapsed another change was necessary, as help was needed at Maria Celle's parish in South Oak Park, in which Rev. Alphonse Biskup was appointed pastor. Rev. Alphonse Biskup was born in Cedar Rapids, Iowa, on January 17, 1887. In September, 1903, he took up his studies, where he finished his classical course, entered novitiate in 1908, in St. John's abbey, in Minnesota. Finished his philosophy and theology at St. Procopius Seminary, and ordained June 6, 1914. When the Czechoslovaks left the United States for France, he was chosen by the abbey to act as chaplain of the Czechoslovaks. There especially he gained experience, and on account of his sincerity and feeling towards his own men, he was soon loved by all that knew him. After the war he accompanied his men to Czechoslovakia, where they were well received with great honors. Coming back, he visited in Italy. On his return he was made chief editor and director of the Bohemian Benedictine Press, which office he holds today.

The Rev. Edward Sladek was appointed assistant pastor at St. Vitus to help Rev. Bonifacc Tomek. The second celebration of an ordination to the priesthood was that of the Rev. Paul Konicek. He, as Father Anthony, attended St. Vitus school. He studied at St. Procopius College, Lisle, Illinois, where he finished his theological courses. On August 28, 1916, the present pastor, Rev. Bonifacc Tomek, was transferred to the Holy Trinity (Croatian) parish. As the archbishop asked the abbey repeatedly for a priest to attend to the parish, as financial aid was necessary, no one was more capable than he, in reducing the big debt. The Rev. Bonifacc Tomek was born in July, 1885, in Vrbova Lhota in Czechoslovakia. He came to this country with his parents, when six years of age. He attended St. Procopius school. He finished his classical studies in 1906 at Atchison, Kansas, entered novitiate and professed

in 1907. He finished his philosophy and theology at St. Procopius Seminary, and was ordained June 1, 1912. Rev. Edward Sladek, present pastor, was born February 21, 1881, in Chicago, Illinois. He was brought up in St. Procopius parish. Entered St. Procopius College in 1895, and finished a two-year commercial course; in 1898 began his classical studies at St. Benedict's College, Atchison, Kansas, where also he made his novitiate. He was professed on July 11, 1905. Took up his theological studies at St. Procopius College, Lisle, Illinois, and was ordained June 4, 1909.

This parish from its inception was in the hands of the Benedictines. Whatever was done by all the pastors was always done according to their Benedictine motto, "That in All Things God Be Praised." U. I. O. G. D.

St. Philomena—Chicago, 1888

The earliest beginnings of St. Philomena parish date back to the year 1888-1889. The Catholic families of Hermosa—at that time a suburb of Chicago—were without any regular religious care. The priests of St. Aloysius parish had organized a mission at Avondale under the protection of St. Francis. The buildings of this mission were completed in 1888. Their efforts were also made fruitful in behalf of the Catholics of Hermosa. A little frame building was erected to serve as the first church. The pastor of St. Francis church, Rev. E. Goldschmidt, took charge of the new mission, which almost seemed a failure. The bishop even contemplated the sale of the building to pay the debts. The Rt. Rev. Msgr. A. J. Thiele once more besought the archbishop to allow him to care for the mission. Rev. Francis Burrelbach, then assistant pastor at St. Aloysius church, took charge of the mission in the year 1893.

But another severe blow was in store for St. Philomena. The zealous priest negotiated a loan of $1,000 to complete the interior of the building. He deposited the money with Nieman's bank, to draw it whenever needed. Scarcely $200 was drawn when the bank failed. St. Philomena lost $800—at that time a fortune. Meanwhile the bills of the different contractors troubled the pastor of St. Aloysius. The creditors threatened him with a mechanics' lien. The only salvation of the mission was the personal sacrifices of the priests, Monsignor Thiele and Father F. Burrelbach.

The road now seemed clear, yet sailing was not easy. Bare of all necessities, they merely had Mass and devotions. The spirit of sacrifice of the very few families that managed to support the little mission under all its vicissitudes is much to be admired. Even to the present day one can listen to stories of how they waded through the deep snow during the long winter days, or how they searched for the streets and sidewalks. The rain and bad weather had almost wiped out the last traces of these rare conveniences. It is said that a sidewalk was a rarity as late as 1897.

Rev. Father Frederich Haarth acted as pastor of St. Philomena during 1893-1894. As did Father Burrelbach, so he came to Hermosa, Sunday after Sunday in good or bad weather. The church building was now completed, but bare and without suitable decoration, and without a choir. Father Haarth began to organize and bring the people together. The parish covered a vast area, many of the families living on Hancock Avenue and Ballou Street. The organization of the choir is the work of Father Haarth. This choir, still under the guidance of its first director, Mr. Charles Pich, and the Venerable Sisters, has always been a credit to the parish and merited much praise even beyond the limits of our parish.

Father Haarth remained in charge of St. Philomena until a permanent pastor was appointed. In November, 1894, the Rev. Peter Faber was appointed pastor of the new St. Philomena parish. The first care of the new pastor was to procure a suitable parish residence. Within about a year this was accomplished. The building was intended to house the sisters later on, but the development of the parish upset all the original plans. This rectory, built in 1895, is still in existence, and small as it is, houses the priests of St. Philomena parish. The church building had two floors; the upper was now used for church purposes, while the lower was converted into the parish school. The former rectory section, afforded, according to the times and circumstances, comfortable quarters to the School Sisters of St. Francis, from Greenfield Park, Milwaukee, who took charge of the school.

Father Faber's stay at Hermosa was not a long one. In August, 1897, he was appointed pastor of the Immaculate Conception church, on the South Side. The Rev. Father John P. Schiffer, at that time a very young priest, succeeded him. Father Schiffer took charge of his appointment on August 5, 1897, and with youthful ambition began his work. The church needed some decorations and side altars. These were procured with the help of the societies, and most of all through the generosity of the people.

A debt of about $8,000 caused the pastor considerable worry and anxiety. Nevertheless, he soon began to consider the possibilities of erecting a new building sufficiently large to serve as a school and church. New lots were bought in addition to the eight that then constituted the property of the parish. The new building, which is the present combination church and school on Kedvale avenue and Cortland Street, was erected in 1901. Later on, however, the old building was sold to Mr. Martin Wieck, and served as a factory. The new building proved to be too small, and so the parish repurchased the old building for a low price, and at present it once more serves as a school.

Many parishioners did not understand the pastor's plans in erecting this big building when the parish numbered only about one hundred and thirty families, and was burdened with an enormous debt. But only a few years showed that he had foreseen the future. The great boom of the northwest side brought many people from other parishes, where surroundings were less favorable, to Hermosa. The church, with a seating capacity of nearly seven hundred, and at one time so large for the few people, began to be crowded, until at the present time the nine hundred families find scarcely standing room on big occasions, while each of the five Masses on Sunday sees the church filled.

The work outgrew the capacity of one priest. The Rev. Father H. A. Hagen was appointed to assist Father Schiffer. He remained at St. Philomena from March, 1903, to March, 1909. Father Hagen was succeeded by Father Vincent Brummer, who held the appointment for several months. The next assistant priest was Father F. G. Mattes, at present pastor at Buffalo Grove, Illinois. He labored with Father Schiffer for about seven years. As the parish grew very rapidly, the work became too burdensome for two. Another assistant was needed, especially since four Sunday Masses could no longer accommodate the large crowds. Rev. J. B. Lauermann was then appointed.

Meanwhile some more changes took place. Father Mattes took charge of his new appointment at Buffalo Grove, in July, 1916, when Father B. Laukemper succeeded him. The war filled Father Lauermann with enthusiasm for the service among the boys. He left for camp in August, and for overseas in October, 1918. Father George Stier succeeded him.

This brief history of the parish would not be complete without a mention of the Venerable Sisters. They have a big share in the success of the parish, but many sacrifices were also demanded of them. From their first home in the old church building, they moved to 1827 North Kedvale Avenue, from there into the new building, in 1902, where the present second grade quarters served as a house. From the second grade room they were changed to larger quarters in a house then located on the northeast corner of Kedvale avenue and Cortland Street. Finally this house was moved to its present place south of the rectory, where the sisters were harbored until 1915. The new rectory was then finished and temporarily given to the sisters, because the sister house was entirely too small. The present community consists of twenty-two sisters.

The parish looks with just and honest pride upon four of its sons who are now vested with sacerdotal dignity: Rev. Otto J. Kappus, Rev. Anthony Coyke, Rev. John Heinz and Rev. John B. Ferring. Seven boys are now preparing for the priesthood.

The girls of the parish have also responded nobly to the Master's call. The doors of different convents have more than once opened for a girl from St. Philomena's, seeking admission.

St. Joseph and St. Anne (French) Brighton Park, 1889

(For the French-speaking people of the southwest side.)

Founded in 1889 under the direction of Rev. J. C. LeSage, who studied at St. Viator's and was ordained from there in 1876;

was pastor at St. George, and in 1889 came to this parish, partly built the present school, church and rectory in the order named; resigned in 1899, and after succeeding Rev. E. J. Bourget as pastor of the Sacred Heart parish of Aurora, Ill., died at the rectory of Notre Dame de Chicago in 1903. Rev. C. A. Poissant succeeded Father LeSage in 1899 (biography will be found under St. George parish notes). He greatly improved the school and church, and started the devotion in honor of St. Anne, which has steadily grown since. Father Poissant resigned to become the present pastor of St. George, Illinois.

Rev. J. V. LaMarre, who is in charge now, studied at St. Viator's College, was ordained in 1899 by Archbishop Elder at Cincinnati, assistant at Notre Dame, until he succeeded Father Poissant in 1909; he is assisted by the Rev. J. M. La Reau. Former assistants: Reverends L. O. Legris, William Granger, P. B. Dufault, A. L. Girard.

The church, which is now fully completed, is Gothic in style, although not rich nor elaborate, is devotional. A convent was added to the group of buildings in 1918, for the home of the sisters. Sisters of St. Joseph of Concordia are in charge, teaching the grammar courses, including the eight grades. Over twenty scholarships have been won by the graduates of this school in the last ten years. Hundreds of alumni sit at an annual banquet, given in honor of the yearly graduates. Attendance at school averages about 300 pupils.

Societies—Club Jacques Cartier, enjoying a state chartered constitution; Union St. Jean Baptiste Foresters; Holy Name, and others flourish in this parish.

Notable events — The most noteworthy which has made this otherwise humble parish widely known is the annual Novena in favor of St. Anne, which is held yearly from the 17th of July to the feast day, the 26th. The numerous spiritual and temporal favors granted to the pilgrims brings to its shrine hundreds of devotees, who are unable to go to the famous St. Anne de Beaupre, Canada. In recognition of this the shrine of St. Anne d'Apt, France, sent in 1919 a most wonderful relic of St. Anne, easily the most important in the United States.

St. Catherine of Sienna
Chicago, 1889

His Grace, Archbishop Patrick A. Feehan, D. D., established St. Catherine of Sienna parish in the summer of 1889. Messrs. William G. Lloyd, John F. Crèmin, Martin Clark and Frank X. Mudd, held the first meeting of laymen in the religious interest of the scattered families of Austin and Oak Park. These people had been attending St. Luke church, Lathrop Avenue and Lake Street, River Forest (Rev. John Waldron, pastor), and St. Philip's (now St. Mel's), Garfield Park (Rev. Patrick J. McDonnell, pastor).

The new parish extended: North beyond Chicago Avenue; south towards Twelfth Street; east to Fiftieth Street, then west, including part of the village of Oak Park, consisting altogether of about thirty-three families, among them it is said, a number of mixed marriages.

The first pastor, Rev. Michael Foley (now at Dixon, Illinois,) was appointed, and on July 15, 1889, celebrated Mass in "Library hall" (northwest corner Waller Avenue and Lake Street, Austin), which but recently (1918) was wrecked to make room for a large apartment building. Rev. Louis A. Campbell left "The News Boys' Home," October 6, 1889, to succeed Father Foley in St. Catherine's. He also said Mass in Library Hall until Christmas of the same year.

At Washington Boulevard and Park (now Parkside) avenue, property (197x135 feet) was purchased by Cremin and Brennan through John Charles Smith, who transferred title to the Catholic Bishop of Chicago, August, 1889. Later by additional purchases the frontage on the boulevard was increased to 243 feet, to all of which the Catholic Bishop of Chicago still (1920) holds title.

In November, 1889, the church edifice (96x45 feet) was begun and although unfinished (neither plastered nor sided), the congregation occupied it for the first time at Mass, Christmas morning. The dedication took place May 4, 1895, Archbishop Feehan officiating, at the same time confirming the first class, forty-three children and seven adults. The church was a building of unique design, with low walls and high roof, buttresses and a large arch over the entrance. In August, 1892, Crowe Brothers (now living in the parish) raised the build-

ing, and a stone foundation was built and the basement fitted up for a parish hall. When the new frame rectory, located to the west of the church site, was completed, the four rooms in the rear of the church, which had served the pastor as living quarters, were added to the church proper. Shortly, a heating plant was installed. To the rectory four rooms were added in 1899, to accommodate more priests. The architect was Fred R. Schack, the builder James Barbeau, the plumber Thomas McGrogan, all residents of the parish.

During Father Campbell's absence in Europe in the summer of 1891, Rev. Thomas Whalen was in charge of the parish. Rev. Harry P. Coughlin, the first assistant pastor, came to St. Catherine's after his ordination in June, 1895. In 1897 he said Mass at the Grant Locomotive Works in a store on Fourteenth Street near Fiftieth Street. Later the priests of St. Catherine's celebrated Mass in a building on Chicago Avenue, not far from Fiftieth Street. This mission developed later into Our Lady, Help of Christians parish, being the first division of St. Catherine's. In these early days Mr. John Scully accompanied the priests, and his horse and buggy were ever at their disposal. The priests were very grateful to this generous man.

Other divisions followed and resulted in the parishes of St. Thomas Aquinas, Resurrection, and St. Attracta on the east; of St. Edmund's, and Ascension on the west, and after Father Campbell's death, 1911, St. Lucy's and St. Angela's on the north.

The following priests have assisted at St. Catherine's: Rev. Harry P. Coughlin, 1895-1901; Rev. Thomas F. Quinn, 1899-1901; Rev. John S. Morris, 1901-1909; Rev. James Connell, 1902-1903; Rev. Bernard Naughton, 1905-1907; Rev. Frank E. O'Bryan, 1907-1914; Rev. Charles Monahan, 1909-1911; Rev. Michael J. Mugan, 1914-1917; Rev. John B. Murphy, 1917-1919; and Rev. Thomas L. Harmon, chaplain, who was highly honored by the French government for his heroic service in the recent European war.

The Sisters of Mercy from St. Patrick's Academy (Rev. Mother Catherine) bought the Woodburg home, Central Avenue and Washington Boulevard, September, 1895, and opened a school for the parish. St. Catherine's Academy, a new brick building, appeared two years later (1897) on the same site. Mother Joseph being in charge of the school, where also the advanced branches were taught. About 1912 the sisters acquired title to the entire frontage (south) on Washington Boulevard, between Central and Park (Parkside) Avenues, and still own this block of property. Warrens Woods (156 acres) bounded by Adams Street, Central and Austin Avenues and the Great Western Railroad, was purchased by Most Reverend James Edward Quigley, D. D., as a seminary site, and for other buildings, among them his episcopal residence and a church (1903).

This plan necessitated a new location for St. Catherine's church, and accordingly other property was bought at the northwest corner of Lake Street and Franklin (Mayfield) Avenue, and the corner-stone of the proposed St. Catherine's new church and school building was laid in 1906. Now there were two St. Catherine's churches in the one parish. In the same year also St. Catherine's parish school was opened there by the Sisters of Mercy. But when Father Campbell died (1911) another division was made whereby St. Catherine's old parish would continue and the new building become St. Lucy's, with Rev. Maurice A. Dorney as pastor.

Warrens Woods was afterwards sold to the West Park Commissioners, and today (1920) is known as "Columbus Park."

In May, 1911, Reverend John M. Bowen, the present pastor, was appointed by Archbishop Quigley to succeed Father Campbell (deceased), at St. Catherine of Sienna church. The following boundaries were then drawn up: Walnut (Lotus) on the east; Lake Street, West End Avenue and Madison on the north; Great Western Railroad on the south; Menard (Prairie) Avenue and Lombard and Cuyler Avenues, Oak Park on the West.

When "Warrens Wood" was sold the present boundaries resulted: Lotus Avenue on the east; Adams Street, Chicago, Jackson Boulevard and Adams Street, Oak Park, on the south; Menard Avenue, Chicago, Cuyler and Lombard Avenues, Oak Park, on the west; Lake Street and West End Avenue, Chicago, and West End Avenue, Oak Park, on the north. Within these limits are found six hundred families.

Mass and devotions continued to be held in St. Catherine's old frame church until it was totally destroyed by fire shortly before Easter, (Wednesday, March 28, 1917). Through the kind efforts of John J. Collins the assembly room of the Robert Emmett school was secured, so on the following Sunday the palms were blessed and the regular schedule of Masses and Benediction observed there. A very large number of the parishioners approached Holy Communion on this day, to the great edification of all those assembled in the hall. By the middle of Holy Week the unfinished class rooms upstairs on the east side of the new church building were put in shape and were occupied for about three months as the parish church.

The new parish site occupying the North Washington Boulevard frontage between Austin Boulevard and Humphrey avenue, Oak Park, and extending over half a block in depth is one of the most desirable in the vicinity, and was acquired in 1915.

This permanent parochial structure began in the summer of 1916, the corner-stone being laid in the fall, and it was formally dedicated by His Grace, Most Rev. George William Mundelein, D. D., Sunday, October 28, 1917. A month previously the school, with three hundred children, was opened in care of Sister Scholastica, now succeeded by Sister Raymund. The brick building to the east of the school building is St. Catherine's convent, and the rectory is adjacent to the future church site on Austin Boulevard.

During the influenza epidemic in 1918, when the Oak Park authorities closed the church, Mass was celebrated on the old site in a tent obtained through the generosity of some men of the parish.

Our Lady of Good Counsel (Bohemian), Chicago, 1889

Our Lady of Good Counsel church is located on the northwest side of the City of Chicago, and was founded on September 4, 1889, therefore thirty years old.

In the organization of the parish were interested mainly Messrs. Peter Bartuska, Michael Hankert, Father Hrdlicka, Joseph Cech, Joseph Kurfirst and Joseph Kouba, and upon request and help of Very Rev. Joseph Molitor, pastor of St. Wenceslaus church, investigated and bought lots on Western Avenue and Cornelia Street—now Walton Street—for $25,000.

The church was built under the supervision of Mr. Joseph Strand. Originally the church stood on Cornelia—Walton Street—but after two years was moved to Western Avenue, where it is at present. It is built of hard material—brick—and at that time valued at $8,000. The school was beneath the church, and about seventy families originally belonged to the church.

The first church committee consisted of the following: Rev. John Jedlicka, president; Father Hrdlicka, secretary; Peter Bartuska, treasurer. The first church trustees were: Anton Svoboda, M. Hanket and J. Moudry. The first janitor was M. Vlk, who held that position for several years.

In 1902 the old school was rebuilt on account of the Slovaks. In a church meeting on January 12, 1908, it was debated on the subject of a new school. The corner-stone of the new school was blessed by Abbot John Nep. Jaeger and Very Rev. Prokop Neuzil, O. S. B., had the sermon on this occasion. The school—three stories high—first flat is the parish hall—was blessed by His Grace, the Rt. Rev. Archbishop Quigley. With the building of the new school the debt of the church increased to $32,000.

During the anniversary year, 1915—25 years existence—improvements were made in the church, school, rectory and convent, and along with this expense $1,140 of the church debts were paid, so that at present the parish has a debt of $31,000, but the property of the church and all its buildings, is estimated at about $50,000. There are great hopes, however, by the projected widening of Western Avenue that the parish will profit.

In the church history we find the following: The first organ was donated to the church by Anton Svoboda; Way of the Holy Cross by Michael Makowski; colored windows by families Matousek, Nouza and Jedlicka, and the side altars by family Ostrovsky. In 1902 Bishop Muldoon donated $500 to the church. March 25, 1903, Mayor Harrison visited the parish. In 1905 Dramatic Club "Kollar" donated $300 to the church, and Ladies of Our Lady of Good Counsel $100; Court of St. Anastasia also $100. In 1912 the first mission (spiritual exercise) was held by the Rt. Rev. Bishop J. M. Kou-

delka of Superior, Wisconsin, who also administered the Sacrament of Confirmation to eighty-seven children. His Grace, the Rt. Rev. Archbishop George W. Mundelein, visisited the church, November 1, 1919, when he performed the canonical revision of the parish and confirmed eighty-six persons.

Church Societies—Men's:

Society of the Following of Christ, No. 151, I. C. C. U., organized in September, 1888, by Mr. M. Hanket.

Knights of St. Georgius, No. 176, I. C. C. U., organized in October, 1889, on advice of Rev. J. Jedlicka.

Bohemian-Slov. Aid Association of St. Joseph, organized in November, 1901.

St. Wenceslaus Society, No. 79, Branch of the Catholic Workmen, organized in May, 1903, under direction of Rev. J. M. Hynek.

Cadets of St. Augustine, No. 310, I. C. C. U., organized in December, 1912, on advice of Mr. V. Sladek.

Each of the above societies averages about thirty members at present.

St. Vincent de Paul Society—Bohemian Conference.

Women's Societies:

Bohemian Roman Catholic Union; Ladies of Our Lady of Good Counsel, No. 32, I. C. C. U., organized by M. Nouza, and Mr. Jedlika from the Holy Rosary Fraternity, and has a membership of about 100 at present.

Young Ladies of Mary of Lourdes, No. 28, I. C. C. U., organized by M. Opava, M. Hanket, K. Radous, M. Pilat and M. Mach, and now has about thirty-five members.

St. Anastasia Court, No. 202, W. C. O. F., organized December, 1897, and has over seventy members.

Holy Rosary Fraternity, organized November 17, 1889, and has over thirty members.

Dramatic Club "Kollar."

Young Folks' Club (Y. M. C. A.)

Children Sodalities.

Pastors:

The first pastor of the parish was Rev. J. F. Jedlicka, who was born in Czechoslovakia, came to Chicago, where he received his elementary education at St. Wenceslaus school, studied philosophy at St. Ignatius College, and was ordained by the Rt. Rev. Bishop Feehan, July 5, 1889. During the six years of his activity he built the church and school.

His successor was Rev. John Hodye, a great Bohemian poet and editor, who was born in Czechoslovakia, ordained for Omaha Diocese, came to Chicago Diocese, and was active as pastor until 1900. He died in Texas, August 4, 1907.

The third pastor was Rev. Joseph Meth. Hynek, from November, 1900, until 1906. He died in Texas, 1919. He was succeeded by Rev. Innocence Kestl, from 1907 until Lent, 1912, who built the present school. Rev. A. Kolar succeeded Rev. I. Kestl for two years.

On June 1, 1914, Rev. F. Jedlika, assistant of St. Ludmilla's, was appointed present pastor. He was born in Chicago, educated at St. Ignatius, studied theology at Kenrick Seminary at St. Louis, Missouri. Ordained in Holy Name Cathedral, June 10, 1911. During his activity many improvements were made in the school, church, rectory and convent.

Teachers:

The first school teacher and organist was Mr. Stephen Erst, who held his position for one year. He was succeeded by Mr. John Rezek, a very conscientious worker, who was successful in his years from September, 1892, until June, 1897. Was followed by Miss B. Serhant, now Mrs. Pokorny, until 1903. From that date the work at the school and church was taken up by the Sisters of St. Francis of Milwaukee. On an average of 70 to 100 children attend the school and the parish has today about 150 pew-holders, and altogether about 235 parishioners.

The estimated yearly revenue in the year 1919 amounted to $9,011.05, and disbursements $8,291.97.

On the church committee for the year 1920 are: Rev. Father Jedlicka, president; Mr. Joseph Prehal, secretary; Joseph Moravek, treasurer; trustees, Father Pekar, Joseph Houska, V. Sladek, Anton Kosina and John Mayer.

St. Edward's—Chicago, 1889

St. Edward's parish was founded by Rev. T. J. McCormick, C. S. V., in 1889, under the direction of Very Rev. Cyril Fournier, C. S. V., and Most Rev. Archbishop Feehan. St. Edward's remained a mission of St. Viator's parish until 1901, when Father McCormick became resident pastor. The first house of

worship was dedicated December 10, 1899, by Very Rev. A. Corcoran, C. S. V., provincial superior.

Father McCormick, its first pastor, remained until 1903. He had no assistant. On account of poor health he was relieved by Rev. J. J. Cregan, C. S. V., who continued in active charge until his death on January 22, 1916. Father Cregan was assisted first by Rev. J. D. Kirley, C. S. V., and by Rev. L. J. Goulette, C. S. V. After Father Cregan's death Father McCormick was reappointed pastor and remained about two years, assisted by Father Goulette. Rev. J. J. Corbett, C. S. V., succeeded to the pastorate in 1918, and is assisted by Rev. F. X. Hazen, C. S. V. When the parish was organized a piece of ground 150x165 feet, was purchased on the northeast corner of Sunnyside and Forty-fourth Avenue, on which a frame structure 36x90, of no specified style, was erected, to serve as a church. The ground cost $2,300, and the building $4,000; W. J. Fournier was the contractor.

Preliminary funds were raised by subscription, by holding a picnic, followed by a bazaar, in all of which Father Fournier and his flock rendered valuable aid, which was highly appreciated. In 1901 a plot of ground 150 by 165, and a two-story house adjoining the original purchase on the east, were acquired for the sum of $4,500, and the house was converted into a parochial residence. In 1914 Father Cregan purchased a lot 50 by 163, on Lowell Avenue, adjoining the parish property on the north, and in 1919 Father Corbett purchased the Fraser homestead on Lowell Avenue, 50 by 165, for $6,500, to be used as a home for the sisters. In 1908 steps were taken to establish a parochial school, and in 1909 ground was broken, and a brick building, 52 by 110, was erected, consisting of a semi-basement, in which are two club rooms, recreation room for the children, and heating plant; the second floor contained four class rooms, accommodating 240 children, and living quarters for the sisters. The upper story was fitted up as an auditorium, with wardrobe, dining-room and kitchen. No special style of architecture was adhered to by the designer. Murphy, Peter Bartzen & Son were the general contractors, and most of the supervising was done by Father Kirley, Father Cregan having gone to Belgium as a delegate to attend the Chapter of the Viatorians. The cornerstone was laid by Rt. Rev. Bishop Rhode, D. D., in July, 1909, and the school was ready to receive pupils in the fall of the year.

In 1914 the growth of the parish, which up to that time had been slow, and had lost many of its members by the establishing of St. Veronica's, Our Lady of Victory, and Our Lady of Mercy parishes, began to increase rapidly, and it was necessary to provide more room in the school and church for the increased attendance. Father McCormick decided to use the auditorium for church services, and the old frame church as a hall. The Dominican Nuns are now installed in their new home, and their former living quarters in the school have been converted into class-rooms. St. Edward's grammar school is in charge of nine Dominican Sisters, has an attendance of 330 pupils, and is an accredited school.

The following organizations are established in the parish: Holy Name Society, established in 1917, by Father Theunty, O. P., during the pastorate of Father McCormick; merbership, 130. Married Ladies' (St. Anne's) Sodality; membership, 150. St. Agnes' Young Ladies Sodality; membership, 80; Children of Mary (school girls' sodality); membership, 70. St. Aloysius (school boys' sodality); membership, 60.

St. Genevieve's—Chicago, 1889

St. Genevieve parish, formerly a mission attended from St. Sylvester's church, started in a small school house at the corner of St. Paul and Hosmer Avenues. In the year 1889 the following gentlemen, Messrs. Maurice Power, James J. Burns, Joseph McCarthy and James Gavigan, petitioned His Grace, the Most Rev. P. A. Feehan for a mission church, and he gladly granted their request.

The mission which was later called St. Genevieve's parish, was attended every Sunday from St. Sylvester's parish, of which the Rev. P. J. Agnew was then pastor.

In the year 1894, Rev. J. A. Hynes, now pastor of Our Lady of the Angels church, was placed in charge, and in the same year a strip of land, (the present site) was donated by Mrs. P. Gavigan. In December, 1901, the present structure, a frame building, consisting of the church and hall, was erected and then dedicated by the Right Rev. Peter

J. Muldoon. On the seventh of February, 1902, the first resident pastor, Rev. Thomas Kearney, was appointed and remained in charge until February, 1904. The Rev. Daniel Luttrell was appointed in 1904, by His Grace, Most Rev. James E. Quigley. Immediately after his appointment as pastor, Father Luttrell established a mission in the eastern portion of the parish, which later became Maternity parish. He also built the present parochial residence, and made various improvements.

In September, 1909, Father Luttrell was appointed to organize the now flourishing parish of St. Thomas Aequinas, and then was succeeded by Rev. John C. Murphy. During his pastorate of three years Father Murphy labored very zealously, after which he was promoted by Archbishop Quigley to St. Finbarr's parish.

The present pastor, Rev. T. D. Burke, was appointed October 4, 1912, by Most Rev. James Edward Quigley, to succeed Rev. John C. Murphy, and has been successful in wiping out a long standing indebtedness.

A building fund has been established and a substantial sum is on hand to provide a Catholic school for the growing needs of the parish as soon as conditions in the building line permit.

The following societies are established in the parish, and are most zealously carrying out the purpose for which they were organized: The Junior and Senior divisions of the Holy Name, the Altar and Rosary Society, the Young Ladies' Sodality, and the Children of Mary.

St. Teresa's—Chicago, 1889

On July 3, 1889, Rev. Math. W. Barth was commissioned by Archbishop Feehan to organize a German parish on the North Side. July 15th he bid farewell to the parishioners of SS. Peter and Paul's church, where he was acting pastor. After two months of search for a suitable location he succeeded in buying thirteen adjoining lots on the southwest corner of Center and Osgood Streets, for the sum of $17,000. On October 15, the feast of St. Teresa (wherefore the church bears its name) ground was broken and a combination building, church and school, begun. The first services were conducted in the new church on March 30, Palm Sunday, of the following year. On April 8 the school was opened under the direction of the Sisters of Charity (Mallinkradt). Many Catholic societies and a big concourse of people witnessed the dedication of the church Pentecost Sunday, the 25th day of May, 1890.

The first yearly report given out by Father Barth, fifteen months after the church was begun, shows a grand total of receipts of $20,340.39, of which only $3,070.30 were in subscriptions and donations. Divide this income of the church by its 325 families, and the result will show a great generosity of the foreign-born Catholics, of which St. Teresa almost entirely consisted.

Father Barth remained as pastor of St. Teresa's church until February, 1901, whence he went to McHenry, Illinois, to become pastor of St. Mary's church, of which Rev. F. J. Kirsch had been pastor. Father Kirsch in turn replaced Father Barth at St. Teresa's. Incidentally it might be mentioned that Father Barth, between the years 1878 and 1882, was assistant to the Rev. Father Kalvelage of St. Francis of Assisi church, which at that time numbered more than 900 German families. In 1882 he founded the SS. Peter and Paul's church on the East Side. With the help of an assistant he superintended both parishes until the year 1889. Father Kirsch, his successor, remained at St. Teresa's church for sixteen years, in which time he built a church hall and also cleared the entire debt of the church.

Father Kirsch was ordained in 1890, and was the first priest to celebrate his first Mass in St. Teresa's church. His first appointment was at St. Mathias church, administering in the absence of its pastor. He was assistant at St. Henry's and St. Anthony's churches respectively.

In his six years at McHenry, Illinois, Father Kirsch built a school, rectory and a beautiful little Gothic church, leaving but a total debt of $7,000, when he was sent by the Archbishop to become pastor of St. Teresa's.

Since April, 1917, the Rev. L. J. Maiworm has been acting pastor. Father Maiworm was ordained in Chicago on June 21, 1902. His first appointment was at St. Nicholas church in Evanston, Illinois, where he remained as assistant to Rev. Father Biermann until April, 1911. In 1911 he became pastor of St. Gertrude's church, in Franklin Park,

remaining until October, 1912, when he became pastor of St. Bernardine's church in Forest Park. His short stay at Franklin Park was nevertheless of great value to the parishioners of St. Gertrude's church because he organized its first school. He remained pastor of St. Bernardine's church from October, 1912, to April, 1917, in which time he proved his worth and activity by erecting a church and school building in 1915.

During the three years of his pastorate at St. Teresa's, this church has undergone wonderful improvements, the greatest of which was the erection of a beautiful school building in 1918.

St. Teresa's at present numbers about 350 families, and has 400 children attending its school. Rev. J. P. Stoesser is assistant to Rev. L. J. Maiworm.

Church societies—St. Joseph's Men's Society, president, Joseph Horsch; Women's Society of Sacred Heart of Mary, president, Catherine Cuny; Senior Holy Name Society, president, Peter Jung; Junior Holy Name Society, president, Adam Ermler; St. Agnes Young Ladies' Sodality, president, Anna Kass; St. Rose of Lima Sodality, president, Anna Baumhardt.

St. Dionysius—Cicero, 1889

In the spring of the year 1889, about thirty families in Cicero, in the district between Crawford Avenue on the east and Harlem Avenue, on the west; Twelfth Street on the North and Thirty-ninth Street on the south, appealed to the Most Rev. Patrick A. Feehan, Archbishop of Chicago, for permission to organize a parish. The work of organizing the new parish was intrusted to the Rev. Dionysius Thiele, at the time pastor of Holy Trinity parish. Calling a meeting of the Catholics in the territory, the wishes of the Most Reverend Archbishop were made known, and those assembled at once organized and $900 pledged for the beginning of the work. Rev. Father Thiele appointed Mr. Mathias Mergen, Patrick McGrath and John Stoffel as a committee to secure a proper site for the future parochial buildings. The present site was selected and approved of by the Rev. D. Thiele, and purchased for $2,225. Immediately a set of plans were ordered for a combination structure, to serve as church and school. The plans being approved of, the building was erected at a cost of $4,000. In the spring of the year 1890 the church was dedicated and placed under the patronage of St. Dionysius.

From 1889 to the summer of the year 1892 the parish was under the charge of the Rev. Dionysius Thiele and his assistant, the Rev. Joseph Hauser.

In the summer of 1892 the Most Rev. Archbishop appointed the Rev. D. Konen as the first resident pastor. At once provisions were made for a parochial school, which was placed in charge of the Franciscan Sisters of Mary Immaculate of Joliet, Illinois. In the fall of 1894 a small building was erected to serve as a residence for the reverend pastor. On June 12, 1895, the Rev. D. Konen was appointed pastor of St. Mauritius parish, and on June 27, 1895, the Rev. C. A. Erkenswick was appointed pastor of St. Dionysius, having previously been assistant at St. Teresa's. In 1896 the reverend pastor, in order that the parochial school be recognized, the Most Reverend Archbishop had St. Dionysius school incorporated under the power to issue diplomas of graduation in each branch.

In 1899 the first diploma was issued in the high school branches of St. Dionysius school and awarded to John J. Sherlock, today a prominent attorney in the City of Chicago. Later Mr. Sherlock was elected as a member of the public school board of his district, and served as a member of that body for nine years. When in 1909, the school had to be enlarged, by the addition of another classroom, Mr. Sherlock equipped the new room completely at his own expense. The parochial school was opened in 1892 with an enrollment of forty pupils; this number gradually increased until the enrollment reached the total of 260 pupils in 1913, which, due to various divisions of the parish being alloted to newly organized parishes, gradually fell to the number of 120 pupils, the enrollment of the present year, 1920. In former years only two nationalities were represented. St. Dionysius school has the proud distinction of being recognized as a school second to none in the town of Cicero, and this not only by Catholics, but by non-Catholics and the public school authorities of the town.

In the latter part of 1897, the extreme west end of the parish, which in the meantime had become well settled with influential Catholics (the territory known as Berwyn

and LaVergne) was separated from St. Dionysius and allotted to the new parish at Riverside. In 1900 the parish was gradually increasing in numbers, another section, this time the extreme east, which had become thickly settled, was organized into a parish of its own, the present Epiphany parish. At this time the parish lost over sixty families through transfer and separation. In spite of this the parishioners and pastor of St. Dionysius did not grow faint-hearted, but even worked with greater zeal. In 1901 it was found necessary to make some needed repairs. The church and school building being of wood construction, without a substantial foundation, it was found necessary to build a substantial foundation, in order to save the building. A stone foundation was placed beneath the building, and repairs made at a cost of $1,776.23. This amount was paid in cash, without increasing the funded debt of the parish, a credit to the faithful members of St. Dionysius.

The parish gradually grew in membership, and again in 1902 it was found necessary to make needed repairs, which cost the parish $725.35. During this year the rate of interest on the funded debt was decreased from six to five per cent. At the end of 1902, there remained in the Chicago treasury a balance of $629.56.

In 1903 suffered once more by a separation. This time the north section from Twelfth Street to Twenty-second Street, was given over to the new parish of St. Attracta's, organized in the village grant in the town of Cicero.

By this separation the new boundary of St. Dionysius became Twenty-second Street on the north, Thirty-ninth Street on the south, Forty-eighth Avenue on the east, and Lombard Avenue on the west. Again St. Dionysius lost in membership, but not in good will.

St. Mary's—Reddick, 1899

Erected in 1899, by Rev. Dominic Spellman. Rev. Charles S. Monahan, pastor.

St. Gall's—Chicago, 1890

St. Gall's parish is located between Forty-seventh and Fifty-ninth Streets, north and south, and runs west indefinitely from Sacramento Avenue. It contains sixteen different nationalities.

It was established in 1890 by Father Hitchcock as a mission of St. Agnes' parish. Services were held in a rented building at Fifty-second Street and Turner Avenue for 21 years.

In May, 1899, Father M. J. Sullivan was appointed the first permanent pastor. He continued until 1908, when the Augustine Fathers under the direction of Father Green took charge. In 1911 the Augustinian Fathers bought property and erected a church and school at Fifty-fourth Street and Millard Avenue. Services were held here until November, 1917, when the building was abandoned on account of the bad location.

On October 29, 1916, Rev. F. P. Cannell was appointed pastor and purchased the present site at Fifty-fifth and Kedzie Avenue. The present church was built in the summer of 1917, by the voluntary labor of the parishioners.

St. Nicholas (German) Chicago, 1890

St. Nicholas church (German), Chicago, corner State Street and One Hundred and Thirteenth Place, founded in March, 1890, by the Rev. Theo. A. Boniface, present pastor. First church a frame building, 35 by 90 feet, built in 1890. The corner-stone of the present church was laid July 12, 1896, by the Most Rev. P. A. Feehan, D. D. Dedication took place on the eighth of October, 1901, the Rt. Rev. P. J. Muldoon, D. D., officiating. The style of architecture is French Gothic. The material is Milwaukee pressed brick, with terra cotta trimmings. The dimensions of the edifice are 135 by 55 feet; transept 75 feet, and has a seating capacity of 700.

The parochial school, a two-story and basement structure, 100 by 70 feet, was erected in 1906, containing eight class rooms and an auditorium, with a seating capacity of 500.

The school is conducted by the School Sisters of St. Francis, Milwaukee, Wisconsin. Two hundred and twenty-five pupils are enrolled.

The late W. J. Brinkman was the architect of both structures.

Societies—St. Nicholas Court, No. 294, C. O. F.; St. Cecilia's Court, No. 339, W. C.

O. F.; St. Mary's Altar Society; St. Agnes' Young Ladies' Sodality; Young Men's Athletic Club; St. Vincent de Paul Conference; Sacred Heart Confraternity.

St. Joseph's—Manhattan, 1890

Founded by Rev. C. P. Foster under the direction of Archbishop P. A. Feehan. Priests in charge were Rev. C. P. Foster, Rev. J. J. Morrissey, Rev. P. O'Dwyer and Rev. M. Fennessey and Rev. Father Donoghue.

The church was built under the direction of Father Foster. It was built in 1890. Size, 32 feet wide and 80 feet long.

This parish as so-called, was an out-mission of the Sacred Heart parish of Joliet under Father Foster. In 1905 it was made a separate parish, with Father Foster as pastor. The new parish house was built in 1905, and then Father Foster came here as pastor, and remained here till his death, on January 28, 1911. The present pastor, Rev. P. M. McGee, took charge on February 12, 1911.

The societies in the parish are the Married Ladies, Young Ladies, Children of Mary and Boys' Sodalities.

St. Francis Xavier La Grange, 1890

Up to the fall of 1890 the Catholics of La Grange attended St. Mary's church of Lyons, Illinois.

On October 15, 1890, Most Rev. Archbishop Feehan appointed Rev. James M. Hagen pastor of the newly formed parish of La Grange, Illinois.

The boundaries of this parish were: North, Proviso (Twelfth Street); south, Joliet road; east, the Des Plaines River, and west, Belmont station on the C. B. & Q. railroad.

The estimated number of Catholic families was 225. For 18 months Mass was said in the town hall of La Grange, during this period real estate consisting of two hundred feet fronting on North Spring Avenue, corner of Ogden Avenue, was purchased.

A beautiful Gothic frame church was built on the southwest corner of Spring and Ogden Avenues.

The first Mass offered up in this new church was said by Rev. Father Hagen, the pastor, on St. Patrick's Day, 1892.

On June 5th of the same year it was solemnly dedicated by the Most Rev. Archbishop Feehan under the patronage of St. Francis Xavier.

Rev. Father Thomas W. Burke, now pastor of St. Gabriel's church, Chicago, was appointed first assistant July 3, 1893, remaining until November 1, 1894.

Rev. Father Burke was succeeded by Rev. Father Hassett as assistant. He remained till July, 1902.

In the year of 1902 more ground on Spring Avenue was acquired and a very nice parochial house was built.

Rev. Father Andrew J. Burns became assistant, August, 1902, and remained till the summer of 1904, when he became pastor of Oregon, Illinois.

On July 29, 1903, Father Hagan passed away to his reward, and Father Burns was in charge till the Rev. J. A. Bollmann was appointed on September 15, by Archbishop Quigley and took charge on October 11, 1903.

Since then more property on Spring Avenue has been bought for a sisters' house.

November 3, 1906, Rev. Eneas B. Goodwin, Ph. D., was appointed as assistant at La Grange, and remained till August 18, 1909, when he became pastor of St. Joseph's parish, Downer's Grove, Illinois.

In the fall of 1914 the southeast corner of Ogden and Waiola Avenues was bought, and in 1917 a modern brick school was built at a cost of $35,000.

Mr. Zachary Davis, architect, and Mr. Miles Phillips, contractor.

His Grace, Most Rev. Archbishop Mundelein, blessed the new school June 16, 1918.

Number of pupils, 140, and are taught by Sisters of St. Joseph's Congregation, whose motherhouse and novitiate is here in La Grange.

St. Francis Xavier congregation has a membership of 168 families.

St. Mauritius—Chicago, 1890

St. Mauritius' parish is located at Thirty-sixth Street and South Hoyne Avenue. It was founded by Rev. J. M. Genuit in the year 1890. Rev. Genuit was pastor from 1890 to 1891. He was succeeded by Rev. G. J. Blatter, who had charge from 1891 to 1895. Father Blatter was in turn succeeded by Rev.

Dominic Konen, 1896 to 1914. Rev. J. Neumann is at present the pastor.

St. Mauritius' school was established in 1890. There are eight grades, consisting of 200 children. The school is in charge of the Sisters of St. Francis.

St. John's—Glenwood, 1890

St. John's church, Glenwood, Illinois, was founded in 1890. The present pastor is Rev. A. C. Martin. The rectory was built in 1915 by Rev. A. Martin. The only society is the Altar Sodality.

It was a mission under the guidance of St. Agnes' church of Chicago Heights, Ill.

St. Casimir's—Chicago, 1890

St. Casimir's parish was founded in 1890; a frame building was the first combination school and church; Rev. F. Kroll was the first pastor, from 1890-1893. His successor is the Rev. A. Furman, from August, 1893, till this day. The present assistant priests are Revs. L. Sychowski, John Zelezinski, V. Nowicki and A. Koytek. A brick combination building was erected in 1904 and 1905, with seven class-rooms and church on the second and third floor; the third floor as gallery. The seating capacity was 965. Cornerstone of that building was laid by Bishop Muldoon, September 4, 1904. The building was dedicated, Pentecost, 1905, also by Bishop Muldoon.

The new church in Polish Renaissance architecture, was started in 1917, and completed and dedicated by His Grace, Archbishop Mundelein, December 21, 1919. The seating capacity is 1499. The cost of the church with furniture and furnishings, is $185,000. The debt is about $85,000. The number of families as per last year's census is 1,635.

The school, for the first ten years, was in charge of the Sisters of St. Francis, Milwaukee, Wis. After that the Polish Sisters of Resurrection took charge and continue till this day. The number of school children at the present day is 1,045, distributed into 18 class-rooms; an old frame building, the first one of the parish, has seven class-rooms; the other eleven class-rooms are in the brick combination building, which will be this year transformed into 21 class-rooms. The old frame school shall be abolished.

There have been ordained nine priests from this parish: Rev. Th. Bona, pastor in Argo, Ill.; Dr. Gorski, pastor of St. Stephen's, Chicago; Rev. Bona, professor at the Cathedral College; V. Belinski, J. Mazurowski, Raczynski of Farwell, Nebraska; Fl. Zuchowski, rector of the Polish College at Pulaski, Wisconsin; C. Pijanowski, Dominic Zuchowski.

Holy Cross—Chicago, 1891

The present pastor, Father D. D. Hishen, was commissioned by His Grace Archbishop Feehan, to build up the parish of Holy Cross. There were few houses then in this district of Woodlawn and west of Cottage Grove Avenue. The fire limits had not covered this part of the city, and there were none of the brick buildings now erected, and very few of the other kind. The present site of the old church was secured immediately, and arrangements were made to have Mass in a store room on Cottage Grove Avenue, near Sixty-seventh Street, for a few Sundays. In the meantime the frame church was under way. Two Sundays were taken in the store and before the roof was on the church the congregation heard Mass in it, with some rough boards serving for a floor. Within a short time the church was finished, and on August twenty-fifth it was dedicated by the archbishop. It may be mentioned here to keep down any undue pride that the first collection in the store amounted to six dollars and forty cents, and when four dollars of this was paid for rent the comfortable balance of two dollars and forty cents remained to face the financial problems of the future. As there were two Masses on the next Sunday the rent was promptly raised by the landlord to eight dollars. Becoming alarmed at the prospect of incresaed rent and the suspicion of helplessness on the part of the landlord that the congregation could not get away, the pastor awoke early the following Sunday, and as the sky was clear and favorable for outdoor assemblage, he brought the altar on his back, and setting it in the place where it ought to be in the new church, he was ready for all emergencies before the sun had risen for the day. In the times of the upbuilding of a parish there is little inclination for the priest to look back and count the rough places in the road—there is always for him an abiding and diversified interest, even

in repetition, and the outside world offers little distraction while he is engaged under hardships and privations in the development of his work. The growth of Holy Cross was slow for the first few years—reversed and disappointing conditions after the World's Fair made progress of any kind very difficult. It may be said in consequence of this that the development of the material interests of the parish was retarded for the next three years. The people, however, never lost courage, but under careful and judicious management began to add to the property already secured until half the block of frontage on Maryland Avenue and Sixty-sixth Street, now Marquette Road, had been paid for. Even while this was going on it was evident to Father Hishen that this property would not suffice for the needs of the new church when the time would come to build it, so with this in view, he purchased the corner of Sixty-fifth Street and Maryland Avenue. The parish residence was built on a portion of this property, and every endeavor was then made to pay for both.

Holy Cross School.

In April, 1901, ground was broken for the parish school, and was finished for opening with full equipment the following September. It is of simple, dignified and solid architectural lines. It is built of pressed brick and stone trimmings, mansard roof, and oak finish throughout. Standing out upon a free and ample piece of ground, its light is unobstructed by any other building, while its class-rooms are as bright as sun light, and furnished more in the order of studios than the ordinary class rooms of the day. The chapel on the lower floor has a seating capacity of 1,000 children, and the furnishings are of the same order as those of an expensive church. The teachers of the well-known order of the Sisters of Charity, B. V. M., whose mother-house is in Dubuque, Iowa, are in charge, and their success has made it a great favorite in this community—in fact, the city of Chicago—since it opened its doors. It has a capacity of 1,000 pupils, and is furnished throughout with the conveniences of the best modern college.

The Convent.

Three years after completing the school a commodious and fine convent was erected for the teaching sisters, with immediate convenience of entering the school under roof with the convent. It required patience and continued earnestness to redeem the obligations so far contracted, but by the first of November, 1907, the congregation was entirely out of debt.

The Church.

During the following year a subscription of easy terms was raised by the people for the building of their handsome new church. It might be mentioned to the credit of Holy Cross congregation that the entire amount of this subscription — $17,000 — from the smallest to the largest offering was brought to the old church, and paid without one visit from the priests of the parish on anything like a collecting errand. They deserve the best measure of praise for their quick response and exceptional credit by making in this unusual manner a ready beginning for their new church—costing $137,000—which in the same unostentatious manner was carried to a perfect conclusion, unsurpassed in this city for its beauty of architecture and rich devotional interior.

The Assistant Priests.

The assistant priests, who by distinguished services in the spiritual and temporal interests of Holy Cross, deserve and retain the affectionate regard of our congregation, are Reverend Father Henry J. Wills, 1894 to 1904; Father Thomas F. Shewbridge, 1902 to 1903; Father Francis E. Scanlan, 1903 to 1917; Father Thomas Small, 1905 to 1913; Father Henry McGuire, 1913 to the present time, with Father Edward E. Broderick, 1917, to the present time.

SS. Cyril and Methodius (Bohemian)—Chicago, 1891

There was a settlement of Bohemians on the south side of the city, in the Stock Yards district, in a place commonly called Town of Lake. They were like sheep without a shepherd.

On the 14th day of November, 1891, ten lots were purchased, corner Fiftieth Street and South Hermitage Avenue, for a new—then the seventh—Bohemian parish in Chicago. His Grace, the Most Rev. Archbishop Patrick A. Feehan, appointed Rev. Thomas J. Bobal as the first pastor, who just one year

after his ordination, said the first Mass for the people, entrusted to his care, in St. Rose of Lima church. Forty-eighth Street and Ashland avenue, on the fourth Sunday in Advent, December 20, 1891.

Before the temporary church had been erected Rev. Thomas J. Bobal served his people at St. Rose's until May 15, 1892. From this date his people gathered in the Polish church of St. Joseph to August 28, 1892, on which day he celebrated his first Mass in the new structure, just completed by Mr. Frank Pribyl. This frame combination building was dedicated by His Grace, Archbishop Feehan, on the 9th day of October, 1892, on the twenty-first anniversary of Chicago's big fire. This building was destined for school purposes and parish hall later on. In the beginning it had been used for religious services, class-room and priest's quarters.

In course of time new buildings sprung up: Convent (in 1896), rectory (in 1897), and $75,000 brick church, in which there is 1,110 seating capacity. This structure has been built in the Corinthian style, because the apostles of the Slavic nations, SS. Cyril and Methodius, after whom the church has been named, came from Greece, from the city of Thessalonica. The new church has been built by the architect, Mr. Joseph Milton, and it has been solemnly blessed by His Grace, James E. Quigley, on Columbus Day, October 12, 1913.

Almost simultaneously with the opening of the church, the school opened, in which Mr. Milsslar Huneeks started to teach, on Thursday, September 22, 1892. He was succeeded by Mr. Frank B. Brown. The number of children attending the school was increasing. The school had been placed in the charge of Sisters of St. Francis from Joliet. There are now six of them teaching 305 pupils in six rooms.

In this parish there are twenty-two benevolent societies: Altar Boys of Guardian Angels, Choir Society, three dramatic clubs, Holy Name Society, Apostleship of Prayer, Holy Rosary, Miraculous Medal Association. All these thirty-one different societies add to the temporal and spiritual progress in the parish.

The first organist was Mr. Milsslar Huneeks, who was followed by Miss Mary Vilim, and since September, 1897, Mr. Frank B. Brown became the organist, keeping that position to this day.

The pastor, Rev. Thomas J. Bobal, was born November 5, 1866, in Luzkovice, Moravia. His classical studies he began in Prerau, his native land, and finished them in St. Francis, Milwaukee. His philosophical and theological studies he completed in St. Mary's Seminary, Baltimore. He was ordained priest in Chicago by Archbishop Feehan, on Saturday, December 20, 1890, the eve of his name day, the feast of St. Thomas the Apostle. After his elevation to the holy priesthood he filled the place of his brother, the Rt. Rev. Msgr. Francis J. Bobal, who left for Europe, and who was then pastor of St. John Nepomucene's congregation, located at Twenty-fifth Street and Princeton Avenue. When his brother returned from his old country visit young Father Bobal was selected to organize a new parish. He labored single-handed for twenty years in his parish, which has 500 families. On the first of July, 1911, an assistant had been sent to him by Archbishop Quigley in the person of Rev. Francis W. Jedlicka, who remained in the parish for ten months, to May 7, 1912. And again the pastor was obliged to do the work all alone in the parish, till His Grace, the Most Rev. Archbishop George W. Mundelein, sent him an assistant, Rev. Martin A. Krizka, who officiated in his new post, October 6, 1918, for the first time.

Blessed Sacrament
Chicago, 1891

The territory comprised in the Blessed Sacrament parish was in the early seventies a part of the parish of St. Pius and extended from Ashland avenue on the east to the Desplaines River on the west, and reaching north and south from the south branch of the Chicago River to Twelfth Street.

West of Western Avenue it was thinly settled, and its few Catholic residents were for the most part attending St. Pius church, several miles distant.

In the southwestern part of the broad stretch of virgin prairie lay the beautiful and secluded village of Lawndale—beautiful by reason of its shade trees, which even then were a feature of the landscape.

In this rather unpromising field Father Henneberry established a mission in a public

hall. After a short time the mission became organized so that Father Henneberry undertook the work of building a brick church, which was completed in 1890.

The first resident pastor was the Reverend Father Coughlin, who resigned after nine months on account of ill health.

In the year 1891 Reverend John M. Dunne, a young and devoted priest, was placed in charge of the new parish, which contained at that time a total of 87 families.

About this time began the great development of the city toward the southwest, a movement which was destined to bring a rush of settlers to quiet Lawndale and to transform its shaded streets to busy thoroughfares and fill its dandelion fields with brick-built city blocks.

Within a few years Reverend Father Dunne could enumerate 500 Catholic families in his parish, and with a steadily increasing revenue was able to plan parish buildings to accommodate the educational and spiritual needs of the parish.

Plans of building a parochial school occupied Father Dunne's undivided attention. And as he was an enthusiast on the subject of Catholic education, he built a handsome parochial school building, one of the finest and largest in the city. In 1896 the school opened with an enrollment of 300 pupils under the charge of the Sisters of Charity of the B. V. M. It is not necessary to remind the older members of the parish how proud Father Dunne was of the school. This was manifested by his daily visits to each class room and by his personal interest in each individual pupil. Nevertheless Father Dunne always attributed the success of the school to untiring efforts of the good Sisters who have been in charge from the beginning. There are now 22 Sisters teaching in the various grades with Sister Mary Matilda as director. It goes without saying that the good people of the parish appreciated the benefits of Catholic education, for Father Dunne proudly boasted that all the Catholic children attended his school. And now the good people point with pride to the school as the most fitting monument of their beloved pastor.

After building the school Father Dunne turned his attention to the comforts of the people. In 1900 the church was far too small to accommodate all the members of the parish. In 1903 an addition was built, doubling the seating capacity. In 1907 he enlarged the Sisters' convent.

This was the last of his material improvements of the parish. Early in 1910 his health began to fail and after more than two years of lingering illness he was called to his eternal reward.

In October, 1912, Reverend J. J. Morrisey, former pastor of St. Finnbarr's, was appointed by the Most Reverend Archbishop Quigley, pastor of Blessed Sacrament church.

Up to this time the parish house was a frame building purchased and remodeled by Father Dunne. In 1913 the new rectory was built by Reverend Father Morrisey.

In summing up the history of the parish much credit is due to the parishioners who gave the pastors generous support in carrying out all their undertaiknga.

The priests who have served as assistant priests of the parish are: Reverend Wm. Ryan, Everett; Reverend Geo. Wunder, Reverend Father Bennett, pastor of St. Patriek's church, Kankakee, Ill.; Reverend H. M. Shea, pastor of Holy Family, North Chicago, Ill.; Reverend Father Traynor, pastor of St. Columbkille's, Chicago, Ill., and Reverend Father Byrnes, pastor of Sacred Heart church, Kinsman, Ill. The present assistants are: Reverend Father Sheridan, and Reverend Cyril F. Meade.

Rev. J. A. Coughlin was the first resident pastor of the Blessed Sacrament church. At the time of his appointment the parish numbered eighty-seven families. The prospects of building up the new parish did not seem bright at that time to Father Coughlin. But he worked zealously in the the service of God and he made many friends, both Catholic and Protestant. He resigned after nine months on account of ill health.

Reverend Father J. M. Dunne was born in Chicago, received his early education in the school of the Christian Brothers, entered St. Charles College, Ellicott City, Md., and was ordained from St. Mary's Seminary for the archdiocese of Chicago.

His first appointment was to St. Elizabeth church, where he labored faithfully for nine years. From St. Elizabeth he was sent in 1891 to take charge of the newly formed parish of the Blessed Sacrament, which contained at that time very few families, and those scattered over a great extent of territory.

His early days at Blessed Sacrament were trying but with his great mind and devotion to the cause of religion, he succeeded in build-

ing up one of the most flourishing parishes of the city.

Early in 1910 Father Dunne's health began to decline, but through his long illness he had the consolation of seeing all his hopes and plans fulfilled.

He was called in May, 1912, by Him whom he had served so faithfully on earth to receive his eternal reward.

St. Ludmilla's—Chicago, 1891

St. Ludmilla's church, located on S. Albany Avenue and W. 24th Street, was founded by Rev. Mathias Farnik and blessed by the Most Rev. Patrick Feehan, September 20, 1891. It was a combination building and serves for both church and school.

Rev. M. Farnik remained pastor till his death in January, 1908. His successor is the present pastor, the Right Rev. Msgr. Francis Bobal.

When the combination building was found insufficient for the growing congregation, a new church in Gothic style was erected in 1901. In 1910 the present pastor bought a lot and built a new school and also enlarged the convent of the Sisters. The old combination building was then converted into a hall and meeting rooms for societies. The congregation now has everything needed and the parish is practically free of debt.

In 1891, when the school was established, three lay teachers were put in charge. On Easter, in 1893, Father Farnik succeeded in securing for the school, the services of the Sisters of St. Francis from Joliet, Ill. A house and lot was bought for the use of the Sisters. The school is still under their management and the number of children attending is 400. The curriculum exclusively used is the one approved by the diocesan school board.

Organizations and societies of the parish: Archconfraternity of the Holy Rosary, Confraternity of the Sacred Heart, Holy Name Society, Conference of St. Vincent de Paul, Bohemian Catholic Central Union (fraternal insurance for men and women), Catholic Order of Foresters, Dramatic Club, Young Folks' Club.

St. Joseph's (Slovenian) Joliet, 1891

The first parish of the Slovenes (Slovenians) in the archdiocese of Chicago was St. Joseph's parish in Joliet, Illinois. The Slavic races have sent large numbers of their people to the United States and among them were the Slovenes or Slovenians, who came chiefly from southwestern Austria, from the provinces of Carniola, Carinthia, and Styria; as well as from Resia and Udine in northwestern Italy, and the coast lands of Austria-Hungary. At home the main centers of their language and literature have been Laibach, Klagenfurt (Celovec), Graz (Gradec), and Gorz (Gorica). In America they are sometimes known as Austrians, but more often as "Krainers," that being the German adjective of Krain (Carniola), from whence the larger number of them come to the United States. The Slovenes became known somewhat early in the history of the United States. Father Frederic Baraga was among the first of them to come here in 1830, and began his missionary work as a priest among the Indians of Michigan, Wisconsin, and Minnesota, and finally became the first bishop of Marquette, Michigan. He studied the Indian languages and wrote their grammars and history in his various English, German and Slovenian works. He also published several catechisms and religious works in Slovenian.

The Slovenes are noted for their adaptability, and have given many prominent missionary leaders to the Church in the United States. Among them are Bishops Baraga, Mrak, and Vertin (of Marquette, Mich.), Bishop Stariha (of Lead, S. D.), and Bishop Trobec (of St. Cloud, Minn.), Monsignori Stibil, Bush, and Plut; Abbot Bernard Locnika, O. S. B. (of St. John's University, Minn.); and many others. There are about 120 Slovenian priests in the United States, and twenty-five Slovenian parishes with resident pastors. Many of these parishes have beautiful churches, the most beautiful among them being St. Joseph's in Joliet, Illinois.

The first Slovenians came to Joliet as early as 1872; and when they increased in number, the most Rt. Rev. Archbishop Feehan of Chicago, appointed Rev. F. S. Sustersic to establish a Slovenian congregation in Joliet. In 1891 he built a stone church 90 feet in length and 52 feet in width, which was completed in three months. Its dedication took place October 18, 1891. In the course of time the church became too small

and could not accommodate the increased number of parishioners, and in 1904 a larger church was erected under the direction of its founder. The magnificent building of Roman architecture is constructed of buff Bedford stone. Its length is 152 feet, width 62 feet, and height 42 feet. The two towers are 156 feet in height. The floor is a beautiful piece of mosaic work. The glass stained windows add to the interior beauty of the church. The new church accommodates one thousand people comfortably. It was dedicated October 15, 1905, by the Most Right Rev. Archbishop James E. Quigley.

Under the direction of Rev. F. S. Sustersic a small frame school was erected in 1895. The school was opened October 2, 1895 with sixty-four pupils, in charge of two Ven. Franciscan Sisters of Mary Immaculate, Joliet, Illinois. In 1898 the school became too small to accommodate the annually increased number of pupils, so two additional classrooms were provided for. But as the years rolled on and the number of pupils enlarged it was necessary to erect a larger school. Rev. John Kranjee, the successor of Rev. F. S. Sustersic, undertook the difficult task in 1913. Under his direction the new school of brick is 112 feet long and 64 feet wide. It consists of twelve large, light and well ventilated rooms. At present about 700 pupils are attending St. Joseph's school.

As any other well established parish so also has St. Joseph's congregation many associations. The piety of the faithful is enkindled by six sodalities and confraternities for the old and the young; the sick are taken care of by twenty sick and benefit societies, the youngest and the strongest among them is the Holy Name Society.

In October, 1916, the church celebrated the Silver Jubilee, His Grace, the Most Right Rev. Archbishop Mundelein honored the congregation with his presence and encouraged the people to continue in the good works performed during the last twenty-five years.

Rev. F. S. Sustersic was born in Liabach, January 22, 1864. He received his education in his native country and on July 21, 1886 he was ordained priest. Hearing of the necessity of the priests for this country within the United States of America, he decided to leave his native country to come to America and to work among the Slovenians. Arriving in Chicago the Most Right Rev. Archbishop Feehan, in 1891, appointed him pastor of the Slovenian parish, Joliet, Ill., where he built the beautiful church, school, rectory, a residence for the Sisters, besides doing missionary work among the Slovenians through all the parts of United States of America. In 1910, to recuperate his failing health he went to Europe, where a few weeks after his arrival he died on the 24th of March, 1911, deeply mourned by all who knew him and his works among the Slovenians.

Rev. John Kranjec, who succeeded the first pastor, was born in Europe, February 22, 1871. He came to America in 1892, completed his education in St. Francis Seminary, Wisconsin, and was ordained priest July 3, 1897. He was appointed pastor of St. Joseph's church July, 1911, and worked faithfully until his death, which occurred February 12, 1915. After his death Rev. John Plevnik was put in charge of the parish by His Grace, the Most Right Rev. Archbishop Quigley of Chicago.

Seven assistant priests labored zealously among the parishioners of St. Joseph's church. The Most Right Rev. Archbishop of Chicago appointed them as follows:

Rev. Anton Sojar, from June 26, 1904, to October, 1905.

Rev. A. M. Kraschowitz, from November, 1905 to July 7, 1910. The following year he acted as pastor during the illness of Reverend F. S. Sustersic. Rev. A. M. Kraschowitz departed this life March 4, 1919.

Rev. Joseph Stukel, from September 4, 1910 to July, 1911.

Rev. Joseph Pollak, from July, 1911 to September, 1912.

Rev. Anton Berk, from September, 1912 to July 13, 1914. He died January 22, 1920.

Rev. Joseph Skur, from November 15, 1914 to November 1, 1915.

Rev. John Plaznik, from October 30, 1915 to March, 1919.

The late Rev. F. S. Sustersic, knowing the power of the printed word for the education of the people, brought the first Catholic weekly newspaper (which was started a short time before) in Minnesota, to Joliet. Under the prudent guidance of Father Sustersic's masterful pen, this weekly newspaper became a great factor in the religious and educational life of the Slovenian people in the United States of America. It was through it that the Catholic faith was nur-

tured in the hearts of the people scattered throughout the breadth and length of the land. It was through this newspaper that the Slovenians were instructed to love their country, to become citizens of this country, loving its language and its people.

Through the "Amerikanski Slovenec" influence the Grand Carniolian Slovenian Catholic Union, a sick and death benefit society, was established in Joliet, Illinois, where it has its headquarters in its own office building. The late Father Sustersic was again among the charter members of the new Union. The branch societies grew throughout United States and wherever there was a larger society of this Union there also through the work of its members a Slovenian parish and school was founded, keeping the Slovenians true to the Catholic faith of their forefathers. There is no doubt that the Grand Carniolian Slovenian Catholic Union and the "Amerikanski Slovenec" founded by the late Rev. F. S. Sustersic in this city, has done more for the religious and civic ventures of the Slovenians in United States than any other factor.

St. Andrew's
West Hammond, 1891

Calumet City

At Sobieski Park, now West Hammond, Ill., on the first day of July, A. D., 1891, Messrs. Reed and Stevens donated and deeded forty-eight (48) lots to St. Andrews benevolent society, then in its infancy, for the purpose of erecting a new parish.

On their part, it was a matter of business proposition, nevertheless, it had its effect, for a new congregation was created under the name of St. Andrew the Apostle.

It did not take long, before some misunderstanding arose in regard to the possession of these lots; the matter under dispute was laid before the Archbishop Patrick A. Feehan and satisfactorily adjusted in his presence. Upon transfering their deed to these lots to the Catholic bishop of Chicago, His Grace gave his consent to an erection of a new church. Work upon this frame edifice began immediately and progressed quickly.

Delegated by His Grace, the Archbishop of Chicago, Rev. Francis Gordon, C. R., in the presence of the pastor and local clergy, laid the corner-stone of the future church, on the 27th day of October, A. D. 1891.

On the 25th day of February, 1892, His Grace sent Rev. Francis M. Wojtalewicz to take charge of St. Andrew's congregation. He was the first pastor appointed to this small parish and in his new field of labor, he found that only seven families in reality lived there, whilst others, who had bought lots, still lived in Chicago.

The work on the frame church was resumed on the 22nd day of March, 1892, and continued until finished at a cost of $7,565.

No sooner was the church finished, when the joyous hearts of this little congregation were turned into sadness. For on the 13th day of June the same year, a tornado leveled it with the ground. A mighty loss for so small a congregation.

On October 1st of the same year, after repairing the damaged foundation, the work of erecting a brick building was contemplated and put in effect. Work upon this building was pushed vigorously; on Christmas the people flocked to attend the first Mass said in this new building.

The dedication of this church took place on the 14th day of May, 1893, at 3 o'clock in the afternoon; His Grace officiating.

The rectory was erected at a cost of $1,400. The frame dwelling was pieced together with lumber taken from the demolished frame church.

The frame school house, on account of lack of funds, was not finished until the end of 1893.

In January, 1894, sixty-four children were enrolled; by December, the number of children increased to seventy-eight.

In September of 1895, Rev. Francis Wojtalewicz was promoted to the rectorship of the Immaculate Conception church at South Chicago, Rev. Victor Zaleski taking his place. His reign as a rector was brief; after eight months of labor, he died.

In May, 1896, Rev. Francis Byrgier was installed as a new rector. During his time, the church was remodeled and a $1,600 pipe organ was bought.

New additions were made on the school house and Sisters of St. Francis from Lafayette, Ind., were installed.

In December, 1901, suffering from a heavy cold contracted in his labors among the parishioners, he succumbed to pneu-

monia. It may be also added that the three former pastors attended a mission at Hegewisch, Ill.

A few days after the death of Rev. Francis Byrgier, Rev. Boleslaus Nowakowski was appointed his successor.

In the year of 1903, a Sisters dwelling house was contemplated; but on account of the exodus of the parishioners to Chicago, this work of erecting a Sisters house was put off to a more mature time.

Most of the parishioners worked in the packing plants and when they decided to move to Chicago and merge with the other large corporations, half of the people from this parish left with them. Out of four hundred parishioners about two hundred remained.

The year before the church was decorated.

In 1908, Sisters of Nazareth were given permission to teach in the school. It was in the year of 1911 that a beautiful brick building was erected for the Sisters. Before this, they lived in a private house of one of the parishioners. Three years later, when the old school house with its additions proved too small, it was decided by the congregation to build a modern large structure, with all its conveniences. The old school buildings were sold to make room for new, large and massive structure and the same year, not only a large school was built, but also a fine rectory.

The buildings were put up at a cost of over one hundred thousand dollars.

On Sunday, the 27th of January, 1918, about half an hour after services were over, another calamity befell this parish; the church burned down due to defective electric wiring.

At present the services are held in the school hall and it is the immediate thought and wish that we will soon replace the burned church by a new and large one in the near future.

St. Mary of Gostyn (Polish) Downer's Grove, 1891

The St. Mary of Gostyn parish, lying in the village of Gostyn, town of Downer's Grove, about 22 miles due west of Chicago, was founded in the year of our Lord 1891, at that time numbering about 25 families. Its first resident pastor, the Rev. Francis Wojtalewicz, came to take charge of the flock in October of the same year. The frame church, which stands till today, was erected by a certain Mr. Kostrzeski, a real estate broker, who, owning a good deal of land in the village, put up the structure more for speculative than religious motives. The little wooden church, however, underwent many and varied alterations during the regime of many pastors, as the finances of the struggling parish permitted, until today it at least deserves the name of a country 'church.'

The following pastors have been in charge of St. Mary's during the twenty-nine years of its existence:

Rev. Francis Wojtalewicz, from October 1, 1891 to March 13, 1892; Rev. C. Slominski, from March 13, 1892, to March 19, 1893; Rev. B. Pawlowski, from 1893 to May 28, 1895; Rev. F. Chodniewicz, from May 31, 1895, to April 8, 1900; Rev. C. Wotypka, from June 1, 1900, to May 30, 1904; Rev. Szczygiol, from June 1, 1904, to September 14, 1906; Rev. A. Koytek, from September 14, 1906, to April 30, 1907; Rev. A. Jung, from May 1, 1907, to June 25, 1908; Rev. J. Kruszka, from June 5, 1908, to June 14, 1913; Rev. W. Warakomski, from June 15, 1913, to June 22, 1918; Rev. F. Prange, from July 1, 1918, to November 15, 1918; Rev. F. Repinski, C. R. (p. t.), from November 24, 1918, to March, 1919; Rev. L. Swiatkowski, C. R. (p. t.), from March, 1919, to July 16, 1919; Rev. S. Koralewski, from July 16, 1919, to ?

The priest's house is a very fine and comfortable home, and was under construction during the pastorates of Rev. Pawlowski and Chodniewicz. Rev. W. Warakomski improved it considerably by the installation of modern and quite necessary conveniences, such as electricity, running hot and cold water, bath, telephone, etc.

The school is a very small wooden structure, unsanitary and a real eye-sore to the community, but this year, Deo volente, will see the completion of a beautiful and modern combination school, Sisters' residence and hall for entertainments and other social activities. The Most Rev. Archbishop has given us his permission to build, and considerable money has already been collected.

The building is to cost approximately $12,000.

There are (60) sixty children attending school, which is under supervision of three Felician Sisters.

The parish has the following societies: Guardian Angel (children), Apostleship of Prayer, Rosary Sodality, Immaculate Conception of the B. V. M. (young ladies), St. Mary of Gostyn (men), St. Hedwig (women), Holy Cross (old men), St. Cecilia (choir).

In the year of our Lord 1916, the parish fittingly celebrated its silver jubilee of existence by festivities religious and patriotic. The most noteworthy ceremony of the occasion was the administration of the Sacrament of Confirmation by the Most Reverend Archbishop Weber, C. R., to the faithful.

Ascension—Harvey, 1892

The Ascension parish of Harvey, Illinois was organized as a mission of Holy Rosary church, Pullman, Ill., in 1892. The Reverend P. J. Tinan was then pastor of the Holy Rosary church with the Reverend William Foley as assistant. The first Mass was said in Harvey by the Reverend William Foley, in Quirk's store, on Center Avenue, after which services were held in Harvey Hall. Father Foley was soon afterwards appointed pastor of the new parish of St. Catherine of Genoa, West Pullman, Illinois, which included the missions of Harvey, Glenwood and Chicago Heights. Father Foley was assisted in his labors at various times, by the Reverend P. A. Claney, Reverend John Harington and the Reverend James Dunn.

In 1895 Father Foley erected a frame church at the corner of 150th Street and Myrtle Avenue, Harvey, Illinois, naming it after the Ascension of Our Lord. It was dedicated September 26, 1896, by Archbishop Feehan.

On July 1, 1899, the Reverend Bernard Feely was appointed the first resident pastor of Harvey, Illinois. In 1901 property was purchased at the corner of 153rd Street and Myrtle Avenue to which corner the frame church was moved. A two-story frame residence was also purchased by Father Feely in West Harvey and moved to the new property. Father Feely served as pastor of Ascension church until July 1, 1907, when he was transferred to the pastorate of Our Lady of Good Counsel church, Thirty-fifth Street and Hermitage Avenue, Chicago, Illinois.

The Reverend George McCarthy succeeded Father Feely.

In October, 1910 the old frame church was moved to the back of the church lot, placed on a brick foundation and converted into a residence and school building for the Sisters.

The present brick church, situated at the corner of 153d Street and Myrtle Avenue, with a seating capacity of 400, was constructed in 1911 and dedicated April 23rd of that year by the Most Reverend James Edward Quigley.

In June, 1918, the Reverend George McCarthy left Harvey as a chaplain in the Red Cross Service. The Reverend William D. O'Brien was appointed administrator of Ascension parish on July 1, 1918, and is serving in that capacity at the present writing, January 1, 1920.

Ascension parish at present comprises about 250 families of twenty different nationalities. People of American, Irish, German, French, English, Scotch, Holland, Italian, Sicilian, Polish, Lithuanian, Hungarian, Austrian, Swiss, Russian, Albanian, Roumanian, Canadian, Australian, Bohemian and Slavonic ancestry may be found upon its records, most of whom are represented among the 275 children attending the Ascension parish school, which is taught by six Dominican Sisters of Adrian, Michigan.

St. John the Baptist Chicago, 1892

In 1892 a Rev. Father Mevelle attended. In the same year Archbishop Patrick Feehan, D. D., appointed the Rev. Alfred Belanger, C. S. V. to assume charge. He first said Mass in Oswald Hall, at Halsted and Fifty-second Streets. First pastor, Rev. Alfred Belanger, C. S. V., remained in charge until March, 1894. Then came the Rev. Treffle Ouimet, who remained until September 15, 1897. Then came the Rev. Ulderic Martel, who remained until September, 1900. The present pastor, Rev. P. T. Gelinas assumed charge October 3, 1900.

Mass was at first said in Oswald Hall, Fifty-second and Halsted Streets. Father

Belanger then purchased a Swedish church and had it moved to part of the present site, on the southwest corner of Fiftieth Place and Peoria Street. In 1904 the first part or basement of the present church was begun. The old frame and former Swedish church having been moved farther west on Fiftieth Place, the basement was then used as the parish church. In 1910 the cornerstone of the present church was laid by Bishop Paul Rhode, on April 22nd of that year. It was occupied in March, 1911 and formally dedicated by Archbishop Quigley on June 24, 1911. This present church is pure Corinthian style and built of stone and pressed brick. Its total cost is about $125,000. It seats on the main floor about 600 persons and about 250 in the galleries.

The present rectory, 911 W. Fiftieth Place was built by Rev. Treffle Ouimet. It was next occupied by the Sisters of St. Joseph of Concordia, who held a school here, until removed on June 22, 1901. It was then occupied by the priests. The first school was built just west of the rectory in 1902 by the Rev. P. T. Gelinas, at a cost of $18,000. The school began with 76 pupils and the present number reaches 550. A second school and hall has been erected of Romanesque style by the Rev. P. T. Gelinas and dedicated in December, 1917. Its cost was $60,000. The Sisters in charge are the Sisters of the Holy Names, Jesus and Mary. Their mother-house is in Montreal. The school has developed as a strictly parish school from an attendance of 76 to that of 550, its present enrollment. The curriculum is that laid down for the parochial school of the Archdiocese of Chicago, following the general plan of the system of the state of Illinois with the Catholic and religious curriculum and conduct of the school.

The society of the Ladies of St. Anne, established 1892; the sodality of St. Joseph for men, established 1894; the sodality of Young Ladies, established 1894; the Catholic order of Foresters; the Union of St. John the Baptist and the Apostleship of Prayer were likewise established in 1894; the Ladies of the Sacred Heart were established 1916; the Holy Name Society was established January, 1917; the L. C. B. A. was established in 1917. The children of the school have been organized into sodalities and there is a junior branch of the Holy Name.

The assistant priests were: Rev. R. P. Pugny, January, 1902-June, 1912; Rev. A. L. Girard, July, 1910-January, 1917; Rev. P. A. Kelley, December 8, 1914 to the present; Rev. A. H. Savary, January, 1917-July, 1918; Rev. E. J. Taillon, September, 1918 to the present; Rev. G. Picard, October, 1919 to the present.

In May, 1916, limits were given the parish for the English speaking people. These limits are north to Forty-ninth Place; east to Wallace Street west, south of Fifty-first Street to Loomis Street, and north of Fifty-first Street to Racine Avenue, south to the south side of Fifty-second Street.

St. Mary of Mt. Carmel Chicago, 1892

St. Mary of Mt. Carmel church is situated on the southwest side, on the corner of Sixty-seventh Street and Hermitage Avenue. It was established as early as 1892. Lots were bought the 2nd of January, 1895.

Reverend Serafinas Casimir, C. R., was first pastor from beginning up to June 8, 1906, on which date he died. He was born in Italy in 1858, missionary in Turkey and Holy Land, gifted in several languages. He was laid to rest in St. Adalbert's Cemetery. His funeral Mass was attended by a large crowd of different nationalities. Rev. Edward Ricciardelli, C. PP. S., present pastor, took charge of the church on the 15th of July, 1906. Many improvements have been made and the neighborhood of late has been wonderfully developed.

Early in 1898 the founder erected a frame structure at Seventy-second Street and Peoria Avenue, used by the Baptists. This church was burned in February, 1900. The present church, which is frame, was built and ready for worship in the late part of September of the same year. Roman style, 42x85 feet long, 35 feet high. A brick rectory was built by the same foundation, 35x32 feet long in the year 1903.

St. Matthew's—Chicago, 1892

St. Matthew's parish was founded in 1892 with Father McGrath, as its first pastor. The present pastor, Father James F. Flood,

came as an assistant to Father McGrath in 1893, and the following year was appointed pastor to succeeed Father McGrath, who resigned.

The corner-stone of the present church was laid on December 12, 1911, and the new edifice was consecrated by the Most Rev. J. E. Quigley, on September 21, 1913. Work on the parochial residence was started in 1915 and finished in December of 1916. A parochial school was erected in 1917.

Assistants: Rev. Fathers J. Gearty and W. Long.

Our Lady of Lourdes
Chicago, 1892

Territorially speaking, the parish of Our Lady of Lourdes is not what it used to be. At the time when its boundaries were set, in 1892, it contained enough space for a fair sized town to be built upon it. In fact, the parishes of St. Jerome, St. Gertrude, St. Andrew, St. Ita, St. Mary's of the Lake and St. Thomas of Canterbury, have since been formed from what was the original domain of Our Lady of Lourdes.

It was the women of the locality who first began praying and planning for the new church. In 1892 a band of earnest women gathered at the home of Mrs. John Doyle, on Paulina Street, for the purpose of devising ways and means for the building of a house of worship. As a result of that first meeting of the Catholic women of Ravenswood, a committee was formed, consisting of Mrs. John Fishleigh, Mrs. Louis Krueder, and Miss Ellen Reedy. They were instructed to wait on His Grace, the Most Reverend P. A. Feehan, then Metropolitan of Chicago, and to supplicate him to establish a parish in Ravenswood.

It was Father O'Brien of Mt. Carmel who introduced the party and the saintly Archbishop was indeed interested and gave the affair his sympathetic support. A curious coincidence lies in the fact that when the party called on His Grace that day, the Reverend James M. Seanlan, the present pastor of the church, also happened to be calling at the archepiscopal residence.

As a result of that interview the parish of Our Lady of Lourdes was established and the Reverend John A. Coughlin placed over it. At that time the Catholics of Ravenswood numbered about a hundred families.

On May 1, 1892, the first Mass was celebrated in Bennett's Hall, at the northeast corner of Wilson Avenue and E. Ravenswood Park, but through the efforts of the zealous pastor, work was soon begun toward building a permanent house of worship. No time was lost in securing a lot on the southwest corner of Leland and Ashland Avenues, and the church was in readiness by October, 1892. It was dedicated to Our Lady of Lourdes; the sermon for the occasion was preached by Reverend Peter J. Muldoon, the present Right Reverend Bishop of the See of Rockford.

In May, 1893, but one year after having received his appointment as pastor of the church, Father Coughlin resigned on account of ill health. He went to Ireland in the hopes of regaining it, and it was then that Rev. Francis N. Perry was appointed pastor. Father Perry's name will ever be synonymous with the Church of Our Lady of Lourdes. Gentle, devoted, kind and considerate priest that he was, his memory will ever be held in benediction by all who had the privilege of being numbered among his spiritual children. The great monument of Father Perry's life is the school of Our Lady of Lourdes, one of the finest parochial schools in the country. It was on September 8, 1902, that ground was broken for the building and exactly one year later, September 8, 1903, it was opened with an attendance of 300 children, and placed under the care of the Sisters of Charity of the Blessed Virgin Mary, familiarly called the "B. V. M.'s," and whose work as educators needs no introduction. Peter McNamee was the first child enrolled in the school. At present the attendance is nearly 700, of which 155 are in the high school department. Father Perry work — yes, and suffered — among his people for more than twenty years, and on January 30, 1914, departed this life in the Hotel Dieu at New Orleans, whither he had gone in quest of health.

Upon the death of Father Perry, His Grace, Most Reverend James Edward Quigley, then Archbishop of Chicago, appointed Rev. James M. Seanlon, LL. D., pastor of Our Lady of Lourdes. The new church begun by Father Perry was carried to completion by Father Seanlon.

The curates who at one time or other have assisted the pastors of the church are quite numerous. There was Father Kearns, the present pastor of the Immaculate Conception, and Father Kenny, who has since answered the great call. Rev. E. B. Goodwin, now at Downers Grove, Illinois, also served as assistant. Rev. Henry Reed, who, at the time of his death was pastor of West Chicago, also served as curate. Father Finn, who is the present pastor of St. Mark's church, Chicago, and Father Timothy J. Hurley, pastor at St. Margaret's, Chicago, Illinois, both did duty as curates at Our Lady of Lourdes. Rev. John P. Dore, one of the most popular priests in the archdiocese, and whose death had so pressing an effort upon his dear Father Perry, also served as curate. Rev. William J. Kinsella, the present pastor of the fine parish of St. Philip Neri, was one of the most universally envied and respected priests who ever ministered to the people of Ravenswood. Father Hayden followed Father Kinsella, and then Rev. Stephen E. McMahon was appointed curate. Father McMahon—well, to know him is to admire him, and everyone in the parish knows him, for he knows every parishioner individually. Father John J. Sullivan was the next appointee to the curacy of Our Lady of Lourdes. He was a priest whose real holiness made him beloved by all the parishioners during his short sojourn amongst us. He was not here even one year, when illness made him return to his eastern home, where he died. Rev. John V. Malley was the next curate appointed to Lourdes. Father Malley had no office hours. Any time of the day or night, any hour reasonable or unreasonable he was at the beck and call of anyone who needed his help, or who thought they did. Ill-health compelled him to resign and rest for a while. He has since completely regained his former vigor, and is now the pastor of St. Catherine of Genoa's church, at 118th Street and Lowe Avenue. Reverend Peter Paul Dunne, formerly of St. John's church, has taken his place, and now, with Father McMahon, he is working for the spiritual welfare of the people of Our Lady of Lourdes.

Although there have always been people in this, as in every parish, who do not count the many sacrifices they make when they are making them for God and His Church, still there are two gentlemen who deserve special mention for the work they have done so constantly and faithfully for the Church. Mr. A. V. Gillespie, whom the pastor has christened "the watch-dog of the treasury," has given generously of his time in collecting money for the building of the new church. You can always find Mr. Gillespie on Sunday mornings after Mass in the basement of the school, waiting for anyone who wishes to make payments on their subscriptions.

Another faithful worker is Mr. William Meade, the sexton. For eighteen years Mr. Meade has had charge of the ushers, and taken care of the new money, in fact he has made himself indispensable to the Reverend pastors.

This is a great day for the parish. It is a day when new things are spoken of. The building dedicated is the new church. The pastor in charge is the new pastor and the Archbishop, who has designed to grace the occasion by his presence, is our new Archbishop, who in spite of the fact that few of us ever heard of him before, he came here as our chief shepherd, has already won our loyalty and our esteem. This is the day when for the first time the parish of our Lady of Lourdes is honored by the presence of the Most Reverend George W. Mundelein. Our western hearts extend to him a hearty welcome; and western welcomes may not be polished, but His Grace will find they are sincere. It is the hope of the priests and the people of this parish that His Grace will often honor us, when the happy occasions necessitate his presence—and we hope they will be many. That this first visitation will be followed by many others is the wish that the priests and the people of a parish consecrated to "The Queen of All Saints," Our Lady of Lourdes extend to him.

Father Dunne was succeeded in June, 1917, by Father Chas. Marcinkiewicz. He in turn was succeeded October 6, 1918, by Rev. Thos. F. Friel. Father McMahon was succeeded March, 1919, by Rev. Philip P. Furlong.

Our Lady of Lourdes (Bohemian)—Chicago, 1892

Occupies with other parish buildings and play-grounds both north corners of Fifteenth Street and Keeler Avenue.

Origin—Was founded by a few scores of Bohemian Catholics in the year 1892, when many Bohemians from the parishes of St. Wenceslaus and St. Procopius were beginning to settle in this neighborhood. At that time no street car nor elevated line extended as far as the limits of the parish, and the view eastward as far as Douglas Park was unobstructed. Among the first who helped to organize the parish and build the church, were: Francis Vokoun, who, already in the year 1889, obtained three lots for the church from the real estate company of W. W. Merigold (which at that time did some business here), and worked for the settlement of this place, which, to this day, among all Catholic Bohemians of the city, is known as "Merigold." He likewise organized a benevolent society, which in 1891 helped considerably the finances of the parish. Last, but not least, the Reverend Bohemian Benedictine Fathers contributed their share, in asmuch as it was only upon their responsibility that the Most Reverend Archbishop Feehan permitted it to be organized. October 23, 1892, saw then the blessing of a wooden combination church and school building. The beginnings were poor, indeed, but the congregation was not discouraged even in the face of crushing difficulties.

Persons in Charge — At the time the church was blessed, no parochial residence had been as yet provided, and the Reverend Bohemian Benedictine Fathers attended the parish from their own residence in the city. There were two Masses on Sundays, and two during the week, celebrated by Very Rev. Jan Nep. Jaeger, O. S. B., now abbot. Shortly afterwards Rev. Procopius Neuzil, O. S. B., served the place, also for a brief time. Then during 1893-4-5, Rev. Anastasius Rebec, O. S. S., attended. In the year 1895, Rev. Leonard Gerl, O. S. B., was his successor, until December 8, 1895, when Rev. Joseph C. Ocenasek became the first resident pastor. As the principal activities of all the abovenamed Reverend Benedictine Fathers were in other parishes of the city it would be superfluous to give their biographies in connection with the history of this parish. During their administration 4½ lots had been bought and paid for, and also the church furnishings.

Rev. Joseph C. Ocenasek was in charge for eight years, from December 8, 1896, to January 27, 1905, when he died at the age of 35 years. Warm eulogy was given to his personal and priestly qualities by the editor of the daily Narod, Rev. Valentine Kohlbeck, O. S. B., now abbot-coadjutor, on the occasion of his solemn funeral. The late Rev. J. C. Ocenasek was a self-made man, for he had to support himself during his studies preparatory to his entrance into a theological seminary. As a boy of 14 years he landed ,in Chicago from distant Bohemia without relatives or acquaintances, but, with his zeal he was able to reach the noble goal which he conceived. He celebrated his first Mass July 28, 1906, in St. Procopius church, and after a short stay at the Cathedral was sent to this parish—his first and last charge, as he was so earnestly demanded by the parishioners. Most Reverend Edward Quigley appointed Rev. Jan Hodyc as his successor, who on account of failing health left the parish in March, 1906, for Boerne, Texas, where he died at the age of 44.

Successor to him since March 18, 1906, and the present pastor of the parish, is the Rev. Aloys Mergl. He was born March 25, 1871, in the old city of Vysoke Myto in Bohemia, and after finishing the schools of his native place, became teacher of a country school in the neighboring Moravia. Desire of further studies led him to Vienna, Austria, where he studied theology for three years. The fourth he took in Celovec, the capital of Carinthia, known in the world at large under the German name Klagenfurth (Glanin Brod), and was ordained by the Rt. Rev. Sebastian Gebhard Mesmer, July 7, 1901, in Green Bay, Wisconsin.

Account of Buildings—Besides the wooden combination building mentioned above, the cost of which was $6,000, a rectory was built for the first resident priest in the year 1897, for the sum of $2,000. A brick school with apartments for the school sisters was started in 1904. It cost $19,000. In the year 1910 more property on Keeler Avenue was bought, which serves the purpose of a playground.

Account of Schools—Immediately after the blessing of the church, on November 2, 1892, instruction in the school was started. The school had but one room, where about 70 scholars gathered to acquire the elements of letters and the sciences. Though the building was small, still it was surrounded by a charm of poetry, as was once the little red

school house of the rural district. The teacher was Mr. August F. Sobotka, a graduate from the old country. As, however, everything in the world progresses, so did our little school. The "spiritus movens" was the good Father Ocenasek, but, he could not move things so far and as fast as he would like. After eight years of its one-room existence the school acquired one teacher more, Miss Mary Krupka, a young lady who for four years worked in the second room, at the side of Mr. A. Sobotka. A new school building, with a staff of school sisters, had to wait for four more years. In 1914-5 a new brick building was erected, with four large school rooms, and the third room opened for instruction. In the school year 1906-7 the fourth room was opened, and so it remains until this day. Sisters of Mercy helped, since the third room was opened, along with Mr. Aug. Sobotka, and afterwards with one lady teacher, until Bohemian Benedictine Sisters have been given complete charge of the school in September, 1907. The number of pupils grew with the new school building considerably, and is now around 230. Since the fourth room was added, complete eight-year course is given to the scholars. Besides this all children learn the language of their Bohemian parents, which at least for the use in the religious services, cannot be easily done away with, as some would like to have it. From September, 1920, business course will be opened.

Organizations and Societies—The most popular societies amongst our people are the so-called benevolent societies, for the support of the bereaved family in case of death. This is not the only purpose of these societies; they also help keep the faith of its members, and help to support the parish. Only such societies, of course, are of some account in this place. There are also some purely religious: The Living Rosary Society for ladies, renewed and canonically erected in 1906; a Conference of St. Vincent de Paul Society, founded 1910, for men, with a department for women, and one Altar Society for women founded 1913. All these societies, thanks to their self-sacrificing leaders, continue in the exercise of their noble duties. The Holy Name Society for men was organized March 28, 1920.

Notable Persons, Lay and Religious—The idylic surroundings of the parish failed to produce any other kind of persons except those who perform their religious and all other duties conscientiously. The only notable person we could set down is the late Rev. Jan Hoyde, who was distinguished as a man of letters, a "poeta natus," whose gifts were admired by the foremost critics of poetry in the old country. His name also found a mention in Otto's Dictionary of Learning, as one who experiments in the great historical epos. His translations of English lyrics are music in words. All this was revealed after his death, to which he prematurely succumbed.

St. Michael's (Polish) South Chicago, 1892

St. Michael's parish, Eighty-third Street and South Shore Drive, South Chicago, was organized in 1892 from a division of the parish in the Immaculate Conception (Polish). The work of organizing the new parish out of a nucleus of about 300 families was at first entrusted to the Rev. John Zyla. However, he was soon succeeded by the Rev. Adolph Nowicki, who immediately, with the help of his parishioners, constructed a small temporary building, in which services were held until the completion of the large brick building on Eighty-third Street and Brandon Avenue, in September, 1892. The parsonage was built in the same year.

In 1897 the present ordinary of Green Bay, Wisconsin, Right Rev. Paul P. Rhode, succeeded Rev. A. Nowicki as pastor. During his incumbency the convent and the imposing Gothic church were erected. As pastor of St. Michael's Bishop Rhode distinguished himself as a great organizer and financier. This, together, with his zeal for the good, both spiritual and temporal, of his parishioners, has carved for him in the hearts of his former flock a memory not easily effaceable.

Right Rev. Paul P. Rhode, born on the 16th of September, 1870, of Augustin and Christina Rhode, in the town of Wejherowo, Poland, came to Chicago at the age of nine. On completion of his classics at St. Ignatius College, Chicago, he entered St. Francis Seminary, St. Francis, Wisconsin, whence he was sent forth a priest, having received holy orders at the hands of the Most Rev. Archbishop Katzer, on June 16, 1894. After two

years of curateship in St. Adalbert's parish, Chicago, he was ordered to organize SS. Peter and Paul parish (Polish), of which he was pastor until October 31, 1897, when he was transferred to the larger and more important field of St. Michael's parish, South Chicago. On the 29th of July, 1908, he was raised to the episcopal dignity, which later on led to his appointment to the see of Green Bay, Wisconsin. He took possession of his new charge September 29, 1915.

To fill the vacancy arising from the promotion of Bishop Rhode, the diocesan authorities appointed Rev. John M. Lange to take charge of St. Michael's parish as pastor, September 26, 1915. Under his management the parish celebrated its silver jubilee in commemoration of which a $40.000 addition to the school was erected.

Since the founding of the parish the Sisters of the Congregation of the Holy Family of Nazareth have successfully conducted the school, which now numbers about 1,750 pupils.

The number of families belonging to St. Michael's parish at present is about 2,000. Approximately about 10,000 souls are ministered to by the priests of this parish. The present pastor is ably assisted by the Reverend Fathers Francis Walczak, Ignatius Renklewski and Edward Dankowski.

St. Patrick's—Kankakee, 1892

In the month of August, 1885, there was held a meeting in the store of Mr. Richard Lavery for the purpose of organizing a society to further "the spiritual, intellectual and social improvement of its members." There were present at this meeting Joseph Cruise, David Lavery, Patrick Threhy, James Riley, Sr., Thomas Sweeney, William Powers, Richard Lavery and George Lavery.

They decided to call their society "The Irish-American Association." Through the means of dues and collections the association had accumulated by September, 1886, the sum of $250.

In April, 1891, the association's name was changed into the "Catholic Columbian Association." All funds were transferred into the treasury of the new organization, amounting to about $600.

The aim and purposes of the Irish-American Association appears to have been to obtain the appointment of an English-speaking assistant priest at St. Rose church, who should have particular charge of their people. However, in the reorganizing of the association the main object in view was then the forming of an English-speaking parish.

A committee was appointed which was styled the "building committee," and it consisted of the following members of the association: "W. A. McGillis, E. J. Daylor, G. A. Lavery, D. Lavery and James Dolan.

This committee found a suitable location on the corner of Indiana Avenue and Hickory Street, in two lots belonging to Dr. A. S. Cutler. Mr. E. J. Daylor of the committee purchased these lots in his name, "for a home for his father." The price to be paid for the two lots was $2,000, of which $1,000 was to be a cash payment. David Lavery and James Dolan borrowed the needed $460 at the bank on their personal note. They secured a deed of the lots, with a mortgage of a thousand dollars, running for one year, which was paid in May, 1892.

A priest was assigned to Kankakee in June, 1892, in the person of the Rev. J. J. Darcy, a native of Wisconsin, who said the first Mass in the G. A. R. hall on East Court Street, July 2, 1892. After this date services were held in St. Joseph's hall on West Court Street until the erection of the present church. The new parish was named St. Patrick.

There were all told about 80 or 85 families who helped to build the church and rectory. The erection of the church and rectory began in 1893, and was finished in 1894, at a cost of about $35,000. The church, a Romanesque style of architecture, seats about 550. The first Mass was said in the new church, March 17, 1894, and was dedicated September 29, 1894.

Father Darcy continued as pastor until January, 1896, when he was succeeded by the Rev. W. Hackett, a native of County Waterford, Ireland, who, although the country was passing through a period of business depression, proceeded to greatly reduce the debt on the church property. In the year 1900, he opened a mission in Bradley, which is the present St. Joseph's parish. This mission was attended from St. Patrick's until 1904, when it was organized into a separate parish. During this period Fathers Lanigan,

Ryan and Hanley successively assisted the pastors of St. Patrick's.

Father Hackett died July 27, 1902, and was succeeded by Rev. T. J. Whalen, a native of Illinois. Father Whalen, although never in good health, did much good work until his demise in Mercy Hospital, Chicago, in Dec., 1903. Father Whalen was followed by the Rev. J. P. Aylward, a native of Canada, who continued to administer the affairs of St. Patrick's until his death in October, 1905.

On October 17, 1905, the Rev. J. T. Bennett, was appointed to the pastorate of St. Patrick's, Kankakee. The parish, always backward, now commenced to take new life, as a greater number of English-speaking Catholics began moving to Kankakee. The debt was greatly reduced; and the property was purchased for a school site, whereon, in 1914, was erected a splendid eight-room school with accommodations for four hundred children. It cost when completed approximately $33,000. This school opened in September, 1914, with an enrollment of 199 pupils in charge of six Sisters of Loretto.

An old landmark, the Swanell residence, on the West Side of Indiana Avenue, was purchased at $8,000, to be used as a rectory; the old rectory was refurnished and is being used as a convent.

On March 17, 1916, Rev. J. F. Ryan, a native of Ireland, succeeded Father Bennett as pastor. During his administration there was purchased a large pipe organ for the church, and there was paid $2,000 on the debt, reducing it to $15,500. He in turn was succeeded by the Rev. H. M. Shea, on April 13, 1917, who was born and reared in the immediate vicinity, having received First Holy Communion and Confirmation in St. Rose church, this city.

Since the above date the church has been redecorated and several alterations made, while the indebtedness is only $7,000, being reduced in the last two years.

The school has an enrollment of 400, while the number of sisters has incresaed from six to eleven. These sisters, who have endeared themselves to both pupils and parents, are the Sisters of Loretto at the Foot of the Cross, of Nerinx, Kentucky. The school is making such rapid progress that an enlargement may soon be necessary.

St. Ailbe's—Chicago, 1892

St. Ailbe's was founded in 1892 as a mission of St. Lawrence parish, and at that time it was called "Maternity B. V. M. Mission." it was in a hall at Ninety-third and Harper Avenue, where Rev. M. Sullivan, assistant of Father S. Moloney, said Mass until funds were obtained to procure property and erect a church at Ninety-second Street and Harper. Avenue.

The Rev. W. Hennessy, assistant at St. Columbkille's, was appointed its first pastor, and changed its name from Maternity to St. Ailbe's.

After some time Father Hennessy founded a mission, the present St. Joachim's parish, at Ninety-first and Langley Avenue, and then made his residence there, while St. Ailbe's again became a mission until Rev. Joseph Glennon was appointed its second pastor on July 23, 1903.

While Father Glennon was there he accomplished much. He had sewers put in the property; had the present hall erected, and had a heating plant installed in the rectory. Father Glennon was transferred to Annunciation parish in September, 1910, and succeeded by Rev. Michael Hennessy.

Father Hennessy was pastor for about three years, when he died, and was succeeded by Rev. Philip Traynor on September 28, 1913. During the four years pastorship of Father Traynor a steam plant was installed in the church, ain in 1915 a mission was started at Stony Island Avenue and Eighty-first Street, now called the parish of St. Felicitas.

On October 18, 1917, Rev. John S. Morris succeeded Father Traynor, who then was appointed pastor of St. Columbkille's parish.

Father Morris was appointed first pastor of St. Felicitas parish in October, 1919, and was succeeded by Rev. F. P. Murphy, who departed this life six months later, and was succeeded by Rev. John P. Doran, the present pastor, on April 18, 1920.

St. Stanislaus B. and M. Chicago, 1893

The St. Stanislaus B. and M. church is located between Long and Lorel Avenues, near Fullerton Avenue. The parish was founded in the year 1893 by Rev. Vincent

Barzynski of the Congregation of the Resurrection, by order of His Grace, Archbishop Feehan. At the time that the Resurrection Fathers had taken charge of the parish, there already had been a little frame church built by the parishioners residing there.

Up to the year 1901 the parish existed in the character of a mission, there being no permanent pastor; but the Resurrection Fathers from St. Stanislaus Kostka parish came on Sundays and holy days, said Mass and administered the Holy Sacraments.

On October 21, 1901, Rev. John Obyrtacz, C. R., was sent to this parish as its first pastor. When during his pastorate the frame church was destroyed by fire, Father Obyrtacz built a two-story brick building in Gothic style, the structure costing $50,000, which serves as a church and school. The new church building was dedicated by His Grace, Archbishop Quigley, on December 8, 1907.

Being located a long distance from the city, and lacking proper communication, the parish for many years grew very slowly. In the year 1909, when Rev. Stanislaus Swierczek, C. R., became pastor, the parish had 200 families, and 150 children in the school. Since then, that number has increased to 800, and there are now more than 700 children attending the school, which is under the direction of the Franciscan Sisters of St. Kunegunda.

As early as the year 1913, there could be felt the lack of sufficient school rooms and meeting halls for the societies. Therefore, His Grace, Archbishop Quigley, gave the present pastor permission to erect a parish hall—150 by 76—which contains meeting halls for societies and a large hall for entertainments and other parish necessities.

There is a plan to erect a church above this hall. The church is to be in the Renaissance style, and, according to plans submitted by Architect Steinbach, will be able to hold 920 seats.

On November 16, 1919, His Grace, Archbishop Mundelein, visited the parish for the first time, inspected all the buildings, and seeing what difficulty the parish has in placing the children in the school, and also the school sisters, ordered the present pastor to build an additional school building and a home for the school sisters.

The valuation of the parish buildings is estimated at $140,000.

There are a number of societies in the parish, whose object, besides fraternal help, is to make the members better Catholics and good citizens of this country.

The following organizations have subordinate societies in this parish: The Polish Roman Catholic Union of America, the Polish Alma Mater, the Polish National Alliance, the Catholic Order of Foresters, the Polish Union of America, the Polish Ladies' Alliance.

Quite a number of the young men are members of the Knights of Columbus.

Besides the above-mentioned societies there are many church organizations, such as: The Holy Rosary for men, women, young men and young ladies; the Confraternity of the Sacred Heart of Jesus; the Apostolate of Prayer; Aid Society; Third Order of St. Francis; Dramatic Circle; church choir; Children's Club, the American Legion.

There is also a building and loan association, whose assets, according to the secretary's report, are more than $120,000.

St. John Cantius—Chicago, 1893

When the Polish immigrants were coming to Chicago more and more, and settled among their countrymen, St. Stanislaus church, the first Polish Catholic church, although having a capacity for seating 5,000 persons, could not accommodate the great influx of Polish Catholics; a new church was a necessity.

The Rev. Vincent Barzynski, C. R., then pastor of St. Stanislaus, appointed Rev. John Kasprzycki, C. R., with the consent of the late Archbishop Feehan, pastor of the new parish to be. At once a parish committee was elected, a large plot of ground was secured at Chicago Avenue, Carpenter and Fry Streets, for the sum of $75,000, and in 1893 the building was begun. In five years the church was finished and dedicated to St. John Cantius, whose name it bears. The plan was made by Mr. A. Druiding; it is of Roman style; the walls are of dark pressed brick, the front of cut stone; its length is 230 feet; its breadth 107 feet, and it easily accommodates 2,000 people. Its cost was $130,000.

The Rev. John Kasprzycki, C. R., saw the great necessity for a parochial school, which

was erected in 1903. He was succeeded by Rev. Eugen Sedlaczek, C. R., who constructed a new rectory. The next pastor was Rev. Stephen Dabkowski, C. R., who, after one year of rectorship, was forced to leave the place on account of his poor health. Father Stanislaus Rogalski was next to him. He built up the second part of the school. He was succeeded by Rev. John Kosinski, C. R., who died May 3, 1914.

At present the St. John Cantius parish is under the direction of Rev. Stanislaus Siatka, C. R., appointed pastor March 4, 1915. He put up a new and comfortable house for the school sisters, and made many improvements in the parish buildings.

Five assistant priests help him in the spiritual work. It must be mentioned that more than 2,000 children attend St. John Cantius school, which is conducted by the Notre Dame School Sisters of Milwaukee, Wisconsin.

The following branches of Beneficiary Societies are in the parish: Polish Roman Catholic Union, Catholic Order of Foresters, Polish Union of America and Polish Alma Mater. Different Societies in the parish are fifty, besides Confraternities and Sodalities.

The St. John Cantius parish celebrated the silver jubilee on the 25th day of December, 1918.

St. Catherine of Genoa
Chicago, 1893

The parish of St. Catherine of Genoa, One Hundred and Eighteenth Street and Lowe Avenue, West Pullman, Chicago, Illinois, was established in the fall of 1893, by the Rev. William J. Foley, now Msgr. William J. Foley of St. Ambrose parish, this city. At that time Father Foley was assistant to Rev. P. J. Tinan of Holy Rosary parish, whose desire it was to have a mission in the factory district of West Pullman.

The property, 180 by 150 feet, was purchased for $7,000; church, hall and rectory, $15,500. It might be well to state that prices were somewhat inflated just then, due to the boom that immediately preceded the 1894 railroad strike. During this period also Father Foley organized parishes and built churches in Harvey, Glenwood and Chicago Heights. He was assisted by Rev. P. A. Clancey, 1895-7, and Rev. John B. Harrington, 1897-8.

The Plano Manufacturing Co., Whitman & Barnes Manufacturing Co., Carter White Lead Co., and the West Pullman Land Association were the chief sources of attraction to this new and promising locality.

Father Foley was not only a great organizer, but a zealous worker as well. He left here in June, 1904, to establish St. Ambrose's parish.

Rev. William J. Lynch was the second pastor, and served the parish from June 26, 1904, to November, 1910, when he was assigned to the pastorate of St. Bride's. Father Lynch accomplished much, made great strides in the general development of the parish and reduction of its debt.

Rev. Michael J. Cotter was the third pastor, and served from November, 1910, to January, 1916, when he left for a much merited reward: R. I. P. Father Cotter was struck with lightning and contracted a severe fever some years before, while chaplain with the English army in Africa. He was not physically strong, yet an indefatigable worker. Regarding his sermons, a visiting priest once remarked: "Only a man of Father Cotter's type could preach with such eloquent simplicity."

Rev. John V. Malley, the fourth pastor and present incumbent, was appointed March 19, 1916. He observed that the church was in a rather dilapidated condition, and bordering the outposts of the parish, with many of its parishioners attending services in adjoining parishes. His first move was an accurate parish census. He then purchased property on the north side of One Hundred and Seventeenth Street, between Stewart and Eggleston Avenues, very centrally located, of ample proportions to accommodate a new church, school, convent and rectory. Ground was to be broken in the spring of 1918, but, due to conditions of the world war, it was deemed advisable to temporarily defer the said building until the necessary post-war readjustment. Father Malley now stands ready and anxious to proceed with this big undertaking, awaiting only the dawn of a more favorable market.

Father Malley was assisted by Rev. Benedict Mazurek from June, 1918, to October, 1919. Rev. Charles A. Murphy is the present assistant, who was assigned here in De-

cember, 1919. Father Murphy is young and vigorous, ably working towards the realization of St. Catherine's urgent needs.

This parish is bounded on the north by One Hundred and Eleventh Street; on the east by the C. &. E. I. Railway to Wentworth Avenue, to One Hundred and Sixteenth Street, to Perry Avenue, to One Hundred and Nineteenth Street, to Michigan Avenue, to the Calumet River; on the south by the Calumet River; on the west by Ashland Avenue.

St. Bartholomew's (Lithuanian R. C.)—Waukegan, 1893

For one year during 1893 the Rev. George Kolesinski, pastor of St. George's parish in Chicago, attended to the spiritual needs of the very few Lithuanian families of Waukegan. Later, the Rev. Matthew Krawezunas, then pastor of the said St. George's parish, attended Waukegan, Illinois, once yearly for the purpose of hearing confessions at Easter time.

When in the following two years the number of Lithuanians increased, there was found to be need of a parish, the Rev. M. Krawezunas, with the help of St. Bartholomew's Society, the first Lithuanian society in Waukegan, Illinois, organized December 9, 1894—St. Bartholomew's parish was organized on the Feast day of St. Bartholomew, August 24, 1896. The site was donated by a Waukegan manufacturing concern, on which a two-story frame structure was moved from another location and remodeled into a church.

Because of the scarcity of Lithuanian priests, St. Bartholomew's parish was attended by the Rev. Matthew Krawezunas twice a month until 1900, when the first pastor, the Rev. E. Stefanovic, was appointed to take charge of the parish.

In the year 1902 the Rev. M. Smolinski took charge of the parish. Until this time there was no school in connection with the church. Having secured a lay teacher, the Rev. M. Smolinski opened classes for the children in the basement of the church. In 1904, having contracted a severe illness from exposure to cold, he died, being succeeded by the Rev. C. Ambrozaitis, who after two years was transferred to a parish in Chicago.

In 1906 the Rev. Joseph Staszkievic was appointed pastor, who, by his tireless efforts, succeeded in raising a sufficient amount of money to build the present church building. The old church could seat only about 200 people, and therefore a new one was necessary. In 1909 he was succeeded by the Rev. Michael Kruszas, who seing and understanding the necessity and fruits of schooling children, bent his efforts to build a suitable school building for the ever-increasing number of children. The present school building which accommodates eight grades and houses the sisters, was built by him in 1912. In 1913 he was sueeeeded by the Rev. Constantine Zajkowski, who after five years' labor in the parish, was, because of ill health, released from the pastorate, and his place taken by the Marian Fathers' Congregation, Rev. F. Bucys, D. D., becoming pastor.

On November 11, 1918, the Rev. John B. Kloris was appointed pastor to succeed the Marian Fathers, who were appointed temporarily to the care of the parish, pending the appointment of a pastor.

At present the Rev. John B. Kloris is pastor.

In 1912 the school was in care of three Sisters of St. Casimir and two postulants, and as the number of children increased more sisters were sent to take charge of the school. In 1918 there were about 290 children attending school and six sisters. At present there are seven sisters and 340 children.

There are numerous societies doing charitable and social work in the parish: St. Bartholomew's, St. Anthony's, St. Joseph's, Knights of Lithuania, Lithuanian Red Cross, Lithuanian R. C. Charities, Lithuanian R. C. Alliance (branch), Women's Alliance (branch), Lithuanian Workers' Alliance (branch), Holy Rosary Society, Apostleship of Prayer, Third Order of St. Francis, Angel Guardian Society, Altar Society and St. Barth's Athletic Club, Sodality of the Blessed Virgin Mary, Immaculate Conception.

St. Bartholomew's is the second Lithuanian parish in the Archdiocese of Chicago, and will celebrate its silver jubilee in 1921.

St. Agatha's—Chicago, 1893

Few churches anywhere exemplify more vividly the kaleidoscopic changes of parish topography than does St. Agatha's parish.

Occupying a commanding location on the corner of Douglas Boulevard and Kedzie Avenue, it attracts ever increasing admiration.

In design—an original combination of the Romanesque and Byzantine—it creates an atmosphere of reverent prayer, consoling meditation and inspiring resolution.

"No where," said one of the members of the church, "do I feel so near to God—as I do in St. Agatha's. Dear old St. Agatha's, it is ever presenting some new feature for loving appreciation."

A brown stone construction—it fronts seventy feet on Douglas Boulevard; transepts ninety-four feet, and length one hundred and twenty-six feet on Kedzie avenue.

No church more artistic in design—more solid in construction, or complete in detail is to be found in Chicago—the city of churches beautiful.

On June 19, 1893, the late Archbishop Feehan, almost prophetic in his grasp of Chicago's future, mindful of the spiritual wants of souls inhabiting the sparsely settled region west and south of St. Charles church, determined to establish a new parish there.

Then as now, in all important undertakings, the desideratum was "the right man for the place."

The work of building up a new parish is always attended with great labor and anxiety. It requires one with the faith of a Patrick, the hope of a Francis of Assissi, the courage of a John the Baptist, the ardent charity and indomitable determination of a Paul to carry on the work to successful issue.

The Archbishop saw that Father Michael Bonfield met the requirements, and selected him to be the first pastor of St. Agatha's. The first Mass was celebrated on July 9, 1893, at Douglas Park pavilion, in the presence of about thirty people. Two years later a combination building, school and church was blessed by Archbishop Feehan on September 1, 1895.

After the establishment of the school—the progress of the parish was phenomenal. The corner-stone of the new church was laid June 26, 1904, and on May 27, 1906, in the presence of an immense concourse of people, St. Agatha's church was dedicated to the service of God for the salvation of souls.

From 1906 until 1912, the parish flourished beyond the pastor's fondest hopes, and repaid him in part for the hard work, inconveniences and privations of the earlier years.

St. Agatha's hold in grateful and affectionate memory the reverend fathers who from time to time assisted Father Bonfield in conducting the affairs of the parish, viz.: Reverends T. J. Hagerty, James Grace, J. J. O'Mara, L. X. Du Four, M. S. Kane, J. B. Staekable, S. F. Woulfe and D. O'Brien.

Territorially, St. Agatha's is about the smallest parish in Chicago. Douglas Park lies within her boundary lines, and occupies about one-half of the territory, equal to twenty-eight city blocks.

An exodus of parishioners, difficult to analyze, or explain, to territory farther west began in the year 1913, and has continued to the present, making it more difficult for the parish each year to maintain its solvency.

Thus then, is the story of the parish. From "no place to rest his head" to a palatial parochial residence; from an altar in a public park to a massive pile of Cathedral proportions—from a gathering of thirty souls to a host of several thousand communicants, from want and debt to the possession of ecclesiastical property worth, in round numbers, two hundred and twenty thousand dollars, all accomplished within a period of about a dozen years, is a record almost incomparable in the history of church building in the west.

Father Bonfield died November, 1915, and was succeeded by the present pastor, Rev. John J. D'Arcy, S. T. B.

St. Bride's—Chicago, 1893

St. Bride's parish is situated on the southeast part of the city, along the shores of Lake Michigan. It embraces the three pretty suburban residence districts of Cheltenham, Windsor Park and South Shore. These suburbs because of their close promixity to the lake, make St. Bride's parish one of the most desirable Catholic residence sections on the south side. The original boundaries of the parish were from Sixty-seventh Street on the north to Eighty-seventh Street on the south, and from Lake Michigan on the east to Jeffery Avenue on the west. The formation of St. Philip Neri's parish and Our Lady of Peace, leaves Yates Avenue now the western and Seventy-third Street the northern boundary.

The parish was organized by the late lamented Reverend T. D. O'Sullivan, while he was still pastor of St. Kevin's church, Irondale. At the time of its organization the Catholic population was forty-five. The Catholic growth was slow, but steady.

Immediately after the organization of the parish, a church site was purchased and a one-story building erected. This church was dedicated in 1893 by the Rt. Rev. P. J. Muldoon, present Bishop of Rockford, Illinois. For a number of years the parish was attended by Father O'Sullivan and his assistant from Irondale. In 1900 Father O'Sullivan took up his permanent residence in the parish.

Gradually the increase in population made the old church unable to accommodate the people, and the present beautiful church, French Gothic in style, and with a seating capacity of 600, was commenced. Ground for the foundation was broken September 18, 1907. It was completed in 1909, and dedicated the sixth of June of the same year, by the late Archbishop Quigley.

Father O'Sullivan, recognizing the great need of a Catholic school in the parish, had the old church fitted out for school purposes, and St. Bride's school was formally opened in the fall of 1909, with the Ladies of Loretto in charge.

Father O'Sullivan died October 31, 1910, and the Reverend W. J. Lynch, present pastor, was appointed in his place. The new church and school brought a rapid increase in Catholic population, with the result that the old church became entirely inadequate for school purposes, and Father Lynch saw the necessity of erecting a large and modern school building. In April, 1911, the present school building, one of the most beautiful and up-to-date parochial school buildings in the City of Chicago, was commenced. The building is so constructed that whenever necessary additional space for school purposes can be added. The school attendance at present is 370, taught by nine Ladies of Loretto, while the number of families in the parish is 350.

The old school rooms have been fitted up and occupied for club purposes by the Young Men's Club of the parish. The basement of the new church is equipped with a stage and scenery for the holding of entertainments and festivals; while the new school building has well appointed lodge rooms for the different Catholic Societies of the parish.

With its beautiful church, fine parochial school and all other accommodations adequate for Catholic activities of the present day, and also its desirable residential location, there is no doubt but St. Bride's will be one of the most important parishes on the South Side in a few years.

St. Stanislaus, B. and M. Blue Island, 1894

St. Stanislaus B. and M. church, Village of Posen, Blue Island postoffice, established in May, 1894, by Rev. Stanislaus Nawrocki, under direction of the Most Rev. P. A. Feehan, D. D. Church built by the G. A. Spalding Land Association and ten lots donated. Attended by Rev. Francis Krell from 1896 to 1898.

In 1898 Rev. Seraphin Cosimi, C. R., took charge of the parish and built the school and hall, procured lay teachers for school, remained here till 1902. The Rev. A. Koytek took charge of the parish and remained till 1903. From 1904 till 1906 Rev. L. Szozygiel was pastor. From 1906 till 1911 Rev. Peter H. Pyterek was pastor; from 1911 till now Rev. John V. Robakowski is pastor. In March, 1911, church was enlarged, steam plant installed. Franciscan Sisters invited to teach in the school. Attendance at school, 121 children at present. All branches required by diocesan ruling are taught. Organizations in parish are three branches of Polish Roman Catholic Union, Rosary Society, all doing beneficiary and social work. A sisters' cottage was built in 1917.

St. Mark's—Chicago, 1894

St. Mark's church is located in a combination school and church building at 2510 Cortez Street, on the northwest side. The rectory is located at 1048 North Campbell Avenue. The buildings are substantial and serve the present purposes. The parish was organized in 1894 by Rev. Thomas A. Kearns, under the direction of the Most Rev. P. A. Feehan, Archbishop. The first Mass was said in a rented store on Division Street, a few doors east of Campbell Avenue—south front—on Sunday, August 12, 1894. The first Mass was sung in the building on the corner of Thomas Street and Campbell Avenue, on

Sunday, November 18, 1894, by Rev. Thomas A. Kearns, and the sermon was preached by Rev. T. F. Galligan, pastor of St. Patrick's.

Father Kearns lived for a while in a rented building on Division Street, opposite Artesian Avenue. The pastoral residence was built in 1896. The first assistant was Rev. John P. McGuire, now in Aurora, Illinois, appointed in 1901, and remaining about six years. He was succeeded by the Rev. P. J. McGuire, who remained about nine years. The school was built and opened in 1905. It is a very substantial structure, and quite artistic in style. It can accommodate about four hundred pupils. At present about three hundred pupils is the average attendance.

Father Kearns was promoted to the charge of Immaculate Conception parish in 1912, and Rev. J. S. Finn succeeded him. Rev. P. J. McGuire was promoted to Corpus Christi parish as assistant, in 1916, and Rev. James P. Cannell took his place.

St. Joachim's—Chicago, 1894

The parish of St. Joachim's was founded in 1894 by Rev. William Hennessy. He held the first services for St. Joachim's in a hall at Ninety-fourth Street and Cottage Grove Avenue. Property was purchased at the corner of Ninety-first Street and Langley Avenue, and in 1895 the church was erected and opened for services. The parish house was built in 1901, and the parochial school was erected in 1916.

Rev. William Hennessy was the first pastor of St. Joachim's, and Rev. Peter Shewbridge was the first assistant. Rev. Matthew Hanley, the present pastor, is assisted by Rev. L. J. Welsh. If the history of this parish is written about ten years from now, from present indications, there will be much more to be said about it than at present.

Sacred Heart—Chicago, 1894

Sacred Heart parish, southeast corner Seventieth and May Streets. Property, 260 feet on May Street; 268 feet on Seventieth Street; 182 feet on Aberdeen Street. Founded by Rev. J. M. Schaefers, pastor of St. Martin's church, 598 Prineton Street, in 1894. First Mass celebrated by Rev. A. J. Wolfgarten, pastor, first Sunday in September, 1894.

Pastors—Rev. A. J. Wolfgarten, 1894-1904; Rev. Emmerich Weber, 1904-1914, died in S. S. Heart rectory, January 26, 1914; Rev. Dominic A. Konen, February, 1914.

A frame building, 22 by 70, was built by Rev. J. M. Schaefers, and was used for two school rooms and sisters' quarters on first floor; church on second floor, till 1896, when Rev. A. J. Wolfgarten built the present combination building, three stories in height, in 1896. The first floor contains six school rooms; the second and third are the present church.

In 1895 the frame pastor's residence was built and is now used as Sister's Convent.

In 1913 Rev. E. Weber built the permanent parish residence, and made many repairs and improvements.

The Sisters of the Third Order of St. Francis from Joliet conduct the schools from the beginning. The school began with only few pupils but now is attended by 409 pupils, divided into eight grades and a commercial course.

Societies and organizations: 14 Hl. Helpers Court, C. O. F.; St. Hyacinth's Court, W. C. O. F.; St. Gertrude's branch, L. C. B. A.; Christian Mothers of Seven Dolors, B. V. M.; Holy Name Society; Young Men's Society; Young Ladies' Society; Boy's and Girl's Sodalities; St. Vincent de Paul Conference; Archconfraternity of 14 Hl. Helpers are established in the parish.

Assistants of Parish:

Rev. Francis Cichotzki, 1902-1903; Rev. Jos. Diekmann, 1905-1908; Rev. C. S. Nix, February-July, 1908; Rev. George Shark, 1908-1910; Rev. Jos. Lauermann; Rev. Martin Schmidt, 1910-1919; Rev. Alfred Milchewski, 1913-1914; Rev. Oscar Strehl, 1915-1917; Rev. Francis Tschippert, 1915; Rev. Leo Gruenenfelder, 1919.

The trusees: (In office when Rev. Konen entered on duty); B. Birong and Wm. Hartmann; Henry Ternes and Robert Gedel, 1915-1917; Wolfgang Pongratz and Joseph Bernd, 1917-1919; Peter Vogt and Edward Gunty, 1919.

Superioresses:

Sister M. Appolonia; Sister M. Otillia; Sister M. Cornelia; Sister M. Hugolina; Sister M. Clotilda; Sister M. Felicitas; Sister M. Constance; Sister M. Adalberta.

June 17, 1916, Rev. Geo. Wunderstrus was the only priest from the parish, was or-

dained and June 14, celebrated his first Holy Mass, Sacred Heart church. Several young ladies entered the Sisterhood.

St. Hyacinth's—Chicago, 1894

St. Hyacinth's Polish parish, located at George and Lawndale Avenue, wsa founded in the year 1894, under the direct supervision of Rev. Vincent Barzynski, C. R., that zealous priest, who, for years, had been the most prominent, the most influential, loved and revered person in the Polish colony of Chicago and vicinity.

It was he that so efficiently organized St. Stanislaus Kostka parish, the mother of a half dozen surroundings parishes, and the parish that served as a model, to all the other Polish parishes of Chicago, and to many others outside of Chicago. Rev. John Piechowski, C. R., was the first to administer to the wants of this newly formed parish. A small wooden structure was built in 1894, at Milwaukee and Central Park Avenues, and subsequently moved to 3651 W. George Street. In later years Rev. J. Piechowski, C. R. built the beautiful Church of St. Hedwig, at Hoyne and Webster Avenues. He is still active, humbly performing the duties of an assistant in St. Stanislaus Kostka parish. St. Hyacinth's parish was formally organized in September, 1895. Rev. Joseph Gieburowski, C. R., was then appointed pastor, and remained at this post until February, 1897, when he was succeeded by Rev. Eugene Sedlaczek, C. R., a very capable and active man, who did a lot to establish a firm foundation for this new parish notwithstanding the many and grave difficulties he encountered. In May, 1899, Rev. J. Anselm Babski, C. R., became pastor. The parish then numbered 200 families, when he was leaving it numbered 1,200 families. He worked hard for the good of the parish and most of his efforts were crowned with success. During the nine years of his pastorship he built a rectory, and a combination school and church, which is in use to this day. In the year 1909, Rev. John Szczypta, C. R., was appointed pastor. He was a man of unusual administrative ability.

In a relatively short time he paid off about $70,000 of the parish debt, built a new rectory, enlarged and accommodated the old one for the use of the Sisters, and brought about various other improvements.

In August, 1915, he was succeeded by the Rev. John Zdechlik, C. R., whose chief characteristic was work. He was always "on the job." The parishioners could come to him at any hour and they were always received kindly, and their wants were attended to. The parish grew rapidly. Although a new Polish parish had been organized in the vicinity in 1912, and drew away a good number of families from St. Hyacinth's, yet Father Zdechlik found that both the church and the school were no longer large enough for his parishioners and their children. Urged by this pressing need, he began to building a new church in 1917, notwithstanding the world war and the consequent financial and labor difficulties that could readily be foreseen. Work upon this new edifice progressed very slowly. It was continually interrupted by labor strikes. In the winter of 1919 the exterior construction was finally completed. When once done, it will no doubt be included among the most beautiful churches in the state of Illinois.

The interior work of the church will be directed by the new pastor, Rev. John Sobieszczyk, C. R., who assumed office in January, 1920. The Rev. John Sobieszczyk was raised in the northwest side of Chicago, and is perfectly familiar with the ways and habits of the people he is to direct. He has worked among them over sixteen years, so there is every reason to believe that the parish will continue to flourish under his care. Father Sobieszczyk has three assistants at present: Rev. Francis Repinski, C. R., Rev. Arthur Dombrowski, C. R., and Rev. Francis Kubiaczyk, C. R. In a short time it will be absolutely necessary to add another priest to this staff, for the parish already numbers over 2,300 families. Following is a list of former assistants at St. Hyacinth's: Rev. Paul Szeppe, C. R., Rev. Frances Siara, C. R., Rev. Stanislaus Swierczek, C. R., Rev. Bronislaus Cieslak, C. R., Rev. Thomas Tarasiuk, C. R., Rev. Francis Dembinski, C. R., Rev. Paul Tudyka, C. R., Rev. John Drzewiecki, C. R., Rev. Valentine Swientek, C. R., Rev. Francis Pieczynski, C. R., Rev. Stephen Kowalczyk, C. R., Rev. Adolph Drewniak, C. R., Rev. Paul Sobczak, C. R., Rev. Luke Swiatkowski, C. R., Rev. Charles Falinski, C. R.

St. Hyacinth's Parochial School was also opened in the year 1894. Thirty six pupils were enrolled. They were placed under the direction of two Sisters of the Holy Family of Nazareth. Within two years the number of pupils and teachers doubled. The school grew steadily and today it numbers over 1,100 children, all available space is crowded and another 1,000 children of necessity attends adjacent schools, public and parochial. There are at present seventeen Sisters teaching.

There are eight Confraternities, and forty societies, clubs and associations in this parish which cover every possible need of a Catholic community so that no member of this parish finds it necessary at any time to look for social business or insurance advantages outside of Catholic circles. In connection with this matter, it is to be noted, at the time the Cong. of the Resurrectionists was founded (Paris, 1846), socialism was rampant throughout Europe. It was one of the particular aims of the founders to organize the parishes entrusted to them in such a manner as to counteract the evil effects of Godless socialism. They therefore made it a point to form numerous organizations, unite the people of the parish with a bond of mutual interest and advantage and thus form one large christian family, "a multitude of believers who had but one heart and one soul." Rev. Vincent Barzynski, C. R., applied this principle in his work, and that is why he had such great success. The numerous organizations in our Polish parishes have always evoked favorable comment and admiration among outsiders who sometimes become acquainted with them. For this reason also, St. Stanislaus Kostka parish has been looked upon as a model of organization for many years and it can be safely asserted most of the large Polish parishes in this part of the country have followed the method of Father Barzynski.

St. Clara's—Chicago, 1894

Founded by Archbishop Feehan. First pastor Rev. F. Schikowski, appointed July 23, 1894.

Rev. Schikowski was pastor until June 1, when the Carmelite Fathers were given charge of the parish. Rev. L. C. Diether, O. C. C., being appointed pastor, with Rev. Urban Wm. Lager, O. C. C., for assistant, both still holding these positions.

The church is a brick combination building, completed December 16, 1894, at a cost of $15,000. Property, 200 feet by 165 feet, having been bought October 10th, of the same year for $20,000.

School opened September, 1895, with twelve pupils, under the direction of the Third Order School Sisters of St. Francis, Milwaukee. New school was built in 1910, dedicated by the Most Rev. Archbishop J. A. Quigley, June 18, 1911. It is a modern fireproof building and cost $55,000. The grammar grades only are taught now to 375 pupils, and still under the same direction.

No institutions.

Organizations of parish flourishing: Holy Name Society, St. Clara Ladies' Sodality, St. Cecilia Young Ladies' Sodality, St. Clara Woman's Club, Sacred Heart League, Men and Women Foresters.

For a long time P. H. Koestner and Joseph Henricks were parish trustees. During recent years Mr. O. M. Carry, now president of the Archdiocese Union of Holy Name Societies and Mr. John Hayes, act in this capacity.

Parish orginally German, became mixed when September 4, 1910, Archbishop Quigley assigned limits from Sixty-first to Sixty-seventh Streets, and from University to the adjoining St. Cyril's parish.

Our Lady of Angels Chicago, 1894

Founded in the latter part of the year 1894, by the Rev. James A. Hynes, under the direction of the Most Reverend Patriek A. Feehan, D. D.

First appointed assistant, Rev. John J. Healy, in 1898, died in 1901.

Rev. M. B. Krug was next appointed to organize the parish in Franklin Park. At present pastor in the Rockford diocese.

Following the above was the Rev. A. J. Burns, during the years from 1901 to 1905. At present also a pastor in the Rockford diocese.

Rev. James P. Cannell, now at St. Mark's was next appointed and after two years was succeeded by the Rev. Thomas F. Troy.

Rev. Father Troy was an ardent and diligent worker during the years of 1907 to 1913.

On July 4, 1913, after a very serious cold, developing into pneumonia, he died at Mercy Hospital.

In the latter part of the year 1913 Rev. Thomas Small and the Rev. George A. Parker, D. D., were assigned as assistants.

In January, 1919, Rev. Thomas Small was appointed in charge of the parish of Our Lady of Good Counsel. Rev. Charles A. McClellan was appointed in his place.

School and church: Combination building, erected in 1903. Sisters of Charity, B. V. M. in charge. Twenty Sisters under the direction of Sister Mary Lourdes. The attendance numbers about eleven hundred children.

Sodalities: All the parish sodalities are numbered, for the married and young ladies. Children sodalities, for boys and girls. Holy Name and St. Vincent de Paul branches.

Notable event: In December, 1919, this parish celebrated the twenty-fifth anniversary of its founding. Most Rev. Archbishop Mundelein assisting at the church services.

Our Lady of Mt. Carmel Melrose Park, 1894

Our Lady of Mt. Carmel was founded July 16, 1894, on the feast of Our Lady of Mt. Carmel, by the societies of Maria Sanctissima Delle Signore Italione and the Congregation of Our Lady of Mt. Carmel of Chicago, Illinois.

A wooden frame building forty feet by thirty feet was erected on Twenty-fourth Avenue and Lake Street. This mission was connected with the Italian church of the Assumption of Chicago, conducted by the Servite Fathers.

In 1913, Rev. Anthony Petillo, was entrusted with the care of establishing a parish, but after two years was forced to abandon the work for lack of financial means.

On September 5, 1905, Rev. Benjamin Franch, C. S. C. B. of the Missionary Fathers of Bishop Scalabrini for the Italian Immigrants was appointed pastor and commissioned to reorganize the parish. The beginning of this work was exceedingly discouraging. The first Sunday's church attendance consisted of twelve people, the collection, seventy-five cents. Circumstances were not better for many months.

In 1907, the old church was removed to a more spacious site on Twenty-third Avenue and Eleventh Street. A parochial residence was then built with the salary and savings of the pastor.

On May 2, 1908, the Most Rev. James E. Quigley, of saintly memory, dedicated the beautiful little church, which measures one hundred and fifty feet by forty feet. It is built on a Roman style.

In 1909, a new altar was dedicated in honor of St. Michael. In 1910 another beautiful altar was dedicated in honor of St. Roch.

In 1911 the church was beautifully decorated by the Italian artist, Justi. In 1912, the church and property were almost paid for, leaving a mortgage of only $5,000.

During this same year the Most Rev. James E. Quigley, that zealous prelate, whose name as one of the great apostles of Catholic education is known to all, set his plans to the erection of a free parochial school for the Italian children of Melrose Park, and promised his support, for the burden of a school was too heavy for the poor congregation. This institution was placed under the direction of the Sisters of St. Joseph, La Grange, Ill. These teachers to the number of ten, opened school September, 1912, with an attendance of four hundred pupils. The Sisters resided in the school until 1913, when it become necessary to open more school rooms on account of the large increase of pupils, and a convent was built.

The parish counts four sodalities, which are: The Congregation of Our Lady of Mt. Carmel: The Young Ladies Sodality: The Holy Name Boys: The Children of Mary.

The silver Jubilee of the foundation of Our Lady of Mt. Carmel church, was celebrated July 16, 1919, with great solemnity.

St. Mary's of Czenstochowa, Cicero, Ill. 1895

By permission of Most Rev. Archbishop Feehan, Rev. Casimir Slominski started this parish on May 30, 1895. Three frame buildings were erected the end of that year, 1895; church, hall and rectory, all for about $13,000.00. School of 37 children taught by a local lay organist in the small frame hall. Debts were paid up in July of the

year 1899, and in that month and year Rev. C. Slominski left the parish.

Rev. Leo Wyrzykowski was his successor and remained there till July, 1904.

In July, 1904, His Grace, Archbishop Quigley, appointed Rev. B. Czajkowski as successor to Rev. L. Wyrzkowski.

The nuns for the first time were asked to take care of the school and they by the permission of the Ordinary filled the place by August, 1904. The hall was put up in the best possible condition for the use of the children till a new building would be erected. The number of children in 1904 was 54. In January, 1905, the plans being drawn, a combination building, church and school, was built for the amount of $63,000.00. In December of the same year, the building was all completed and ready for use.

The number of families in 1905 living in Hawthorne, Ill., and belonging to the Catholic Church, was 240.

In 1908, the convent was put up as a temporary rectory, since the Sisters had their temporary dwelling in the school house. The cost of this convent was $17,000.00. In 1915 all debts were paid and in addition six more lots were bought for the future church and rectory for the amount of $15,000.

In 1917, the present rectory was completed for the amount of $26,000. In March, 1918, the present church, Gothic style, was completed and dedicated by His Grace, G. W. Mundelein. The cost of the church and most essential furniture, fixtures, and large organ ($8,000.00) was $132,000.00. The old temporary church was changed into 8 large class rooms. The number of children in school at present is 900, taught by 18 teachers, Sisters of St. Joseph, from Stevens Point, Wis.

About 800 families belong now to this parish. There are 23 benevolent societies and these belong to different Insurance Organizations, Apostleship of Prayer with over 700 members, Boys' Club, Literary Circle, Ladies' and Girls' Sodalities.

At present this parish consists of the church with its contents worth $135,000.00; school, worth $85,000.00; rectory, which is worth $30,000.00; convent, worth $25,000.00; frame ex-church, it is the hall, worth $3,000.00; and lots worth about $25,000.00. Total worth, $303,000.00.

S. S. Peter & Paul—Chicago, 1895

St. Peter and Paul (Polish). Originally located on Charlton Street, between 36th and 37th Sts.

Built under the direction of Rev. John Radziyewski in 1895.

First Pastor, Rev. Paul Rhode, at present Bishop of Green Bay, from Dec. 1895 to Oct. 1897. Next Pastor, Rev. Boleslaus Nowakowski, from Oct. 1897 to Dec. 1901. Third Pastor, Maximilian Koteeki, Dec. 24, 1901 to the present time.

In 1904 a Rectory was built at a new location namely, at 3745 S. Paulina St. In 1906 a new church was started on new grounds, i.e., that at 38th St. and S. Paulina Old grounds with temporary church being sold to Central Mfg. Co.

Church was built by the present pastor and completed in 1907. Size of same, 75x153, and is Romansque in style. Seating capacity, 1100.

School built under direction of present pastor in 1908, completed. Felician nuns in charge. Has eight grades and is accredited to Public High Schools. Attendants, 928.

C. O. F., W. C. O. F., Roman Catholic Union, Polish National Alliance, Polish Union.

Societies Ap. of Prayer, St. Josephs, Casimir, Stanislaus, Peter & Pauls, St. John's, Cant. Rosary of Women, Young Ladies' Rosary, St. Catharine, Barbara, Mary Magd., Hedvig's, B. M. V. de P. S. Total, 16.

Also St. Elizabeth's Aid Society. To help the poor and needy of the parish and connected with U. Cath. Charities.

Sacred Heart—Goodrich, 1895

At one time Sacred Heart Parish formed one congregation with St. James, Irwin, the church being located midway between Goodrich and Irwin. A few years previous to the separation, there had been a movement on foot to that effect, namely to transfer the church site to the town of Irwin, the pastor endorsing the project. This, however, did not meet with the approval of the parish members located northwest of the church and the result was the building of a church (inscio episcopo) in the village of Goodrich in 1895. The new self constituted parish, however, was without regular service during the period of four years, depending upon the visits of priests from St. Viator's college of Bourbonndis and the pastor of St.

James, Rev. Father T. C. Simard, under whose pastoration this change had taken place. In 1899 Father Meyer, the present pastor, was appointed by Archbishop Feehan to take charge of the new congregation and at the same time of SS. Peter and Pauls, a German mission parish Pilot. The pastor found at Goodrich a small congregation of souls, somewhat distnrbed by the above mentioned differences. His was the task to again direct the energies into harmonious and useful channels.

July 1, 1899, Father Meyer said mass for the first time in Sacred Heart church, divine service being conducted in French and English and in German in the mission parish every Sunday and feastday of obligation with alternating hours.

Additional land was bought and a new parsonage built. Gradually the needed church furniture was installed, changes and improvements made for the amount of several thousand dollars. At present there is a small debt against the church.

In 1899 the members of the newly organized parish formed the Mount Hope Catholic Cemetery Association with a charter. Some of the bodies of the old St. James Cemetery were transferred to the new one. At present the parish consists of about fifty families of French-Canadian and Irish descent, scattered over an area of about ten square miles.

The detailed history of the parish previous to 1895 is contained in the annals of St. James parish.

St. Andrew's—Chicago, 1896

One of the North Side Churches of more recent organization is that of St. Andrew's, located at the corner of Addison and Paulina Streets. The Parish was organized on October 12, 1896, by the present Pastor, the Reverend A. Croke, who was appointed by The Most Reverend P. A. Feehan, D. D. The original church on Addison Street was a frame structure, but, as the Parish assumed larger proportions, plans were made for the building of a church of more extensive accommodations. The corner stone of the present beautiful edifice, built after the Mission Style of Architecture, was laid in June, 1912, by The Right Reverend A. J. McGavick, D. D. In November, 1914, The Most Reverend Archbishop James E. Quigley, D. D., dedicated the church. The frame Rectory at first in use was replaced in 1911 by an attractive brick residence on Paulina Street, in convenient proximity to the Church. Shortly after the organization of St. Andrew's Parish, the Parochial School was erected and was placed in charge of the Sisters of Providence of St. Mary-of-the Woods, Indiana. The year following a Convent was built for the Sisters. Continued prosperity and an increase in the number of teachers necessitated an addition to the Convent. This addition, with its private cells and sleeping porches, affords the Sisters an ideal home with every modern convenience. About 650 children attend St. Andrew's School, where the Curriculum embraces all grades from Primary and Grammar through the Commercial Course. The Parish has a number of Religious Societies, including the Holy Name, Altar and Rosary, Sacred Heart, Young Ladies' and Children of Mary Societies. The Silver Jubilee of this flourishing Parish was fittingly celebrated on October 12, 1919.

Holy Ghost (German) Chicago, 1896

This Parish was founded the 18th of September, 1896. Rev. Joseph Wanner was its first pastor, appointed by Archbishop Feehan.

Mass was celebrated in a store, Lake Street and Kildare Avenue, until the new church and school were finished early in 1898. The property for the new church and school was bought in 1895 at Kildare and Adams Street, 300x125 feet, where the church is now located. School was opened by the Sisters of St. Agnes of Fond du Lac, Wisconsin, in April, 1898. The church and school building, 75x60 feet, was erected by Henry Slacks, Architect ,at the cost of $18,000.

In March, 1904, the Rev. Joseph Wanner resigned. Rev. Archbishop Quigley appointed Rev. W. G. Faber on March 4, 1904, to take charge of the church. The first census showed that there were in all only 36 families, and 36 children attending school. About 1907 the district began to show progress. In 1909 the church, which was on the upper floor of the building, and where also the priest's residence was, was beginning to be much too small to accommodate the people. Archbishop Quigley, therefore, ordered the church to be enlarged by tearing out the priest's residence and a new one built; which was erected and finished in

October, 1909. At present there are 300 families, and 200 children attend the school. The school is an up-to-date 8-grade school. The attendance at Mass on Sunday are about 2,500. The number of Holy Communions are about 500 each Sunday. Rev. John M. Weiler is assistant since March 1914. Rev. W. G. Faber is pastor.

St. Agnes'—Chicago Heights, 1896

St. Agnes Parish was organized in 1896 by Rev. W. Foley, who was at that time Pastor of St. Catherine's Church, West Pullman. In those days Chicago Heights was little more than a prairie village, containing some thirty Catholic families, representing various nationalities. His great zeal and energy enabled him to overcome difficulties and obstacles sufficient to discourage an ordinary person, and in a short time he had acquired property and erected a church with accommodations for four hundred people. At the end of two years the Parish had grown to such an extent as to be able to maintain a resident Pastor, and Father Hemlock was appointed, who built the present rectory and made many other improvements. In 1900 he was succeeded by Rev. F. A. Byrne, who carried on the good work of his predecessors with untiring energy and unflinching self-sacrifice—enlarging the church, buying property with a view to erecting other parish buildings, organizing church societies and sodalities, and by his tact and ability, inducing his people to take a deep and lasting interest in the welfare of the Parish.

In 1906 Rev. J. C. Welch was appointed to St. Agnes' Pastorate. He immediately saw the necessity of a Catholic education and a Catholic training for the young people before any great results could be accomplished. With this end in view, he determined to found a Catholic school, where children would be instructed in their faith and obtain the necessary knowledge of the fundamental truths of their religion. In 1908 he erected the first Catholic school in the town, bought the adjoining residence and renovated it to answer the purpose of a convent, and brought the Sisters of St. Francis from La-Fayette, Indiana, to assume charge. The material as well as the spiritual progress the Parish has achieved is in no small means due to the zeal, self-sacrifice, and efficiency of those Sisters. In 1919 Father Welch was transferred to St. Kilian's Church, Chicago, and Rev. D. Lanigan aappointed to succeed him.

St. Agnes was the first Parish organized in Chicago Heights, and an idea of the Catholic growth of the town may be gathered from the fact that there are today, six Catholic Churches with as many Catholic Schools, crowded to their capacities with Catholic children.

Saint Salomea—Chicago, 1897

The Polish Church of St. Salomea, situated at 118th Street and Indiana Avenue, in Kensington, was founded by the Rev. F. Kroll, in 1897. The Rev. K. Gronkowski succeeded the Rev. F. Kroll as pastor, and Father Polczynski as assistant. It was under the direction of Father Jagielski that the foundation of the present structure was laid. The edifice, however, was completed during the pastorship of the Rev. J. M. Lange, Ph. D., his successor, in 1912. The Rev. F. Prange was assigned by His Grace to assist Father Lange in his pastoral duties. The construction of the magnificent House of God was under the care of Mr. Brunmeyer. The church is built according to the Semi-Gothic style, with a seating capacity of 800.

The elegant school has an attendance of 500 children, who are under the instruction of the Polish Sisters of St. Joseph. Both Polish and English are taught throughout the curriculum. The school of St. Salomea dates its origin from the day the parish was established, and ranks among the best schools in the Diocese.

In 1915, fifty-two selected boys and girls were drowned on the Eastland. It is said selected, because they were the best, the

The Rev. J. M. Lange was succeeded by the Rev. Joseph S. Pajkowski, the present pastor, and Father F. Kulinski is assistant. The Rev. F. Kulinski was succeeded by the Rev. T. A. Kendziora.

The purpose of the societies existing in St. Salomea's Church is to cultivate the mind and instill into the hearts of each member the duties and obligations of the Catholic religion, mode of living, and the essentials of our Holy Faith. The following is a complete list of the societies: Sts. Salomea, Adalbert, Stanislaus, Joseph, Helen, Peter and Paul, Name of Mary, Casimir, Holy Rosary Sodality, Young Ladies' Sodality of the Bl. Sacrament and the two choir societies of St. Cecylia and St. Salomea. The

National Societies under the jurisdiction of the Church are: Casimir the Great, Future Poland, John Sobieski, Polish Nation, Improvement Club and the White Eagle Society.

St. Mary of the Angels (Polish) Chicago, 1897

St. Mary of the Angels' Church is located on the northwest side of the city of Chicago. It is built on property bounded by Hermitage Avenue, Cortland Street, Wood Street and Bloomingdale Road. The present building contains the church, school, large and small halls. The new church building in the process of construction will be devoted to ecclesiastical purposes entirely.

The parish was organized November 22, 1897, by Rev. Francis Gordon, C. R., with the permission of Archbishop P. A. Feehan. It is midway between St. Stanislaus' and St. Hedwig's churches.

The priests in charge belong to the Congregation of the Resurrection. Rev. Francis Gordon is pastor and his assistants are: Rev. John Zdechlik and Leonard Long—all graduates of the Gregorian Pontificial University of Rome. Father Gordon has been the pastor from the beginning, with the exception of three years—from 1906-1909, when he was appointed pastor of St. Stanislaus Church, at Noble and Ingraham Streets.

The ground was bought January 18, 1999. Work on the foundation of the present combination building was begun April 21; on the 2nd of July the corner stone was laid by Archbishop Feehan; the dedication took place on the 10th of December and on the 11th of December, 1899, the first mass was celebrated by its present pastor. The building is 225 feet long and 96 feet wide. As soon as the new church building is finished the present building will be used for school purposes entirely. The new church building is 230 feet long and 105 feet wide in the main part, in the cross it is 125 feet wide. The style is Romanesque.

The school is located in the old church building, and is conducted by the Sisters of the Resurrection. It was opened February 15th, 1900. There are 20 Sisters in charge and over 1,100 pupils, boys and girls, attending school.

The Sisters of the Congregation of the Resurrection own a building in Hermitage Avenue, directly across the street from the new church. It serves as a home for working girls. The Sisters engaged in our school live in the school building. The rectory is located between the old and the new church building and faces Wood Street.

There are 33 societies, Men's and Women's. The general object is mutual aid in case of sickness or death and the welfare of the parish.

Permission to build a new church was given to Father Gordon by C. M. Archbishop Quigley, August 5, 1911. On the 28th of the following month work was begun. When the church is finished it will be one of the grandest in Illinois. Contributions have been coming in not only from the parishioners but from prominent men in Chicago.

Among the prominent laymen of the parish are: Judge Edmund K. Jarecki, Laon Zamorski, Louis Jankowski, Joseph Mallek, Francis Witkowski, A. A. Beknke, Teofil Gordon, Ladislaus Borucki, Philip Sadowski, John D. Skowron, Henry Siwecki, Francis Urbanski, Thomas Malinger and others.

Sacred Heart Hubbard Woods, 1897

The Sacred Heart Parish, Hubbard Woods, Ill., was founded by the Most Rev. P. A. Feehan, of blessed memory, in the year 1897. He appointed the Rev. F. J. Haarth as the first pastor of the parish on October 11th of the same year.

The territory of the parish comprises the villages of Winnetka and Glencoe, with a station of Hubbard Woods between the two villages.

On October 22, 1897, the first stone was laid for the new church, and on December 25 of the same year the little church, 43x63, with a seating capacity of 260, was completed, and the first services held in the same. Until that time services were held in the small public school at Lakeside, as Hubbard Woods was first called.

The pastor lived in a rented house until 1899, when the present parsonage was built at a cost of $4,300.00. It was finished in August of the same year, and the pastor occupied it on August 14th. The first church cost $3,500.00.

The present convent was built and occupied by the Sisters of St. Francis of Joliet, Ill., in the year 1903, and the Sisters were installed in August of the same year. For the time being the Sisters lived on the second floor, and three rooms were used for the school on the first floor. It is to the credit

of the parish that it was one of the first parishes in the Archdiocese to have a free school. The cost of the building was $4,800.00

In the year 1909 the growth of the parish forced the congregation to seek larger quarters for church purposes, and hence the present combination church and school building was erected. The walls of the first church were used where possible and, to the regret of the old members of the parish, their little church disappeared from sight. The cost of this building was $26,000.00. It was dedicated to use by the Most Rev. J. E. Quigley on November 1, 1909. The Sisters now enjoy a large roomy convent.

The first property bought by the parish comprised four lots, each 50x150 in size, and cost $1,000.00; during the course of time two more lots, 50x150, were acquired, and in 1910 another lot averaging 90x150 was bought.

In the year 1900 five acres of land were bought in the Township of Northfield, near the Village of Shermerville, for cemetery purposes. Two acres were laid out and improved at a total cost of $1,700.00. This cemetery is known as Sacred Heart Cemetery, Northfield, Ill.

The societies of the parish are: Holy Name Society for men; a Christian Mothers' Confraternity for women; a St. Rose Sodality for young ladies; a St. Stanislaus Holy Name Juniors; a St. Agnes Junior Sodality.

The school has at present an enrollment of 115 pupils with three Sisters of St. Francis as teachers.

February 28 of this year, 1920, found the parish out of debt with a property of the value of $100,000.00.

The Rev. F. J. Haarth was the first pastor of the parish and remains so to date.

Our Lady of Perpetual Help
Chicago, 1898

The Church of Our Lady of Perpetual Help is located at St. Louis Avenue and West 13th Street. It was founded June 6, 1898, under the direction of Most Reverend Patrick Augustine Feehan, D. D., Archbishop. The first pastor was Reverend H. Kramer.

Father Kramer was ordained by Bishop Edward J. Dunne of Dallas, Texas, in the Holy Name Cathedral, December 9, 1893, and was first appointed to St. John's Church at Clark and 18th Streets. He afterwards served at St. Francis' Church before coming to Our Lady of Perpetual Help.

The building is what has become known as a combination church, in which the first floor serves the purpose of a church and the second floor as a school. In dimensions the building is 60 feet in width by 127 feet in length. There are eight school rooms. The whole is of pressed brick and stone in the Corinthian style of architecture. The foundation of the building was completed October 4, 1898, and the building was completed within the year. In 1899 the rectory was built, and in 1916 the convent was completed. All the buildings are of brick and of a very substantial character.

The Sisters of Providence are in charge of the school, which was established by the pastor in 1898. The present attendance equals 150.

Reverend Herman Wolf served in the parish as assistant until transferred to Cathedral College, when he was succeeded by Reverend Alfred Reisel. The present assistant is Rev. Martin P. Weidner.

The St. Vincent de Paul society, the Holy Name society, Men's and Young Men's Catholic Club (religious and social), Christian Mothers' sodality, Young Ladies' sodality and several fraternal orders are organized in the parish.

St. Mary's Archangel (Slovak)
Chicago, 1898

The Parish of St. Michael Archangel was founded by the Slovak Catholic Society in 1898 by the sanction of Archbishop Quigley and the aid of the First Catholic Slovak Union. The first services for this new parish were rendered by Rev. Benjamin Rajčany, who attended this mission from his parish in Whiting, Indiana. He was succeeded on December 1, 1898, by Rev. Anthony Brunkala. Rev. Emanuel Zdenek took charge of the growing mission on April 1, 1900.

In the same year a permanent pastor, in the person of Rev. S. Pavolčik was appointed. The burden of conducting this mission was entrusted to the Benedictines, in January, 1905, and a member of this Order, Rev. Bartholome Kvitek, was selected to take charge of and organize the parish on a solid foundation.

For the nine years of his rectorship Rev. Bartholome Kvitek was very active in gathering together the scattered members of his flock, and devoted the energy of the best

years of his life to making his parish the largest and most flourishing Slovak parish in the United States. His zeal was amply rewarded, and he was given the pleasure to see the fruits of his labor in the form of a beautiful church and school on the corner of 48th and Robey Streets.

Rev. Thos. Vopatek, former rector of St. Procopius College at Lisle, was appointed successor to Rev. Bartholome Kvitek, and became pastor of St. Michael's on June 21, 1914.

The present pastor, Rev. G. K. Vaniščák, O. S. B., the first Slovak priest to be brought up by the Benedictines of Lisle, took charge of the parish on January 24, 1915. The growing St. Michael's Parish found an able champion for the cause of their faith and nationality in the person of the untiring pastor.

The first building in which services were held for the beginning of St. Michael's Mission was a frame building at 4920 S. Paulina Street.

Under Rev. Zdenek the lots located on 48th and Winchester were bought on May 27, 1900. The same year saw the blessing of the corner stone of the church on November 21.

The building was completed in a year and a half, and on May 11, 1902, the ceremonies of the blessing of the church were performed by Archbishop James Edward Quigley.

In the years 1907-8 additional lots were bought on 48th and Robey Streets, and the corner stone for the present combination building of church and school was laid on the 6th of September, 1908.

St. Michael's school had its beginning in the basement of the old church, during the rectorship of Rev. St. Pavolčik, 1902. The first teacher was the organist, Mr. Thomas Griglak. Eighty-two pupils attended the school for the first year.

Later, in 1909, the larger school was opened for the fall term, when Rev. Bortholome Kvitek, O. S. B., was pastor. The Benedictine Sisters were given charge of the school.

It has twelve large class rooms, with a regular 8th grade course, and a capacity of 1,175 children.

There are numerous societies and branches of the various organizations represented in St. Michael's Parish.

The First Catholic Slovak Union has ten branches: The Catholic Sokola, five branches; the Roman and Greek Catholic Union, two; the First Nath. Catholic Society; the Slovak League of America, the Catholic Order of Foresters, Holy Name and Apostleship of Prayer, and the Living Rosary.

The building and Loan Association of the parish, "Dunaj," is one of the foremost in the city.

St. Gregory's Choir chants for the services. The Altar Boys' Choir assists at the chanting of Vespers on Sundays.

The Dramatic Club, "Bratislava," presents a selection of plays yearly.

St. Stephen's (Slovanian) Chicago, 1898

Established 1898 by Rev. John Plevnik, who was pastor for five years. After him temporarily was administered by Rev. John Kranjec and Rev. Aloysius Kiesovee. Rev. Anton Sojar was pastor for thirteen years. Since January, 1919, the parish was given to the Franciscan Fathers, Commissariate of Province of the Holy Cross for Slovenes, Croates and Slovacs who sent to Chicago Rev. Kazimir Zakrajsek, O. F. M., with two lay brothers.

The parish was established first in church of St. Procopius (Bohemian Benedictine Fathers) Alport and 18th Streets. Later they bought property on Lincoln and 22nd Place. For many years there was only a basement. In 1908 a new church was built by Rev. A. Sojar, and 1917 a new rectory by the same pastor.

The church is built in Roman style and seats 500 people. Besides many benevolent organizations there are today in the parish the following Catholic societies: Holy Name Society for men, established at a mission in 1917; Christian Mother Society, for mothers and married women; St. Stephen's Young Men's Club for young men, with club rooms; Blessed Virgin Sodality for Young Ladies, St. Aloysius for Boys, St. Agnes for girls. There is no parochial school in the parish. But in order to provide for the Catholic education of the children, the parish rents, since last September, two rooms in St. Paul's Parochial School, where four grades of our children are taught by two Sisters of Notre Dame.

Church of St. Lawrence Martyr South Wilmington, 1898

In 1898 the Chicago and Wilmington Coal Co. opened mines in this district, which

they named South Wilmington. This naturally brought a number of people, the majority Catholic, to the locality. Their spiritual needs were for a few years attended to by Rev. Dominic Spelman of Braidwood, who said Mass in the town hall once a month. The Catholics of the district represented ten different nationalities, the greatest number being Italian. As the congregation increased rapidly Father Spelman was unable to take care of them. Reddick and Essex were attached to Braidwood parish at the time. So His Grace, Archbishop Quigley, on July 24, 1904, appointed Rev. L. Donna first pastor of South Wilmington.

When Father Donna arrived in South Wilmington he purchased a portion of what was then a cornfield as a location for the future church and rectory. In a short time the work of construction began. The church and rectory were completed, and to the great joy of all the Catholics the new Church of St. Lawrence, Martyr, was solemnly dedicated on January 8, 1905, by Archbishop Quigley.

The church is a frame structure 42x110 of the Roman style of architecture. It is a very substantial building, well furnished and seats about 400 people.

Rev. L. Donna was born in Canischio, Province of Torino, Italy, August 25, 1874. He made his studies for the priesthood in the College and Seminary of the Archdiocese of Torino. While in College his father was called to his eternal reward. This interfered with the plans of the young levite, but nothing daunted, he left home soon afterwards and came to the United States, the land of opportunity. In five years spent in Texas and in the district where he is now pastor he earned sufficient money by hard toil to enable him to return to his native land and complete his studies. His fond ambitions were realized on June 28, 1902, when he was ordained Priest for his own Archdiocese by His Eminence Cardinal Augustine Richelmi.

Father Donna worked in his native Diocese two years but during all that time the spiritual needs of his countrymen in the new land was before his mind. He seemed, like St. Patrick of old, to hear them calling him and entreating him to come to them. At the invitation of Bishop Dunne of Dallas, Texas, he returned to this country in 1904 and visited among his old friends at Braidwood, Ill. Archbishop Quigley hearing of the young priest's arrival, urged him to remain in the Archdiocese and at once placed him in charge of the Catholics of South Wilmington, where he has labored zealously ever since.

The Altar and Rosary Society, St. Aloysius Society, and St. Cecilia Society are in a flourishing condition. There are also a number of Italian social societies in the town. A great many men of the parish belong to Braidwood Council, Knights of Columbus, of which Father Donna is the chaplain.

The Presentation—Chicago, 1898

The Presentation Parish was organized August 7, 1898, by Rev. Jas. J. Jennings and appointed pastor of it by Archbishop Feehan June 16, 1898.

The first Mass was said in a store on Colorado Avenue.

The pastor lived in the rear portion of the store.

Ground was broken for the first building to serve as church and school September 8, 1898. The first Mass was said in this building February 12, 1899. A hall was added to it the next year. This formed a third story. The entire building is now the Boys' School.

Four Sisters, the first teachers, occupied a small cottage near by as their home.

In 1901 the present three-story convent was built.

October 19, 1902, ground was broken for the church.

The Right Reverend P. J. Muldoon, now Bishop of Rockford, laid the corner stone April 26, 1903.

Archbishop Quigley dedicated the building and said the first Mass in it August 15, 1909.

Archbishop Muldoon preached the sermon on that occasion and administered confirmation in the afternoon.

The Girls' School and the adjoining parish hall were built in 1912.

The church property has frontage of 900 feet on three streets. The school playground alone has a frontage of 190 feet.

The parish has no debt. Its buildings and property have a conservative value of $1,385,000.00.

The parishioners take pride in the large self-insuring fund they have created and are quickly making greater with the annual parish surplus.

In 1898 the church attendance was 165, today 600.

In 1900 the school attendance was 124, now 1,175.

In 1900 three Sisters teaching, now 24.

Pastor, Jos. J. Jennings.

Assistants, Revs. Jos. O'Donnell, William F. Ouras, Dan'l. J. Frawley, Patrick Buckley.

The Guardian Angel's (Italian) Chicago, 1899

The first Italians of the west side of Chicago, having no church of their own, attended either the Italian Church of the Assumption on Illinois Street, or the neighboring churches of St. Wenceslaus (Bohemian) and Holy Family. With the later church is connected St. Ignatius College, where in 1891 Fr. Poul Ponziglione was called after forty years of the hardest kind of missionary labors in the then wild Western States.

The following year the learned and noble Italian Jesuit founded the Guardian Angel's School on Forquer Street, especially for his countrymen of the neighborhood, whose numbers were continually increasing. Later the Servite Fathers of the Assumption Church, intending to found a new parish, started to say Mass every Sunday in a large hall.

In 1898, on the closing of the annual retreat of the Alumnae Sodality of the Children of Mary in the old Taylor Street Sacred Heart Academy, Reverend J. R. Rosswinkel, a friend and confrere of Father Ponziglione, urged the necessity of a lay Apostolate among the Italians of the West Side. Mrs. D. F. Brenner, Mrs. W. Amberg and Miss Lonergan were named to wait upon his Grace, Archbishop Feehan, and were cordially received and assured of his sanction of the proposed Sunday School undertaking.

Rev. Edmund M. Dunne, D. D., volunteered to co-operate with them in their effort and to say Mass each Sunday in the improvised chapel on the Guardian Angel's school, placed at their disposal by the Jesuits. The Reverend Fathers of St. Ignatius College have always assisted the pastors of the church in their work.

Within a year Dr. Dunne, on account also of his knowledge of the Italian language, was appointed pastor of the second Italian parish of the City. Then he purchased the site of the new church and rectory for which he paid $5,000.00. The corner stone of the church, which was called Holy Guardian Angel's Church, after the name of the school, was laid on June 4, 1899. The church was opened on September 10, 1899, Fr. Dunne celebrating the first Mass. The solemn ceremony was held under the auspices of the San Rocco Society, and Fr. Ponziglione preached the sermon. On November 25, the same year Archbishop Feehan blessed the church, which was finished in Roman style and accommodates 750 people.

Four years later a two-story building was built next to the church to serve as a temporary residence, the lower floor of which was afterwards made an annex to the church. And finally, when the present pastoral residence was built, the upper floor was converted into one large room for a library and meeting hall.

With steady immigration the congregation grew apace. One thousand and more children were baptized annually. The Sunday School grew likewise; and at the end of four years it numbered 1,433 children, with a corps of 125 lay teachers conducted and presided over by Mrs. W. Amberg and Mr. W. Bogan.

Fr. Dunne left the Guardian Angel's Parish on September, 1905, on account of his promotion to the chancellorship of the archdiocese. The following priests acted at different times as his assistants during his pastorate: Rev. E. Ricciardelli, C. PP. S.; Rev. P. Renzullo, C. PP. S.; Rev. R. Lorenzoni, C. S. C. B., and Rev. Diaferia.

Archbishop Feehan was succeeded on January 8, 1903, by the Most Rev. James Edward Quigley, D. D., who while Bishop of Buffalo, N. Y., having known the Rev. Pacifico Chenuil, C. S. C. B., invited him to take charge of the Guardian Angel's Parish.

During Father Chenuil's pastorate the basement of the church was excavated and equipped for the children's Mass on Sundays. He made other important improvements about the church and the rectory, and paid off a large portion of the debt.

As the parishioners of the church were rapidly moving westward, the parish was divided (1911), and another church, Our Lady of Pompei, erected on MacAllister Place, under the direction of the same Missionary Fathers of St. Charles Borromeo.

In June, 1919, Father Chenuil was elected Superior General of his Institute, with his residence in Rome. During his pastorate the following priests acted as assistants at

different times: Rev. Raschiotto, D. D.; Rev. Carlo Fani, C. S. C. B.; Rev. David Angeli, C. S. C. B.; Rev. Manlio Ciufoletti, C. S. C. B.; Rev. C. Delbecchi, C. S. C. B.

Upon Father Chenuil's departure, Father Ciufoletti was given charge of the parish. He started immediately the construction of a modern parochial school, the building estimated to cost about $60,000.00, and to be ready in September, 1920. It is a two-story brick structure, containing twelve rooms, and accommodating 650 pupils. Its large and high basement will be used for recreation purposes.

Brief Sketches of the Church' Pastors:

Rt. Rev. E. M. Dunne was born in Chicago and made his classical studies in St. Ignatius College, Chicago, Ill., and St. Mary's College, St. Mary's Kansas, finishing his philosophical and theological studies in Louvain (Belgium), Innsbruck (Tyrol), and Rome. On being ordained to the priesthood in June 24, 1887, he acted as curate of St. Columkille's in this City till 1889, when he began the organization of Guardian Angel's Parish. In 1905 Father Dunne was appointed Chancellor of the Archdiocese, and on September 1, 1909, consecrated Bishop of Peoria, Ill.

Rec. Pacifico Chenuil was born in Perloz, diocese of Aosta, Italy, and made his studies in the diocesan seminaries. After seven years of priesthood he became a member of the Institute of St. Charles Borromeo for the Italian immigrants, founded in 1888 by the Rt. Rev. John Scalabrini, Bishop of Piacenza. Father Chenuil landed in the United States in 1900, and before coming to Chicago had been assistant in several churches conducted by his Institute in Boston, Providence, New York and Buffalo. Shortly after his appointment to Guardian Angel's he was chosen Superior of the Institute for the Western Province and consultor of the Archdiocese. In June, 1919, he was elected Superior General with his residence in Rome, Italy.

Rev. Manlio Ciufoletti, D. D., was born in Sangiustino, diocese of Citta di Castello, Italy. After his classical studies in Citta di Castello, Borgo San Sepolcro and Florence, he joined the Institute of St. Charles Borromeo in the Collegio Cristoforo Colombo at Piacenza, where he made his philosophical course. Afterwards he completed his theological studies in Rome at the International Pontifical Collegio and was assistant in New York for one year before being called to Chicago and made assistant to Fr. Chenuil at Guardian Angel's.

Notable Events:

The Guardian Angel's Parish has always been active in charitable and patriotic works. For the Catholic Associated Charities of Chicago in 1919 it went over its quota; for the earthquake sufferers and war refugees of Italy it responded generously and at once. And when our country entered the European war the parish did more than it was called upon to do, and the Government recognized its services in the Liberty Loan Drives by giving the pastors two Diplomas of Merit. Twelve members of the congregation died in France fighting for their country.

Institutions and Societies of the Parish:

Though not a parochial institution the Guardian Angel's center has been for many years faithfully and successfully working for the welfare and uplift of the young people of the parish. A free Kindergarten, different clubs, and a children's library are annexed to the center. These institutions are conducted by Miss Mary Amberg, who herself, as well as her parents, the late Mr. and Mrs. William Amberg, devoted much of their time and energy to their upbuilding.

Societies:

Lega del S. Cuore di Gesi, Congrega di Maria SSma. Addolorata, Children of Mary, Holy Name; besides sixteen Italian benevolent societies, and six courts of the Catholic Order of Foresters, celebrate their religious festivities in this church.

Saint Maria Incoronata
Chicago, 1899

The Santa Maria Incoronata Parish had its beginning in St. John's School, 18th and Clark Streets, through the kindness of the pastor, who gave in such a way the opportunities to the Italians of the district to gather together to worship. About 1899 the Italians of this district got hold of the old Protestant Church of St. Clemens, and through the efforts of Father Orazio Mangone, the old Protestant place was converted into a Catholic church, and named Santa Maria Incoronata.

The builder of the present building is Father Riccardo Lorenzoni, who was called in January, 1904, from the East by Archbishop Quigley to succeed Rev. Father

Keough, who then had charge of the Italians of the district. Outside of the ground the church alone cost over $35,000, and the corner stone was laid by auxiliary Bishop Muldoon on August 10, 1904, and on December 4 of the same year Archbishop Quigley officiated solemnly at the blessing of the new church. This church is perhaps the most elegant building that the Italians have in Chicago, its style is Romanesque, inside has three naves, a very artistic ceiling, supported by slender pilasters.

In 1904, through the efforts of the same Archbishop Quigley, the parish acquired the big school at 25th Place and Princeton Ave.; it was given in charge of the Sisters of Notre Dame, and now over 350 children are attending the daily instructions.

Father Riccardo Lorenzoni was in charge of the church most of the time since its foundation, till May 19, 1919. He was born in Romallo, Italian Tyrol, October 6, 1872, and in his youth he went to study in Piacenza in the college founded by Monsignor Scalabrini for the Missionaries Fathers, who were going to take charge of the Italian immigrants. He was ordained by Bishop Scalabrini in Piazenzo, June 8, 1895, and he came to America the same year in September. He was assistant in different parishes of his congregation, and especially he did good work in the Sacred Heart Church in Boston, and Our Lady of Pompei in New York. In the year 1903 he built a church in West Virginia.

The assistants to Father Lorenzoni were Father Beniamino Frank, C. S. C. B.; Father Modesto Gembrini, C. S. C. B.; Father Perardi, Father Guiceppe Quadranti, C. S. C. B.

The present pastor is Father Charles Delbecchi, who took charge of the place May 19, 1919. He was born in Oneglia, near Genoa, March 21, 1877, and was ordained in Poacenza by Bishop Scalabrini, December 8, 1899. He arrived in America July 5, 1900, perhaps the youngest priest in the United States. He was assistant first in Boston and then in New York. For a long while he was pastor of the Italian Church in Kansas City, Missouri, lately becoming associated with the Provincial Father at the Guardian Angel Church, 717 Forquer Street, this city.

In connection with the parish is a mission, where children receive religious instructions. This mission has been established for many years, and at its head is Mrs. M. V. Cleary, who has been connected with the parish, heart and soul, for over twenty years.

In the jurisdiction of the parish is also a nursery for children, whose mothers go to work, and this nursery is conducted by the Italian Sisters, Daughters of St. Mary of Providence.

St. Peter's—Reddick, 1899

St. Mary's Church, Reddick, Ill., was erected by Rev. D. Spelman, in May, 1899. Father Spelman attended Reddick from Braidwood. The following priests, since 1905, have served in Reddick and attended Essex, Illinois, the Mission: Rev. Francis Caraher, 1905-1909; Rev. J. B. Murray, 1909-1911; Rev. J. Kiely, 1911-1920; Rev. Charles S. Monahan, 1920.

St. Peter's—Antioch, 1900

St. Mary's Church, Reddick, Ill., was Ill., was founded in 1900 by Rev. M. Bruton, becoming a mission of the Rosecrans Parish at that time. In 1904 Father Bruton was succeeded by Rev. J. P. Joyce, and the parish residence was transferred from Rosecrans to Antioch. The present pastor, Rev. J. E. Lynch, successor to Father Joyce, took charge in 1909. In 1910, the missions of Rosecrans and Antioch being divided, St. Mary's at Fox Lake, became a mission of Antioch. St. Peter's Church is a frame structure. The Altar and Rosary, Young Ladies' Sodality and Holy Name Societies are at both Antioch and Fox Lake missions.

St. Brendan's—Chicago, 1900

The Parish of St. Brendan's, like many others within the city limits of Chicago, has passed through various stages of development corresponding with the rapid growth of the vast metroplis beside the waters of Lake Michigan. At the beginning, only a small center of straggling huts and shacks on the outskirts of the city, connected by plank sidewalks and muddy roads with the main arteries of urban travel. The parish grew by leaps and bounds during the past thirty years, until now, in 1920, it occupies a place of distinction second to none in the wide range of the Archdiocese. As the visitor gazes upon the imposing edifice at the corner of Marquette Road and South Racine Avenue—an elegant illustration of early English Gothic, with a seating capacity of 1,400—he bears away a splendid impression

proclaiming, as no language may, the substantial growth of the parish.

The honor of founding St. Brendan's Church and Parish belongs to the Rev. Bernard B. Murray, who built the first little frame church on the hill, in the year 1889, under the direction of the most Rev. Patrick A. Feehan, Archbishop of Chicago. Shortly afterwards, Michael Macken became pastor, and carried out the contemplated improvements of his predecessor. So that the present church structure, with its massive walls and glittering spires—an ideal house of worship for thousands of the faith—bears eloquent witness to the zeal and devotion with which the new pastor toiled in behalf of his flock.

The corner stone of the new church built by Father Michael Macken, was laid by Archbishop Feehan in the year 1900. The Provincial of the Order of the Holy Cross, Very Rev. Andrew Morrissey of Notre Dame, Indiana, preached the sermon.

Some noteworthy features of the new church are the stained-glass windows imported from Munich, among which is a rose window of exceptional size and beauty, a high altar of the finest wood, and stations of the cross likewise imported from Germany. The church organ is declared by expert musicians, to be one of the finest in the city. Taken as a whole, it is difficult to find a similar house of divine worship, with all the details of the edifice so fully in accordance with the demands of good taste, while at the same time ministering to all the needs and comforts of the faithful.

Father Michael Macken was succeeded by the Rev. Patrick Scanlan. Only three years have elapsed since Father Patrick Scanlan assumed charge of the parish; yet in that brief time, a new convent has been built at a cost of $50,000. Property for a new parochial school has been purchased, and a suitable building with accommodations for one thousand and more pupils is under construction. Not less than six new parochial societies have sprung into existence during this time.

The year 1920 finds Father Patrick Scanlan, Pastor; Rev. William P. Long, Ph. D., and Rev. Joseph Cussen, assistants.

In the growth and development of St. Brendan's Parish the Dominican Sisters played a most important part; and any account omitting their splendid record must needs be lacking not in courtesy alone but in vital elements which form the very essence of history.

The new convent built by Father Patrick Scanlan was preceded by one of humbler pretensions; for the early parish school here, as elsewhere, had to struggle against poverty and powerful state competition. But the Dominician Sisters, with their traditional courage and grim determination, met and overcame all difficulties. Side by side they labored with the pastors of the parish until the convent was placed upon a firm foundation, with a faculty of twenty-five Sisters and an enrollment of eight hundred children.

St. Ita's—Chicago, 1900

St. Ita's Parish was established by The Most Reverend Patrick A. Feehan, on June 25, 1900, who appointed Reverend John H. Crowe pastor of the newly erected parish on the same date.

The first Mass in the new parish was offered on Sunday, July 1, 1900, in a hall known as "Guild Hall," corner of Winthrop and Bryn Mawr Avenues. Mass was said regularly on Sundays in this hall till the following Christmas Day, when Mass was said for the first time in the frame church erected on the corner of Catalpa and Magnolia Avenues.

The new St. Ita's Church was dedicated on June 9, 1901, by the Most Reverend Patrick A. Feehan, the celebrant of the Solemn High Mass of dedication being Reverend Patrick R. Bulfin, deacon Reverend Wm. J. Lynch, subdeacon Reverend James O'Shea, Master of Ceremonies, Reverend Andrew Croke. The Reverend Thomas Pope Hodnett preached the dedicatory sermon.

The parochial residence, which is of brick and frame structure, was built in the summer of 1901, and occupied on September 12th of that year.

In the summer of 1904 the basement of the church was improved and intended to be used as a hall. Instead of being used for hall purposes a school was opened there on September 6, 1904, the Sisters of Mercy of St. Xavier's Academy being placed in charge. Reverend Mother Mary DeSales sent as Superior of the school Sister Mary Athanasius, who was assisted by Sister Mary Margaret and Sister Mary Lumina. Sixty-five pupils were registered at the opening and ninety-five at the close of the school year.

On April 2, 1906, ground was broken for the erection of a school building, and the building was ready for occupancy at the opening of the school year the following September. Of the building only the basement and first story were erected, this being deemed sufficient for the needs of the parish. The building was completed in the summer of 1909. It is pressed brick and stone structure and is semi-fireproof. It is capable of accommodating seven hundred pupils.

A high school for girls was opened September, 1909, Sister Mary Calista being placed in charge. At present there are in attendance 542 pupils, 475 in the grammar grades and 67 in the high school. The convent, which was erected in the late summer and autumn of 1908, is of brick and stone structure and has accommodations for seventeen Sisters with a separate room for each Sister.

Of the original fifty-three families which composed the new parish the following with their families still reside in it: M. W. Hanley, Thos. L. Dee, Austin Fitzgerald, Jas. McManus, F. Weeger, Ellis McDonald, Jere O'Donnell, Thos. Curran, J. W. McLaughlin, Henry McLaughlin, Henry Hansen, Jno. Breen, W. H. Sexton and the family of Jno. Buckley. The priests in charge 1920, Reverend Jno. H. Crowe, Pastor; Reverend Francis L. Byrnes, Reverend Gerald Kealy, D. D., Assistants.

St. Isadore—Blue Island, 1900

The St. Isadore Polish Roman Catholic church is located at Burr Oak Ave. and Wood St., Blue Island, Ill. In the year 1899 Peter Feliszak and John Hahn, Sr., made preliminary steps to organize a parish and build necessary buildings. They invited Rev. Fr. Kroll, then pastor of St. Floryan parish at Hegewisch, to their assistanee as adviser. A short time after, on account of poor health of Father Kroll, Rev. J. Kasprzycki, C. R., pastor of St. Stanislaus church, Chicago, was secured as adviser. In the year 1900 His Grace, Most Rev. Archbishop Feehan, appointed Rev. Fr. Lange, pastor of St. Josaphat church, to investigate the conditions of the organizing parish. Father Lange's report was in favor of the new parish. His Grace then appointed Rev. C. Gronkowski, then assistant to Rev. Lange, first pastor of the newly organizing parish.

Meanwhile through the efforts of Peter Feliszak and John Hahn, Sr., the parishioners organized into a society called "The Polish Church and Building Society" under the protection of St. Isadore. Later through the influence of Peter Feliszak the parish took St. Isadore for its patron. The aim of this society was to raise necessary funds to build a church. With this aim in view the society gave a bazaar at Opera House, Blue Island, beginning Sunday, Sept. 24th, to October 4, 1899. This bazaar brought the parish $1,200.00.

Rev. C. Gronkowski, after acquainting himself with the people and conditions, engaged an architect, and in June, 1900, broke ground for the erection of a two-story building which was to serve as church and school. On Christmas day, 1900, the church was blessed by Rev. Fr. Wojtalewicz from South Chicago and first High Mass was celebrated by the pastor, Rev. C. Gronkowski.

Father Gronkowski remained pastor of the parish about two years. His successors, Rev. F. Kroll, Rev. Koytek, Rev. S. Szczygiel, Rev. P. H. Pyterek, resided at St. Stanislaus B. M. church, Posen, Ill., and took care of both parishes. During that time school was open and the following teachers and organists were engaged: Miss M. Stefanska, J. Wawrzyniak, Fr. Chojnacki, J. Grudzinska, Frances Kosinska and L. Wawrzon.

Years 1911 and 1912 were eventful in St. Isadore parish. The pastor, Rev. P. H. Pyterek, with the good will of the parishioners build up an addition to the church, thus enlarging the church and school. A residence for the pastor was also built. On March 18, 1911, Father Pyterek moved from Posen to St. Isadore parish to take up a steady residence there and take charge of St. Isadore parish solely. In October the same year a Mission was given by Jesuit Fathers. In 1912 a dwelling for Sisters was provided in the lower story of the church-building and Felician Sisters took charge of the school and choir.

In June, 1913, Rev. P. H. Pyterek was made pastor of St. Helen's parish and Rev. T. Czastka succeeded him as pastor of St. Isadore parish. Rev. T. Czastka devoted himself solely to raising funds and paying off parish debts. In September, 1914, Rev. T. Czastka was transferred to North Chicago as pastor and Rev. S. Doberstein was appointed pastor of St. Isadore parish. In October the same year a new fence was built

around the church property. In May, 1915, Right Rev. Bishop Rhode confirmed. Church, bell was bought and a belfry was built. On October the 3, 1915, Most Rev. Archbishop Weber, C. R., blessed the bell. The following year the interior of the church was remodeled. A new high altar and two side altars were placed in the church. Two lots were bought, where in future a Sisters' residence is to be built. In February, 1920, a Mission was given by St. Vincent a Paulo Missionaries. The parish has now over two hundred parishioners and a good future, on account of the factories which are to be built in the near neighborhood.

Societies in the St. Isadore parish are the following: St. Isadore, St. Casimir, and St. Mary belong to Polish Roman Catholic Union, St. Mary's Ladies' Society, St. Michael's, Holy Name, boys up to 17 years of age. Aim of these societies is to help its members in sickness and case of death. Besides these there is the Holy Rosary Confraternity, and Apostleship of Prayer. Kosciuszko Citizens' Club works for the benefit of the parish.

St. Millibrord—Chicago, 1900

St. Willibrord Parish was established in 1900. The colony of Catholic Hollanders, who since the seventies and eighties had been growing considerably, wished to gather themselves into a separate religious unit and consequently made application to His Grace, the late Archbishop Feehan, asking to be allowed to form a new Hollandish-speaking parish. Until then they had been worshipping in the various other churches of the neighborhood, especially St. Nicholas and Holy Rosary Churches.

His Grace granted their request and made arrangements to buy the buildings of the St. Louis Parish (French-Canadian) and to transfer this property to the newly organized Holland Parish.

Owing to the fact that there were at that time no Holland-speaking priests available in the Chicago Archdiocese, His Grace applied to the Pre-monstratensian Fathers who only a short time before had come from Holland and founded a religious community at West Depere, Wis., and requested them to administer the new parish.

So on the 4th of July, 1900, the Rev. Father Lambert J. Bevens, O. Praem., celebrated the first Holy Mass in the present buildings, as the first pastor of St. Willibrord Parish.

During his pastorship Father Bevens gained the love and respect of all his parishioners to such an extent as to cement them all firmly together into a loyal and zealous flock. Unfortunately his fruitful pastorate was cut short by his untimely death in 1908, when God called him to his eternal reward.

His successor, Father Mathias J. Vandenelsen, O. Praem., labored with zeal and success for five years as pastor of St. Willibrord and through careful management succeeded in wiping out a very considerable debt.

Having been called by the Superior to another field of labor in June 1913, he was succeeded by the present pastor, Rev. John A. Van Heertum, O. Praem., who was appointed June 23, 1913, by the late Archbishop Quigley.

In 1914 a large addition was added to the church, practically doubling its seating capacity and enhancing its appearance.

This, with the new front and tower built during the pastorate of Rev. Father Bevens, gives to the church the appearance of a solid and very commodious edifice.

Spiritually speaking St. Willibrord has been a fine, flourishing parish from the start; the sturdy solidity of the Dutch character has contributed a great deal to preserve the Faith and Christian morality among the members of the congregation. The Societies and Sodalities organized among the parishioners are the following:

The Guard of Honor and Altar Society among the married ladies of the parish.

The Young Ladies' Sodality of the Blessed Virgin, to which practically every young lady of the parish belongs.

The Saint Willibrord Society among the men of the parish, having for its object mutual assistance to its members, as well as the safeguarding of the Faith among the Catholic Hollanders of the neighborhood. Membership includes the large majority of the men, young and old.

The St. Willibrord Court of the Catholic Order of Foresters with a membership of over 140 among the parishioners.

The St. Lidwina Court of Women's Catholic Order of Foresters, organized June 6, 1916.

The St. Willibrord Conference of the Society of St. Vincent de Paul, organized in August 1913.

Within the last couple of years there have been organized "The Young Men's Social Club," and "The Young Women's So-

cial Club," who are doing excellent work not only for their own membership, but for the parish as a whole, where their activities have become a distinct factor for good.

Although for the present the parish is without a Catholic school of its own, nevertheless practically all the children receive their whole elementary education in the Catholic schools of the neighboring parishes, which fact abundantly testifies to the sturdy Catholic Faith of the presnt generation and will certainly preserve it for the generations to come.

Jno. A. Van Heertum, O. Praem, Pastor.

St. Stanislaus—Kankakee, 1900

The Polish Church of St. Stanislaus is the youngest Catholic community in Kankakee. It had been founded in November, 1900, by Rev. Maximilian Kotecki; being a pastor for one year, he was succeeded by Rev. F. Nowacki (Dec., 1901), who passed away in 1905.

His successor was Rev. E. A. Kowalewski, who labored this parish for five years. In June, 1910, Rev. F. G. Ostrowski was offered the charge of the parish. During his pastorate the Sisters of the Holy Family of Nazareth took charge of the parochial school. When Rev. Ostrowski was offered a different position, Rev. F. Feldheim took his place in 1912, who after six months was succeeded by Rev. A. Koytek.

On October 17, 1914, the parish was put in charge of Rev. B. J. Orlemanski. After four years of his labor, he died October 17, 1918.

Two weeks later, October 30, 1918, Rev. B. K. Szudzinski was offered the charge of the St. Stanislaus Parish.

Besides different societies which were organized before, the Boy Scouts were introduced to awaken the patriotism and enlighten the national spirit in the young souls; thus keeping them around the church. The young boys grew in virtue, wisdom and patriotic spirit.

At present there are 180 children attending the parochial school, in which the course of study equals that of the County Grammar Schools. The English and Polish language is taught in all the eight grades. Out of the 180 school children, 160 belong to the Guardian Angel Sodality.

The Sodality of the Holy Rosary, composed of 38 young ladies, whose purpose is the glory of God, honour of the Blessed Virgin, the welfare of the neighbors, also their own, is a great help to the parish, putting most of its care to the welfare of the Church.

The women form a separate branch of the Sodality of the Holy Rosary, being also a help to the parish.

Besides the above are: the Catholic Foresters, St. Bernard's Roman Catholic Union, St. Hedwig's Catholic Union and Cadets formed from the boys who served in the army during war.

Providence of God—Chicago, 1900

The exact date and year of the origination of this church is unknown. Most probably in 1900. This work for the honor aud glory of God was commenced by a few of the Lithuanians, who came from the land of their fathers and forefathers—Lithuania. Owing to the continual influx of immigrants to this country, America, not a few Lithuanians decided to come to Chicago and make their home in the present vicinity of the Providence of God Parish. These soon lent aid to the few and in short time had services in Sacred Heart Church with Rev. Peza as the head of the little band. Rev. Peza remained only a few months. The greater task, the temporary church and school, the preparation to the fruits of the future, was undertaken by Rev. Edward Stefanowicz, assistant at St. George's Church, who now became pastor and completed the good work begun. To the completion of the final plans a Rectory, facing Eighteenth St., was built as a home for the good pastor and his later successors and assistants.

The church and school grew rapidly. The former by arriving of more Lithuanians, who, owing to the stern rule of the Czar, fled to this country in order that they might enjoy more liberty and freedom. The latter, by happy marriages and growing families, proved a great success. Year by year the parish grew in strength and vigor. In 1913 the Providence of God Parish received by a transfer Rev. M. Kruszas. The new pastor now perceived that a larger church with better accommodations to contain his people was needed. To this purpose a double church in the magnificent Roman style by Architect Molitor was planned, a low church, that is, the basement and a high church above the basement. The low church was begun and finished in 1915 and still remains the same. From the present point of view the low church was absolutely unnecessary to build,

on account of the building of new shops and factories on the South Side, which drew a large number of families away thereby diminishing the size of the growing parish. The school was also made larger, by altering the temporary church into school rooms. This school now has an attendance of about 700 pupils under the guidance of the Sisters of St. Casimir. The Convent of the Sisters was built in 1916. A beautiful two-story red brick home.

The present pastor of the Providence of God Parish is the Rev. Ignatius Albovicz, former assistant at St. George's Parish. The Reverend Father was born in Lithuania. He attended seminary at Seinar, Lithuania and Gregorian University of Rome, where he was ordained priest in 1912, December 21. Promoted to the pastorship in 1918, March 3.

The following deserve mention on account of their contributions to the success of the parish as curates: Rev. J. Cis, Rev. F. Kemesbis, Rev. A. Baltutis, Rev. J. Kloris, Rev. G. Paskauskas, Rev. B. Urba and at present Rev. J. Cuzauskas.

The following societies and alliances deserve mention for their charitable and social work: Apostleship of Prayer, Third Order of St. Francis, Altar and Rosary Society, Knights of Lithuania, Lithuanian Roman Catholic Alliance of America, Lithuanian Roman Catholic Women's Alliance and several others.

St. Finbarr's—Chicago, 1900

St. Finbarr's Parish is situated on the West Side—bounded on the north by Roosevelt Rd., on the east by Lawndale Ave., on the south by 19th St., on the west by Kolmar Ave.

It was founded by Archbishop Feehan, who appointed Rev. Thomas E. Judge, then assistant at Holy Angel's Church, to organize the parish, in the month of May, 1900. The place had been an out-mission attended from St. Agatha's. Rev. Father Bonfield had already built a small frame church in the neighborhood.

Father Judge was born in Ireland, made his studies in Maynooth and had taught Philosophy in his Alma Mater before coming to America. He was a man of scholarly attainments. "He was at the same time pastor, lecturer, journalist and teacher." The Pedagogical Review, which he founded and conducted for a year or more, set forth the ripest knowledge on the subject. Later during his pastorate he became the editor of the "New World," and his trenchant editorials are still remembered. He died quite suddenly about December, 1907.

Father John J. Morrissy succeeded Father Judge in 1908, being transferred from Hyland Park, Ill., where he acted as pastor for some time. He was educated at St. Viator's, Niagara, and St. Mary's Seminary, Baltimore. He paid off considerable of the debt, reducing same from $36,000.00 to $22,000.00. In 1912 he was transferred by Archbishop Quigley to the Blessed Sacrament parish.

Father Murphy, transferred from St. Genevieve's parish on the North-West Side, succeeded Father Morrisy. Father Murphy was born in Hudson, N. Y. He made his classical course under the Sulpician Fathers at St. Charles' College, Md. His theological studies were made in St. Mary's Seminary, Baltimore. He was ordained by Cardinal Gibbons at Baltimore in 1894. He has reduced the parish debt from $22,000.00 to $9,000.00, and made improvements to the extent of $35,000.00.

The main building consists of a combination church and school. This as well as the convent were erected by Father Judge, in the year 1900. Both are of Romanesque style of architecture, in maroon-colored brick and Bedford stone trimmings. The church has seating capacity of 450, and the school has accommodations for 400 children.

The Rectory was built by Father Murphy, who also purchased and paid for the site on which it is built, consisting of six lots. The material is brown pressed brick, trimmed with Bedford stone. Very considerable alterations and improvements have likewise been made by Father Murphy in the church, school and convent.

St. Finbarr's School has from the beginning been under the management of the Sisters of Mercy (of the West Side). The school was established by Father Judge. Instruction is given in all the branches usually taught in the grades. A good school of music is likewise maintained. The number of children at present in attendance is 300.

The Societies of this parish consist of: The Junior and Senior Holy Name Societies whose purpose is well known. We have about 125 members in the Junior branch and about 100 in the Senior branch of this society. St. Finbarr's Court of the C. O. F. consists of about 50 members. The L. C. B. A. have a membership of about 125. The

Altar and Rosary Society totals 100. The Young Ladies' Guild—a society for young ladies— has a membership of about 30. The Children of Mary Sodality consists of the girls of the school, who have made their first Communion, as well as those who have graduated from the school not later than two years. There are about 150 in this sodality.

St. Finbarr's has had four Assistants. The first was Rev. J. A. Casey, who was appointed by Archbishop Feehan to assist Father Judge about 1901. He was transferred to Our Lady of the Lake about 1903.

Father Dennis Tighe succeeded about the same year (1903). He was born in Ireland and there received his education. In 1908 he was transferred to St. Cecilia's Church and a few years later became affiliated with the diocese of Detroit, where he holds a pastorate at the present time.

Father Francis C. Smith was appointed to assist Father Judge in 1906 and remained till 1918. Father Judge's literary pursuits made the presents of two assistants necessary from the time he became editor of the New World till the end of his career. Father Smith was educated at St. Ignatius' College. He made his theological course at St. Mary's Seminary, Baltimore. He was transferred to Epiphany parish to assist Father Madden in 1918.

Father John McCue succeeded Father Smith at St. Finbarr's in 1918. He was born in Vermont and received his elementary education from the Sisters of Mercy. He studied classics with the Jesuit Fathers at St. Ignatius College, and at St. Mary's College, Kansas. He made his theological course at Niagara University. He was ordained in Chicago by Archbishop Mundelein, in 1918.

St. Norbert's—Techny, 1900

The first step towards the establishment of a parish at Techny, Illinois, was taken by our first Superior, Rev. John J. Peil, S. V. D., only shortly after he had rented a house for himself, together with the Rev. Jos. Fischer and three lay Brothers, in Shermerville. With the permission of the Most Reverend Archbishop Feehan, the people of the village and the farmers living in the neighborhood attended Masses on Sunday. The first pastor was the Rev. Jos. Fischer, S. V. D., (May 22, 1900—June, 1901).

As soon as the Society had purchased the "Russell Farm" at Techny, an old barn was converted into a temporary chapel. The roof was not rain-proof and, as a matter of fact, the people were compelled to provide themselves with umbrellas, which were kept in use while assisting at Mass on rainy Sundays. However, this condition of things did not last long.

Shortly before Christmas, 1900, the new building of the Society was completed and its Chapel was opened to outsiders.

The Rev. Francis de Lange, S. V. D., succeeded to the pastorate of Father Fischer (1901—Sept. 1908). At present Father de Lange is in Timor, East Indies, engaged in missionary labors. He was succeeded in this pastorate by the Rev. Adolph Burgmer, S. V. D., (1908—July, 1914).

The present pastor is the Rev. F. M. Reichelt, S. V. D.

Owing to the rapid growth and development of the Society of the Divine Word, it soon came to pass that it was not possible to accommodate the parishioners in the chapel of the Mission House. The condition of affairs was submitted to the Most Rev. Archbishop Mundelein, and he decided that a parish property should be acquired. As a consequence, a Combination Church and School Building was erected. The Most Rev. Archbishop also changed the name of the parish from that of the "Holy Ghost" to "St. Norbert's." The new building was completed and dedicated on Sept. 29, 1917, by His Grace.

St. Joseph's—Bradley, 1900

From the year 1900 to 1904 it was only a Mission attended by the priests of St. Patrick's Church, Kankakee, Illinois.

The first priest who offered the Holy Sacrifice of the Mass in Bradley was Father Hackett, of St. Patrick's Church, Kankakee, and the Mass was said in the hall belonging to Mr. Norris Umstead. Afterwards sacred services were held in the Woodmen Hall.

Father Matthew Hanley, Assistant to Father Hackett, conducted services frequently in Bradley. Father Hackett died after a short time and was succeeded by Father Whalen, who lived only a few months and was succeeded by Father Alward, who died also a short time after. All above mentioned Reverend Fathers attended the Bradley Mission in turn, so in the space of five years this little Mission was attended by four priests.

The first residing pastor came to Bradley June 24, 1904. His name was Rev. J. A.

Milot, who was assistant pastor for many years at Notre Dame Church, Chicago, Ill.

The first thing done by the pastor was to find a more suitable place to offer the Holy Sacrifice of the Mass. The best that could be had at the time was an old Baptist Church. This was rented and used as a church for three years, when the present structure was erected by Rev. J. A. Milot, and dedicated by Rt. Rev. P. J. Muldoon, January 27, 1907.

The following was written by Rev. J. A. Milot himself at the time of the dedication of the church:

A few facts about St. Joseph's Church:

This parish was founded June 24, 1904, by the present pastor, Rev. J. A. Milot. The territory covered by the new parish includes the Catholic population of the village of Bradley, also with the consent of Rev. C. Fournier, C. S. V., that part of Bourbonnais Parish known as Woodland Park, for the English-speaking families of that subdivision.

In St. Joseph's Church we have an object lesson of the universality of the Catholic Church, in fact it is not a French, Irish, or German, etc., Church, it is a Catholic Church in the full sense of the term. Seven different nationalities compose the Parish, to-wit: French, Irish, Slavonians, Polish, Germans, Bohemians and Italians. It is a great consolation to state that in spite of different nationalities, perfect union exists among them.

The present building has a frontage of 50 feet by 85 feet long, built of pressed brick and stone trimmings, giving a striking and beautiful appearance. It will be used temporarily for a church, school and residence. The cost is $20,000.00. The exterior of the building not being completed, it is necessary under the circumstances to do away with the picture of the church. This will be done some time in the spring, when a very fine bell will adorn the belfry of St. Joseph's Church and will be in harmony with and worthy of the building that the members of St. Joseph's Parish have erected to the glory of God.

In the later part of the year 1911 Rev. J. A. Milot, founder of the Parish, resigned his position as pastor of St. Joseph's Parish on account of poor health, and was succeeded by Rev. Joseph Stukel, who held the position as pastor of St. Joseph's Parish about nine months, when he was asked by Archbishop Quigley to take charge of a Parish in Waukegan. He was succeeded by Rev. Rene Pugny, who took charge of the Parish in June, 1912. Father Pugny remained pastor of said Parish until January, 1915, when, on account of his administrative ability, was asked by Archbishop Quigley to take charge of the Parish of St. Louis, Kensington, Ill. Rev. Pugny was succeeded by Rev. W. H. Granger, present pastor, who took charge of the Parish January 21, 1915.

The Parish of St. Joseph, Bradley, Ill., has increased and prospered and is now, in 1918, about eighteen years old, has 225 families and has had up to date eight pastors, or has been attended by eight different priests.

The members of the Parish are largely employed in the different factories of the village, and are a very industrious class of people, hard workers and good church supporters.

There has been a few years of hard time, when the parishioners were not able to contribute as generously as they desired towards the support of the church, and consequently has been a draw-back to the Parish. This is the reason why we have not as yet any parochial school. However, it is desired by the congregation, because they know that it is only in such a school, that their children will receive a proper education, so it is our great hope that a parochial school will be opened soon. Rev. Father Primeau is now in charge.

St. Cyril and Methodius
Joliet, 1900

During the year 1900 about 70 Slovak Catholic families in Joliet, Illinois, among them the chief promoters, Matt Fandak, Andrew Moticak, George Obsitnik and Josef Stasko, agreed to organize a Parish and this became a fact. In the same year, 1900, they bought ten lots, called Reverend Alois Kollar and build a church, 130 feet long and 66 feet wide. After two and one half years Rev. Kollar left the parish and in his place came Rev. John Hodic. Six months after his place was taken by Rev. Paul Herman, who remained two years and seven months and was succeeded by Rev. Stephan Ivicic, who is pastor at the present time.

Father Ivicic built a school worth $60,000 in which there are at present 700 Slovak children. There are 400 families belonging now to this parish.

St. Raphael's—Chicago, 1901

St. Raphael's Parish was founded in September, 1901, at West 60th and Justine Sts., under the direction of Most Rev. Archbishop Patrick J. Feehan. The rapid growth of the South Side of the city demanded that a parish be organized to take care of the people of this locality, and the Archbishop choose Rev. Joseph M. Schutte, who at the time was Assistant Pastor to Rev. Father Dennis Thiele, of St. Francis Assisium Parish, 12th Street and Newberry Avenue.

In obedience to his command and filled with the zeal for souls, Father Schutte started by buying a tract of land, 300x266 feet. After a few years, a playground was secured, 70x266 feet for the children. The first building, 52x100 feet, was erected in the year 1901, the cornerstone was laid by Rev. Peter Fischer, pastor of St. Anthony's Church.

This first building was used for a Church and School. The school was started under the direction of Sister Alexis and three other nuns of the Sisters of Christian Charity. The Sisters also used part of the school as their residence. This first building was dedicated by the Most Rev. Archbishop J. E. Quigley, November 15, 1903. The present Rectory was built in the year 1902 to the north of school building.

After a few years, the constant growth and development of the parish made it necessary to enlarge the school and Sisters quarters, so in 1907 an addition was built to the school, 50x52 feet. Soon again marked development deemed it compulsory to again secure more school room space, finally the rooms temporarily occupied by the Sisters were turned into class rooms and a permanent Sisters Convent was built in 1911, and occupied by them in January, 1912. The present enrollment in the school is about four hundred children.

In the summer of 1912 an Assistant, Rev. J. D. Liebreich, at present pastor of St. Joseph's Church, Lockport, Ill., was sent to St. Raphael's to assist Father Schutte. After about two years' services here Father Liebreich was succeeded by Father Peter F. Gall, who was called in the year 1917 to the Pastorate of St. Ann's Church, at Chicago Heights, Ill. The present Assistant, Rev. Joseph F. Adams, was assigned to the parish in May, 1917, as the successor of Father Gall.

In the year 1915 the new church was built. The dedication services were held on the 20th day of February, 1916, by His Grace, Most Rev. Archbishop George W. Mundelein.

Under the leadership of Father Schutte the parish has several flourishing sodalities and societies. There are the Christian Mothers' Sodality, The Young Ladies' and Girls' Sodalities, The Young Men and Boys' Holy Name Society, The Young Men's Club, St. Vincent de Paul Society, Women Catholic Order of Foresters, Ladies' Catholic Benevolent Society, and the Men's Catholic Order of Foresters.

St. Benedict's—Chicago, 1901

St. Benedict's Parish (German) was founded in the year 1901 by the Most Reverend Archbishop Feehan. The first church was built under the auspices of Reverend C. A. Danz, pastor of St. Mathias Parish, and Reverend Geo. Eisenbacher, his assistant. It was a combination building (frame), located on Irving Park Blvd., and North Leavitt St. Reverend Joseph Zimmermann, assistant of St. Martin's Parish, was appointed first pastor.

In February, 1902, the church was completed and the first services held, a school being opened at the same time, conducted by the School Sisters of St. Francis, Milwaukee, Wis. Two class-rooms were opened with eighty-five pupils. At present there are twelve class-rooms with six hundred pupils. A Commercial Course was opened in September, 1919.

A Rectory was built in 1903. In less than three years both church and school were found too small, and plans were made for a new building. In 1905 the second church, which was to be the future Parish Hall, was built. It is a brick building located on Irving Park Blvd., and Irving Ave., and has seating capacity for about eight hundred persons. This building served as church from May, 1906, to May, 1918. At the same time with the church a Rectory was built.

Meanwhile this second building did not meet the wants of the Parish, and plans were made for a new church. On St. Benedict's Day, March 21, 1917, the Most Reverend Archbishop Mundelein laid the cornerstone of the present St. Benedict's Church, also located on Irving Park Blvd., and North Leavitt St., the first having been removed to give place to the permanent building. It

was completed the following year, and on Easter Sunday, March 31, 1918, the first Solemn High Mass was celebrated by Reverend Father Zimmermann, assisted by Reverend C. Plomin and Reverend J. Schiller. On May 30, 1918, the Most Reverend Archbishop Mundelein dedicated the new church.

St. Benedict's Church is built of brick, Romanesque style, and has seating capacity for about one thousand persons. The cost of the building was $175,000. It has three marble altars valued at about $11,500, a marble railing, costing $3,000. A new Three Manual Organ will be installed this year, also new stained windows from the Zettler Co., Munich, Germany. It is one of the most beautiful churches in Chicago, and is a lasting monument of the untiring zeal and love for the House of God of its erector, Rev. Father Zimmermann.

Almost at the same time with the organization of the Parish the different church societies were organized: St. Benedict's Men Society, St. Aloysius Young Men's Society, Christian Mothers' Society, St. Scholastica Young Ladies' Sodality, St. Stanislaus Boys' Society, and St. Agnes Girls' Society. The following Benevolent Associations were also organized: St. Benedict's Branch L. C. B. A., Cath. Emmerich Branch W. C. O. F., St. Titus C. O. F., St. Charles Branch W. C. U., St. Charlotte's Branch W. C. U, Chicago Jaeger Court C. O .F.

The Parish grew with astonishing rapidity from one hundred-twenty to nine hundred families. The entire church property is valued at about $386,250.

On Christmas Day, 1918, the parish was thrown into the deepest grief at the announcement of the death of its beloved pastor. Reverend Father Zimmermann, who had labored so zealously in St. Benedict's Parish for seventeen years for the honor of God and the salvation of souls, had gone to his heavenly reward. R. I. P.

In January, 1919, the Most Reverend Archbishop Mundelein appointed Reverend Wm. H. Dettmer, former pastor of St. Mary's Parish, Riverdale, Illinois, pastor of St. Benedict's Parish.

The following priests were assistants at St. Benedict's Parish: Rev. Jos. Lauermann, Rev. L. Hurkmann, Rev. John Steines, Rev. Martin Weidner, Rev. Fred Bergs, Rev. C. Plomin, Rev. John Schiller. Present assistants are Rev. Geo. Wunder, and Rev. H. Weber.

Epiphany—Chicago, 1901

The Epiphany, a beautiful name and most appropriate for a parish small in material resources but rich in the fruits of grace, indeed a manifestation of the power of the spirit. Here the school is the principal feature. Chidren of every family are in the parish school, and they make up but one half of the number in attendance. The zealous self-sacrificing spirit of the nuns and the excellent quality of their work in the care of the children have impressed the entire community. Their institution is regarded as, it really is, a select school. It has attracted many who hold membership in other parishes, and what is remarkable has led many who attend no church at all to place their children under the devoted care of the good Dominican Sisters. When the history of the school is told there is little left to be said in the way of achievement.

The location of the parish is a pocket, formed by the Burlington and Belt Line Railroad Systems and the Drainage Canal. Originally it was a Mission of the Blessed Sacrament Church, where Mass was said on Sunday for the few who lived in the southwest corner of that parish. The first priest located permanently was Rev. L. A. Erhard. He had been for many years pastor of Somonauk (now in the Diocese of Rockford), with two out missions. He retired from arduous work of these missions to enjoy a much needed rest. Feeling, however, that his usefulness was not entirely impaired, he applied to the pastor of the Blessed Sacrament Church for permission to take charge of this place as a permanent parish. This was a tentative arrangement conditioned on future developments. With this understanding, Father John Dunn gave to Father Erhard permission to take charge in February, 1901.

Archbishop Quigley realized conditions to some extent when on the 14th of July, 1905, in his letter of appointment to the present pastor said, "I hope this parish, though small, will be able to maintain a resident pastor." The present number of families is less than 250, the amount put down in the last official report.

The material and financial history of the parish is interesting. The first permanent building was designed by Father Erhard as a combination church and school, one story of which was built and used as a temporary church and pastor's residence for some time. The main portion of the ground for the pres-

ent location was purchased in 1906. Plans for the present development were made in 1908. About this time Father Dunn of the Blessed Sacrament Church, who knew the situation better than anyone else, made a move to render permanent the success of these efforts. Of his own initiative he generously ceeded the portion to the north of Ogden Avenue, including 20th Street, west of Crawford Avenue. This was a kindness much appreciated at the time, though later rendered of little value by developments along the Burlington Railroad, which have practically cut off the north portion of the parish. Before any work was begun there was a debt of over $10,500.00 due for cost of part of the new site, and the remaining encumbrance on the original property, At this stage the following work was begun and carried to completion. Ground and Home for the Sisters, Rectory, alteration or original building to a store, and a three-story combination building containing hall, church and eight school rooms, all acquired and completed as the material element for the efficient working of the parish. To attempt all this in view of the financial condition seemed unwarranted, but the absolute need of a school, if the parish was to survive, was the chief and only reason. To achieve all this required careful calculation and no small effort. The main building is one of the most serviceable. While little has been spent in ornamentation, it is substantial, neat, and by no means "cheap." Those who have carefully inspected it, hold, there is no better for anything near the cost. It has been taken as a model by priests in three different diocese and by how many others is not known. The parish at least is proud of it. As it stands it represents a value of not less than $60,000.00. With slender resources the people of the parish have met the financial obligations and reduced them so that at the present time they may be easily borne and gradually absorbed. In the past three years, besides meeting financial obligations, the parish has forwarded for the activities of His Grace, the Archbishop, $1,000.00, to be used as he saw fit for orphans or college, and over $500.00 in each of the years of 1918 and 1919 for Associated Catholic Charities. These offerings were more by comparison than many Chicago parishes might have given were they multiplied by 20 or 25 times the amount. Notwithstanding their moderate resources, the people have been generous. To disregard these facts would render incomplete the history of Epiphany Parish.

To facilitate the spiritual and material works of the congregation, there are for all classes branches of the Sodality of the Blessed Virgin Mary; the league of the Sacred Heart; St. Vincent de Paul Society; and a branch of the Holy Name Society, recently initiated by Bishop McGavick on the occasion of Confirmation. Besides all these there is the Epiphany Young Men's Club, whose membership embraces all the young men of the parish, and has attracted many from outside. It is not unusual on their Sunday to see 80 to 100 receiving Holy Communion in a body. They are the pride of the parish.

The Hall has a seating capacity of 800, the church floor accommodates 700, and there are 456 children registered in the school. The present pastor, Rev. J. E. Madden, has been in charge since July, 1905. Rev. Patrick Joseph Quinn, his assistant, devoted more than nine years to zealous and efficient work until he was succeeded on March 26, 1918, by Rev. F. M. C. Smith, the present assistant, whose co-operation in the pastoral duties is a continued source of gratification to the pastor and an edification to the faithful.

Assumption (Croation) Chicago, 1901

Assumption Church (Croatian) is located at 6001 South Marshfield Avenue, Chicago. It was founded in 1901 by Reverend Nicholas Goskovic, Reverend Nicholas Kersule, Reverend Frank Cuculic, and Reverend Jacob Juricic.

The pastors now in charge are Reverend Nicholas Goskowic, Reverend John Dolinac, Reverend Matthew Gettini, Reverend John Kranjec, Reverend Frank Ranciger, Reverend Joseph Soric, and Reverend Joseph F. Stukel.

The church building is of Gothic, frame structure, simple, spacious and comfortable.

The societies in the parish are the Men Crusaders, the Lady Crusaders, Young Ladies' Sodality, and Children's Sacred Heart Society.

Our Lady Help of Christians Chicago, 1901

The parish of Our Lady Help of Christians, originally a mission attended from St. Catherine of Sienna, was established by His Grace, Archbishop Feehan, in September,

1901, with Rev. J. P. O'Reilly as first pastor. The buildings comprise combination school and church, rectory and convent. The school was opened in 1907 by the Sisters of Charity, B. V. M. (Dubuque), and has an attendance of practically 600.

The usual church societies and confraternaties, such as sodalities and St. Vincent de Paul Society are in good condition and doing good work. Father Wellman is now assistant to Rev. Father O'Reilly.

St. Liborius—Steger, 1901

St. Laborius Parish at Steger was organized in the year 1901. Prior to this date the Catholics of Steger attended St. Agnes' at Chicago Heights, St. Ann's, Richton, or St. James, New Strassburg. After the church at Richton was destroyed by fire, Archbishop Feehan appointed Rev. Joseph Rempe pastor of a new parish to be organized at Steger, to which were attached as missions St. Boniface, Monee, St. James, New Strassburg, and St. Ann's, Richton. There were 40 families at Steger at the time. Fifteen lots were acquired and a combination frame building to serve as church and parsonage was erected at a cost of $4,600.00. March 2, 1902, witnessed the dedication of the new building. Towards the end of 1902 Father Rempe was transferred from Steger and Rev. Leonard Schlimm, O. S. B., was appointed pastor. The location of the church was poor and Father Schlimm set to work moving the building to a higher location, where 30 lots had been acquired in exchange for the old property. From February, 1904, to June, 1907, the parish was in the hands of Rev. Anthony Berger, who was succeeded by Rev. F. J. Schildgen, who ably guided the struggling parish until April, 1910, when Rev. T. G. Gross came as pastor. In the meantime the parish had steadily grown, and it was found necessary to provide a parochial school. So in the summer of 1912 Father Gross erected a large modern brick school building at a cost of $25,000.00. September, 1912, saw the dedication and opening of the school, with the School Sisters of St. Francis in charge and an attendance of nearly 200 children. About the same time Rev. A. W. Schmitz was sent to assist in caring for the souls of the parish and missions. The present pastor, since March, 1917, is Reverend John Ott, assisted by Rev. A. W. Schmitz.

St. Mary's of the Lake Chicago, 1901

The parish of St. Mary's of the Lake was established by His Grace, Archbishop Feehan, in September, 1901. It comprised the territory known as Buena Park, and was bounded by the lake on the east and the following streets: on the north by Wilson Avenue and on the west by Racine, Clark, the east line of Graceland Cemetery and by Evanston Avenue.

Archbishop Quigley, of revered memory, extended the west line from Broadway to Magnolia and from Montrose to Wilson. There were only sixty families who were known as Catholics and attended church when Father Dennison was appointed by Archbishop Feehan to organize the congregation.

It was difficult to find a suitable location for a church in the district. Vacant property was abundant, but prices were prohibitive and finally after a month had elapsed one hundred feet of property was secured from Mr. Adam Schneider and another gentleman. Plans were formulated for a new building, which was to be a combination church and residence.

Ground was broken the twentieth of November, and the building was begun almost immediately.

It was hoped to say Mass for the first time in the new building on Christmas Day. "Man proposes, but God disposes," and a siege of zero weather in early December frustrated our plans and curtailed our ambitions so that it was February 2 before the first Mass was celebrated in the new edifice.

The building cost eight thousand dollars and the furnishings for the church and house two thousand more.

We had, fortunately, secured the use of the Horace Greeley School for services on Sunday. The first Mass was said in the assembly hall of this building on the sixth of October, 1901. A very representative congregation greeted the new pastor that Sunday morning, and a large representation of his Englewood and South Side friends and relatives joined them and contributed generously to the financial beginning of the new congregation.

A meeting of the men was called and after the Mass thirty men of the congregation remained to discuss ways and means to raise funds. It was a most enthusiastic meeting and the pastor cherishes the memory

of that morning as one of the most sacred experiences in his priesthood. There was so much good will and such generous encouragement that no priest could have felt otherwise than encouraged in the work of his Divine Master which was to be his life work. At the end of the first year the parish had grown to one hundred families, numbering about four hundred souls.

There never were a more enthusiastic and energetic body of workers than the first band of men and women, to lend their heroic aid to the building up of God's Kingdom on earth. I would like to mention the names of the individuals who gave their talents and their purse, a most efficient and generous encouragement and later to the building up of a parish which has become one of the prominent parishes of the city.

The little church was solemnly dedicated on June the first by the Right Rev. Peter J. Muldoon, who was then the auxiliary and vicar general of the learned and saintly Archbishop Feehan.

Father Dennison carried on the work of the parish alone for over a year and a half. Then Father William J. Donaghue was sent to assist him.

During the first year a subscription was taken up which realized about twenty-two hundred dollars and about the same amount was taken in at a bazaar. The total revenue for the first fifteen months from all resources was eleven thousand dollars, a very large and generous offering from so few people.

The Rev. Joseph A. Casey was appointed to assist the pastor in the work so auspiciously begun the year before. He gave valuable aid in building up the spiritual growth of the people. He was sent by his superior to administer at Mt. Carmel Church during the illness of the pastor in March of the current year. Father Shea, the present assistant, has been in active duty for over a year and is now familiar with the routine of the parish work and is lending great assistance to Father Dennison in taking care of many details of the many varied interests and obligations of parochial labors.

We have now a very efficient working plant, consisting of a new church edifice of rare architectural value, which provides accommodations for over a thousand communicants. We have five Masses on Sunday with an average attendance of twenty-five hundred.

The school is a two-story building, very choice in design and execution. It contains six class-rooms on the second story, which for light and arrangement are not surpassed by any school house in Chicago. The first story has a very commodious and artistic auditorium which will accommodate between six and seven hundred. It has a very commodious stage with an asbestos curtain and two sets of scenery, one an interior and one a garden scene. The whole scheme is a monotone in silver gray. This building is designed to have a third story, which will be added in the course of a year. It has a modern method of ventilation, which keeps hall and class rooms constantly supplied with fresh air. The children's toilets are equipped with the very latest improvements and may be termed elaborate in finish and execution. The building is absolutely fireproof.

The school is conducted by the Sisters of Mercy of St. Xavier's. This community has been instrumental in building up the reputation of the parochial schools of Chicago and placing them on a plane equal, if not superior, to the public schools of our city, which enjoy a national reputation for the highest standard of educational results. The influence of the sisters is already felt in the scholarship and conduct of the children, who are under the personal supervision of these good women.

The church was designed by Henry John Schlacks, who is a native of Chicago and already, though a young man, has made a name for himself in church architecture. The altars, pulpit and altar rail are all the creation of Mr. Schlacks' genius and enterprise.

The school is the work of a young architect, Mr. Joseph W. McCarthy, of New York, who came to Chicago in his early years and has grown up in this city and a pupil of the parochial schools conducted by the Sisters of Mercy, who are very proud of their pupil.

The school building is very chaste in design and execution and reflects great credit on the talent and creative power of the architect. The building is modern in every particular. It is equipped with the latest modern inventions of ventilation, heat, light and sanitation. The people of St. Mary's of the Lake are justly proud of their group of parochial buildings.

Corpus Christi—Chicago, 1901

Corpus Christi church, Parochial School and Rectory are located on the corner of 49th Street and Grand Boulevard. This is the heart of the South Side, one of the first

boulevards in Chicago, and near the entrance to Washington Park.

It was founded June 5, 1901, the feast of Corpus Christi, by the Most Rev. P. A. Feehan, then Archbishop of Chicago. The Rev. Francis S. Hennebery was transferred fro mthe pastorate of St. Pius' Church to the new parish of Corpus Christi. Rev. John M. Bowen was sent as his assistant, and the two priests lived for a while at 4601 Prairie Avenue, in a rented apartment.

The Sisters of the Good Shepherd, who conduct an Industrial School at 49th Street and Prairie Avenue, offered the use of their chapel to Father Hennebery, and Mass was said there for the parishioners for the first time on Sunday, June 27, and continued to be said there on Sundays till a two-story combination church and house of brick was ready for occupancy.

Ground was broken for this new building, August 22, 1901. In 1903 this first church was too small for the growing parish, and about 50 feet was added to the south end of the building. Father Henneberry died September 19, 1905, and a few days afterwards, Archbishop Quigley, who was the successor of Archbishop Feehan, appointed the Rev. Thomas F. O'Gara of Wilmington, Ill., as pastor of Corpus Christi. The first work of the newly appointed pastor was to remodel the building into class-rooms and to enlarge it by adding a third story. This was finished in 1910 and the new school opened to the children of the parish. From the beginning of the parish, a school was maintained and has been conducted in old St. Agatha's convent, 4900 Evans Avenue, through the kindness of the Sisters of Mercy. Having paid $40,000 for the remodeling and additions to the school and cancelling an indebtedness of $105,000 on property and combination building, Father O'Gara turned his attention to the building of a church and rectory. After consulting with His Grace, the Most Reverend Archbishop Quigley, Father O'Gara began the present magnificent structure, which adorns Grand Boulevard. To Mr. Joseph McCarthy was intrusted the important work of providing an artistic and suitable design; after much careful thought and after inspection of some of the best churches in the country, he produced a plan which was at once pronounced to be in every way appropriate and beautiful.

The cornerstone of the new church was laid by the pastor, August 15, 1914, and the Holy Sacrifice of the Mass offered for the first time within its walls, Christmas, 1915. The buildings are all of Bedford stone, and the style of architecture the Italian Renaissance.

The rectory, built at the same time as the church, is of Bedford stone and is large and commodious and joins the church by a beautiful peristyle which gives added attraction and beauty to the cluster of buildings.

The school of Corpus Christi is a parish institution proper, beginning in 1910, although a school for boys and girls of the district comprising the parish was conducted by the Sisters of Mercy at old St. Agatha's convent. The school is entirely fireproof and has twenty beautiful class-rooms, besides offices, music rooms, wash rooms, and cloak rooms. The first floor, which formerly served as the church, is now a well arranged assembly hall, capable of seating a thousand people. The school has kept pace with the growth of the parish and has over 500 children on this year's register. Twelve Sisters of Mercy conduct the classes and that is sufficient proof of its high rate of standing. In 1910 there were seven Sisters and 341 pupils.

The St. Aloysius Society, the Children of Mary Sodality, the Altar Boys' Society, St. Vincent de Paul, the League of the Sacred Heart, and the Holy Name Society. The Holy Name Society was organized by Bishop McGavick, November 15, 1916, with a membership of 115; to-day the register shows 425.

Priests of the parish: Fathers Hennebery (deceased) 1st pastor; Thomas O'Gara, 2nd pastor. Revs. J. M. Bowen, D. J., Dunne, James Leddy, D. J. Convoy, E. Dondanville, J. H. Nawn, J. K. Fielding, Henry Weber, M. Cummings, Thomas Donavan (deceased), C. J. McGuire.

St. Gertrude—Franklin Park, 1901

St. Gertrude Parish is located immediately west of the city of Chicago and comprises the villages of Franklin Park, River Grove, Kolze, Bensonville and Itasca. In the spring, 1901, the Rev. Father P. J. Scanlan was sent to Franklin Park to establish this congregation. After a residence of about six months, Father Scanlan was in October of the same year succeeded by Rev. M. B. Krug. During the latter's pastorate a frame church and rectorate were built. Father Krug labored faithfully and zealously for four years, and in recognition of his work was promoted to the pastorate of Elisabeth, Ill.

The Rev. N. J. Otto succeeded Father Krug in March, 1906. A steeple was built to the church, and two bells were installed during his pastorship. Father Otto remained only a little over one year, and in October, 1907, was made rector of St. Mary's Church, Buffalo Grove, Ill.

The Rev. F. J. Weber was the successor of Father Otto. He took charge November 1, 1907, and remained here until his death, which occurred March 7, 1911. Father Weber is held in loving memory by the members of this congregation, who esteemed and loved him as a good and zealous pastor.

On June 1, 1911, Father L. J. Maiworm was assigned to the rectorate of Franklin Park. In the fall of the same year he opened the Catholic school. The Sisters of St. Francis had charge of the school and came every morning by train from St. Philomena's Church, Chicago. Father Maiworm's pastorate was again of short duration. In August, 1912, a little over a year after his appointment, he was transferred to St. Bernardine's Parish, Forest Park, Ill.

The present pastor, Rev. L. P. Hurkmans, took charge of St. Gertrude Parish August 25, 1912. During his administration a new site for church property was acquired, and in 1914 the present church and school were erected. The cornerstone of this commodious and solid structure was laid by the Rt. Rev. A. J. McGavick, D. D., on Palm Sunday, April 5, 1914, and the new building was solemnly dedicated by the Most Rev. J. E. Quigley, D. D., on August 30, of the same year.

The school is in charge of the Sisters of St. Joseph and is attended by about 110 pupils. A commercial course had been added to the curriculum in September, 1919, and numbered at its inception 11 students. The equipment of church, school and parish hall is complete and a source of pride to the scattered members of this congregation.

Societies organized during the administration of the present pastor are as follows:

The Altar Society, The Holy Name Society, Young Ladies' Sodality, Children of Mary, and St. Aloysius Boys' Sodality.

On Easter Sunday, 1919, the order of the Knights of Columbus was established in this parish and now numbers over 80 members. It bids fair to be a source of blessing, and a much needed acquisition for the spiritual good of the men of this parish.

Holy Family—Chicago, 1901

The first efforts made by the Catholics of North Chicago to obtain the services of a priest took definite form at a meeting held April 21, 1901, at which a committee was chosen to bring the matter before the proper ecclesiastical authorities. At first the congregation was established as a mission to be attended from Waukegan, and it was not until October 20, 1901, that the service of a priest was obtained. On that day Mass was celebrated in the hall above the post-office.

The congregation remained a mission until August 4, 1902, when it was named a distinct parish, with Rev. Michael Luby as first pastor, by Rt. Rev. P. J. Muldoon, D. D., who was then Administrator of the Diocese. Father Luby at once sought to obtain a suitable building for the holding of services, and eventually purchased a little church which had been used by the Episcopalians as a mission church. He soon afterwards acquired the present church property at the corner of 19th and Lincoln Sts., on which he moved the church and erected the present rectory. Because of failing health Father Luby was assigned to do hospital work in Chicago, and on April 24, 1904, Rev. George T. McCarthy was placed in temporary charge, pending the appointment of a permanent successor to Father Luby.

Rev. John S. Finn was appointed permanently to the charge July 27, 1904, a trust which he discharged with great zeal and distinction for almost eight years. Father Finn's administration was destined to be an active one and full of the most gratifying and durable results.

In February, 1912, Father Finn was succeeded by Rev. M. E. Hallinan. Because of the decided increase in the population, Father Hallinan felt it necessary to provide his people with larger and better church accommodations. An influential committee was formed, and work on the raising of funds for a new church actively carried forward. Being fertile in resources for getting in the money, Father Hallinan had a handsome sum collected when he was succeeded by Rev. H. M. Shea in April, 1914.

To Father Shea fell the task of carrying out the plans of his predecessor. He immediately engaged the services of Mr. William F. Gubbins, a Chicago architect, and the present beautiful little church is the result of his endeavor. The cornerstone of the new church was laid by Rev. J. J. Kearns, of

Presentation Church, Chicago, November 8, 1914. The church was solemnly dedicated by His Grace, Archbishop Mundelein, May 7, 1916, the sermon being preached by Rev. Dr. Purcell, President of the Quigley Preparatory Seminary. This was Archbishop Mundelein's first visit to Lake County, and in his address he complimented very highly Father Shea and the parishioners of Holy Family on the result of their labor and sacrifices.

On April 15, 1917, Father Shea was succeeded by the present rector, Rev. Daniel Byrnes. The debt having been cleared off the following year, Father Byrnes purchased adjoining property on Lincoln St., as a site for a new school.

The following societies have been established in the parish: Holy Name, Altar and Rosary, Immaculate Conception, Children of Mary, St. Aloysius, Altar Boys, and League of the Sacred Heart.

Saint Ann's—Chicago, 1901

St. Ann's (Polish) is situated at Eighteenth Place and Leavitt Street. It is a combination building comprising both school and church. The parish was started by the Reverend C. F. Slominski under the direction of the Right Reverend Peter J. Muldoon, in December of the year 1902.

The priests attending to the spiritual needs of the parish from the day of its foundation to the present day are the following:

Rev. C. F. Slominski, pastor; Rev. E. Kowalski, Rev. J. Pajkowski, Rev. F. Wojciechowski, Rev. F. Feldheim, Rev. T. Langfort, Rev. W. Kukulski, Rev. W. Rzoska, Rev. J. Polczynski, Rev. J. G. Mielcarek, Ph. D.; Rev. J. Strzycki, Rev. F. Klinski, Rev. S. Chyla, Rev. A. Szczerkowski, Rev. J. Karabasz, Rev. J. Mencikowski, Rev. J. Grembowicz.

The parish property consists of four buildings; the church and school, a combination building, a rectory, and sisters' convent. The buildings were erected in 1903 by the pastor, Rev. C. F. Slominski. The combination building measures 142 feet by 70; the rectory 40 by 60; and the convent 26 by 80. The cost of the buildings was as follows: the combination church and school building, $80,000.00; the rectory $27,000.00; and the convent, $22,000.00.

The parish school was opened for the children of the parish in 1904 by the pastor, Rev. C. F. Slominski. At that time he took as school teachers six Sisters of the Holy Family of Nazareth Congregation. At present there are sixteen Sisters of that order teaching with one 1,353 children under their care. For lack of room at least 600 children are compelled to attend the public schools of the neighborhood.

St. Attracta's—Cicero, 1902

St. Attracta's Church, Cicero. English-speaking Church. Location, 4836 W. 13th Street, Cicero, Illinois. Founded in 1902 under the administration of Archbishop Feehan, by the Rev. Dr. Judge, as a mission attached to St. Finbarr's, Chicago. In the spring of 1904, Rev. Fr. P. O'Connor built the present Attracta's Church. Rev. Fr. O'Connor died before the church was entirely completed. The style of the church is Gothic.

Rev. Lawrence Meehan took charge of St. Attracta's parish on Christmas, 1904. He remained pastor of St. Attracta's parish till his death, in the autumn of 1907. His brother, Rev. Wm. Meehan, was immediately appointed his successor. The latter died in June, 1909. Rev. Fr. O'Hara was then placed in charge of St. Attracta's parish pro tem.

In September, 1909, Rev. M. J. Sullivan was appointed pastor of St. Attracta's Parish. He remained pastor till 1911. He was succeeded by Rev. E. M. O'Donnell, who remained till August 1, 1913. On that date Rev. M. J. McKenna took charge of St. Attracta's Parish. Rev. J. Kiley was appointed pastor in 1920, to succeed Father McKenna, who was placed in charge of Mary Queen of Heaven Church, Cicero, Illinois.

St. Attracta's Parish has no parochial school as yet. Societies of St. Attracta's are the Holy Name Society, whose membership is 134; Married Ladies' Sodality, membership 90; Young Ladies' Sodality, membership 88; Children of Mary, membership 76; St. Aloysius Sodality, membership 72.

St. Joseph's—Summit-Argo, 1902

Some years ago, Riverside, Berwyn, Lyons and Summit formed one extensive parish with St. Mary's church, Lyons as the center. About twelve years ago this parish was divided; a church was erected at Riverside, and another at Summit in June, 1902, by Father Lamb, who was succeeded by Father Michael S. Gildea.

The first resident pastor at Summit was Father Cotter, who took charge of the par-

ish in the year 1908. He purchased ten lots in Summit for a future parish site.

After a stay of nine months, Father Cotter was succeeded by Father Hennessy He busied himself about a parish house, and the present rectory is the fruit of his labors. This building is found on the site purchased by Father Cotter, in Summit.

Father Edward M. O'Donnell, the next pastor, was called after six months to take charge of a large parish in Chicago, and the present pastor, Rev. Thomas P. Bona, took his place in March of 1911. Rev. Maximilian Warkocki ably assists Father Bona in all his pastoral duties.

Up to the advent of Father Bona, Summit was a small town on the Chicago & Alton Railroad, but about this time the Argo Corn Products Refining Company buildings were completed and men from all parts of the state flocked to Summit-Argo. The parish grew accordingly. During the present pastor's administration the parish grew from 80 to 400 families, of various languages: Irish, Polish, English, Croatian, Slovak, Slovenian, German, Lithuanian, and Italian.

The old church building was completely destroyed by fire in June, 1908. It was centrally located between Summit and Argo and easily accessible. Services are now held in the basement of the school building, a beautiful modern structure. The parishioners are taking steps to erect another building for the accommodation of the Summit contingent of the congregation, since the school building is located in Argo. The present rectory is to be converted into a home for the sisters, while a new rectory is to be built simultaneously with the new church and school building in Summit. A sum of $10,000.00 has been already collected for this purpose.

The present rectory is a brick building, spacious and modern.

St. Joseph's is a model parish. One cannot but admire the harmony prevalent among the various nationalities attending one church.

Father Bona has charge of a mission at Archer and Longwood Avenues, Chicago. At present Mass is said on Sunday in a vacant store building, and two class rooms were opened in a temporary hall. A new building, brick and modern, is to be dedicated before the end of the year 1920. It will serve both as church and school. Seventy families have already settled within the boundaries of this mission.

Three hundred and twenty children attend the parochial school in Argo and in the city. The children are under the care of the Sisters of Nazareth, of Desplaines, Illinois.

The members of the various nationalities belonging to St. Joseph's Parish are grouped into benevolent, parish and devotional societies and organizations. The parishioners have also organized a building and loan association, a great asset in the locality.

Our Lady of Good Counsel Chicago, 1902

The church of Our Lady of Good Counsel, located at Thirty-sixth Street and South Hermitage Avenue, was founded in August, 1902, by Rev. Patrick R. Bulfin, under the direction of the Most Rev. Archbishop Patrick Augustine Feehan. One year previous to this, His Grace appointed Father Bulfin to organize the parish, and from that time until the erection of the present edifice, religious services were held in a temporary building at Thirty-third and Paulina Streets.

The boundary lines of this parish then comprised Thirty-first Street on the north, Robey Street on the west, Thirty-ninth Street on the south, and Iron Street, on the south branch of the Chicago River, on the east. The proximity of local manufacturers and the consequent development of industrial life in the neighborhood, together with the organization of SS. Peter and Paul Polish parish at Thirty-eighth and Paulina Streets, have automatically changed these boundary lines, so that for all practical purposes the parish now embraces the district bounded by Archer Ave. on the north, Robey Street on the west, Thirty-sixth Street on the south, and Ashland Avenue on the east.

This narrowing down of the parish boundaries has created a tendency on the part of many old-time parishioners to move from the neighborhood, with the result that to-day the congregation of Our Lady of Good Counsel Church has been numerically reduced to less than half its original size.

Father Bulfin, who was assisted by Rev. Patrick L. Hasset, died here in August, 1908. On the death of Father Bulfin, His Grace, Most Rev. James Edward Quigley, appointed Rev. J. B. Feely pastor.

With Father Feely was associated Rev. S. J. Morrisson, assistant. Father Feely, too, died here on June 29, 1913, when Rev. E. M. O'Donnell, assisted by Rev. Garnett P.

Stafford, was appointed pastor. Father O'Donnell, owing to ill health, was granted an indefinite leave of absence on January 28, 1919. The Rev. Thomas Small, the present pastor, was appointed by the Most Rev. Archbishop George W. Mundelein, to succeed him with the Rev. John L. O'Donnell as assistant.

In 1902 a temporary brick and stone structure was erected on the northwest corner of Thirty-sixth Street and South Hermitage Avenue, and this has since served the three-fold purpose of a church, school and hall, the reduction of the parish lines already mentioned rendering any further plans for church buildings unnecessary.

The school has been in charge of the Sisters of St. Dominic, who conduct a primary and grammar school course. From an original attendance of almost 800 children, 300 is now the approximate attendance. The parochial house, convent and church structures make up the sum total of parish buildings.

The societies of the parish comprise the Holy Name Society, Altar and Rosary Society, Young Ladies' Sodality, St. Aloysius Sodality, and Holy Angels Sodality.

The following fraternal organizations are affiliated with the parish. Our Lady of Good Counsel Court Women Foresters, Our Lady of Victory Court Women Foresters, Ladies' Catholic Benevolent Association, Daniel Dowling Council, Knights of Columbus, Our Lady of Good Counsel Court Men Foresters.

Assumption B. V. M.—Chicago, 1903

About fifty families under the direction of Father Krol in the year of 1903 organized the Assumption B. V. M. Parish. Father Krol was here but a short time and his successor was Father A. Koytek, being here about three years. During his pastorateship the church, a frame building, was erected, located on 123rd Street and Parnell Ave.

His successor was Father S. Cholewinski. In the year 1908, with the help of his faithful parishioners, he erected a small rectory and a school, having then only two grades with three Sisters of Nazareth teaching.

After being here about five years, Father S. Cholewinski was then transferred to St. Joseph's Parish, and Father L. Zuchola was appointed as pastor. During that time the parish increased largely in membership, and the school also, growing very rapidly, had eight grades, requiring the aid of ten sisters instead of the three formerly had.

Father L. Zuchola then built a rectory, a brick building, on the west side of the church. At about this time, at the request of Father L. Zuchola, an assistant, Father S. Chylla was sent to us. After being with us a short time, he was transferred, and we had Father T. Smyk as his successor.

In the year of 1918, after being with us for eight years, Father L. Zuchola resigned and his assistant, Father Mazurowski, remained with us for a short time. Father T. Langfort was then appointed as pastor, with Father A. Socha as his assistant.

Up to this time the venerable sisters occupied part of the school as their home, but as the parish had grown, therefore, it was absolutely necessary to enlarge the school, and have a new home for the sisters, which Father Langfort had built in the latter part of the year 1919.

At the present time there are about 450 pupils attending the school, under the control of ten sisters.

At present there are about 475 families in the congregation, and with the help of Father T. Langfort, and Father L. Wyrzykowski, who is now his assistant, we hope to enlarge this amount.

XXIII.

Parishes Established Under the Administration of Most Reverend Archbishop James E. Quigley, D. D.

St. Michael's (Italian) Chicago, 1903

In August of 1903, St. Michael's Italian Church was established in the basement of an old Swedish Lutheran Church.

Fr. Dunne, now bishop of Peoria, was the first to celebrate Mass in the basement.

The first pastor was Rev. R. Dueferie, from the 12th of September, 1903, till the 4th of September, 1904. He was succeeded by Rev. M. Gembrini, C. S. C. B., pastor until the 21st of August, 1908. The priest's house was built by him.

The Rev. Joseph Tonello was his successor until the 11th of July, 1909. From the 11th of July, 1909, till the 16th of February, 1913, Rev. Peter Berardi was pastor. He was succeeded by Rev. Anthony Teta till the 13th day of November, 1915. Since then Rev. Louis Valetto was pastor until the 26th of September, 1919. He built the upper church which was dedicated in June, 1917, by His Grace, Archbishop G. W. Mundelein. Rev. Louis Valetto was succeeded by the present pastor, Rev. Davide Angeli, C. S. C. B.

St. Ambrose' Church Chicago, 1903

In the fall of 1903, the diocesan authorities considered the question of establishing a parish in the district known as Kenwood. This territory was considered as almost exclusively Protestant; only about fifty Catholic families, all told, and a number of young ladies working in the homes. The Catholics who lived in the district attended St. Thomas Church of Hyde Park, or the Church of the Holy Angels.

On May 19, 1904, Archbishop Quigley asked Rev. William M. Foley, then pastor of St. Catherine of Genoa Church, in West Pullman, to assume charge of this district. The Archbishop, realizing the scarcity of membership in this district, and also the high price of the property, was timid about purchasing property, which was valued at $40,000.00. After a few days' consideration, he allowed the property at 47th & Ellis to be purchased.

The new pastor then moved in the district and arranged to have Mass on the last Sunday of the month, June 26, in an unfinished store on 47th, near Lake Park Avenue. Two Masses were said on this Sunday, the first at six o'clock, and the second at ten. A meeting of the men was held immediately after the second Mass, at which were present Mr. D. F. Brennan, Sr., Mr. D. F. Brennan, Jr., John P. Byrne, Harry Willard, Richard J. Walsh, W. H. Welch, Charles Moyer, James V. Mahoney, W. B. Geary, Z. T. Davis, James Bremner, John Bremner, Dr. Joseph Sullivan, B. A. Worthington, and several others. The result of this meeting was most encouraging. It was seen that the little store would be too small. Arrangements were at once made to rent the hall of the old Kenwood Institute, which was then located on 47th Street, adjoining the present Kenwood Club Hall. During the months of July and August three Masses were said in this hall. During the summer, a little store building, 22x55, located on the corner of the property which had been bought, was moved to the rear of the lot, and with an addition added. Mass was said in this little building, though not ready, on the first Sunday of September. This little building accommodated 365 people. It was blessed by Rt. Rev. P. J. Muldoon, on the 14th of November, 1904. It was soon learned that this chapel, even with five Masses, was too small, and preparations were made to commence on the permanent building. Mr. Zachary T. Davis, a member of the parish, was asked to prepare plans for the new building. These plans were accepted and in June, 1906, the ground was broken for the new building. The corner stone was laid on October 26 of

the same year, by Bishop Muldoon. Though not ready for permanent use, the first Mass was said in the new building on Christmas Day, in 1906. During the following three years the parish had a steady growth, so much so that the Archbishop asked the Rev. Pastor to prepare for a school building and hall. In a few months the work was started on the buildings and were completed at a cost of $70,000.

The school was opened by the School Sisters of Notre Dame, in February, 1911, with an enrollment of about 75. The attendance has grown until now, it numbers about 400. During this year a convent was bought for the nuns at the cost of $15,000. In the spring of 1905, Rev. Thomas Shewbridge was assigned as assistant to the pastor, and remained until October, 1906. In May, 1907, Rev. James Sullivan was sent to the parish as assistant and spent his priestly life there and remained until 1916, when God called him to his reward. In the month of July, 1916, Rev. James M. Leddy and Rev. Thomas Burke were appointed as assistants. In August, 1918, Father Burke was appointed as a Chaplain in the Navy, when Rev. Samuel Lucey, just returned from a six year stay in Rome, was assistant in his place.

As the pastor, Rt. Rev. Msgr. William M. Foley had been appointed as vicar-general in overseeing the work of the Army and Navy Chaplains, and further help was needed in the parish, Rev. Francis Quinn, just ordained to the priesthood, was appointed as assistant.

St. John Berchmans, Chicago, 1903

PASTORS — 1903 — Archbishop Quigley asked the Jesuit fathers to form a Belgian Church. Rev. J. B. de Schryver labored years to find the Belgians scattered through Chicago and to collect funds to build a church.

1906—The corner stone was laid, and in January, 1907, the basement was dedicated for church purposes.

1906—Rev. Julius E. DeVos, born in Belgium in 1848, served nine years in the ministry there. He labored in Catholic colonies at Ghent, Minnesota, 1883; O'Connor, 1885, and Spaulding, Nebraska, 1886, and in Chicago he was president of the Catholic colonization, U. S. A.

Father DeVos was the first resident pastor of St. John Berchmans. Archbishop Quigley suggested to establish a school to draw the Belgians around St. John Berchmans. He made the plan to keep school in the basement and to finish the upper story for divine services. Active work was carried on during the whole year of 1907, and the school was opened in October and the church was dedicated in December.

ASSISTANTS—J. B. Crowe, 1911-1912; J. B. DeVille, 1913-1916, a Belgian relief worker; Peter Chicoski. Both of these fathers are engaged in colonization and social service. M. P. McGrath, 1917-1919; James McCormick, 1919. These two priests are tireless workers for societies.

BELGIANS TOO SCATTERED TO FORM A NATIONAL PARISH. The Belgian people lived too far away to be able to attend this church, and to pay for the expensive work that had been done. In 1916 Archbishop Mundelein granted a small territory to St. John Berchmans and made it an American or a cosmopolitan parish. The neighbors who can attend the church will help pay the debts and build the school. The Belgians will continue to keep this as their headquarters for any national celebration.

CHURCH — The size is 116x56 feet. The main auditorium has a seating capacity of 600. The style is of Spanish renaissance, and it makes an elegant appearance. The material is yellow brick, with some stone trimmings. The interior is tastily decorated with natural designs of sky and landscape. The ceiling represents the blue morning sky with fleecy clouds.

SCHOOL—In 1907 the Dominician Sisters of Springfield, Ky., came to teach our school. They are such able and practical teachers that every room was filled. There were eight grades taught in four rooms; in 1917 a fifth room was added. In 1916 Archbishop Mundelein gave confirmation at St. John Berchmans. It was decided to buy the house and the lots on the east side of the church for the coming school, and to borrow the money for same. The whole block on the boulevard belongs to St. John Berchmans.

CHURCH SOCIETIES—The church societies are well organized.

The Altar Society was the main support of the church in the trying years of the beginning.

The Holy Name Society is full of life and makes the men devout and exerts a good influence over the boys.

The Young Ladies' Sodalities are active.
The mutual societies of men and women,
There is one society in St. John Berchman's
Benevolent and Forester Societies, are solidly established.

that is very atractive, to wit: The Young People's Club, which keeps the youth in the best of company.

NOTABLE EVENTS AND PERSONAGES—The dedication of the church in 1907 was attended by Archbishop Quigley and four Belgian Bishops, to wit: The Right Revs. H. Gabriels, Cornillus Maes, W. Meerschaert, Aug. Van der Vyver and Dr. Francis Kelly, founder of the Church Extension; the Leper Missionary, Dr. Conrady; the Rev. Fathers Notebae, DePoerter, etc.

On October 23, 1919, the Belgian Church had the unique honor to receive Cardinal Mercier with Archbishop Mundelein and other prelates. The Cardinal came in the evening in order that the Belgian workingmen might be able to meet him. Even those inclined to socialism felt their old faith come up again.

Santa Maria Addolorata
Chicago, 1903

Santa Maria Addolorata, Italian Catholic Church, West Grand Avenue and Peoria Street, was founded in August, 1903, by Archbishop Quigley and under the direction of Rev. R. L'Ercole.

A building was secured that had been built by the Swedish Lutherans in 1862, and had escaped the great conflagration in 1871. It was the only building in that section spared by the fire and became the refuge of hundreds of families left homeless by the fire. The church structure is of brick and consists of upper building and two large basements. It covers an area 40x110 feet, and is after the general style of Swedish Lutheran churches.

At the time that Father Gambera took charge of the parish the rectory consisted of a half burned wooden house, condemned by the Board of Health. Father Gambera built the present rectory, a brick building covering an area of 32x75 feet.

Improvements made by Father Gambera in the church basement consist of the installation of a steam heating plant and of alterations for the adaptation of the basement for school purposes. The total expense incurred by Father Gambera for the rectory structure, improvements and alterations was about $30,000.

The Sunday School is in the care of the Sisters of the Sacred Heart of Mother Cabrini; it is well organized and attended by about eight hundred children.

Father Gambera established a day nursery and kindergarten in 1912, when he secured eight sisters of the Congregation of St. Mary of Providence. The nursery cares for about one hundred children daily, most of them half orphans.

The church societies include Conference of St. Vincent De Paul; Holy Name, for young people; Big Brothers; Children of Mary; Holy Family, for men; the Addolorata, for women; St. Agnes, for girls; St. Rita. Total membership about five hundred.

Assumption B. V. M.—Chicago, 1903

The Assumption of the Blessed Virgin Mary Parish is situated in the south end of the city of Chicago, covering the territory in and about the southern limits of the metropolis. (This territory is known as West Pullman, Ill.) The church and various buildings are located at 123rd Street and Parnell Avenue.

Before the parish was founded the inhabitants of this beautiful locality attended St. Catherine of Genoa Church, 111th Street and Lowe Avenue, and then St. Salomea's Church, Kingston, Ill. It was not long before a church was deemed necessary in this locality, and accordingly permission was obtained from the Most Rev. Archbishop Quigley for the organization of a new parish. Reverend Koytek was appointed as the first pastor in 1903, and under his direction work was begun at once. As soon as the committee, appointed by the new pastor, obtained a small, but sufficient sum, work at the new church began. The property for the church had been purchased two years previous to the arrival of Reverend Koytek by the same men whom Reverend Koytek appointed as committee. The church was completed in 1904 and blessed.

In 1906 Reverend Koytek was succeeded by Rev. Stanislaus Cholewinski as pastor. Upon his arrival Father Stanislaus Cholewinski began work at building a parochial school. He found his efforts crowned when the new school was completed in 1907 and ready to admit children both for religious

and secular education in September of that same year. By this time the parish was growing rapidly. It began with about fifty families, and when the new school was completed it numbered about one hundred and seventy-five families.

In 1910 a new pastor was appointed to succeed Rev. Stanislaus Cholewinski. Rev. Leo Zuchoa was the new pastor appointe, Rev. Stanislaus Cholewinski taking charge of St. Joseph's, Chicago. With the arrival of Rev. L. Zuehoa the parish numbered 260 families. Father Zuehoa was given an assistant, Rev. Stanislaus Chya. Rev. T. Smyk, Rev. P. Sobota, Rev. I. Mazurowski also assisted Rev. L. Zuchoa, each in order given. A new rectory was needed, the present one being a small frame building. The new rectory was built by Father Zuehoa in 1913. On account of the lack of employment in and about the district the much desired convent for the sisters had to be delayed. In December of 1918 Rev. Theo. Langfort took charge of the parish. Rev. L. Zuehoa resigning because of ill health. Rev. A. Socha was appointed to assist Rev. Theo. Langfort September, 1919. The desired convent was now possible and, soon, with the exertions of the new pastor, a beautiful convent was built within less than a year. The sisters formerly occupied a part of the school, which was growing too small for the rapidly increasing number of children.

The school is directed by the Sisters of the Holy Family of Nazareth. In 1907, when the school was opened, about one hundred children were enrolled, instructed by three sisters. In September, 1919, 437 children received instruction within the sacred precincts of the school, under the direction of eight sisters.

There are eight societies attached to the parish, three of which are confraternities. The three confraternities are: The Third Order of St. Francis, Ladies' Sodality of the B. V. M., and the Young Ladies' Sodality. The societies are sick benefit societies: Assumption B. V. M. Society, organized in 1895, numbers now 200 members, and Sacred Heart Society, organized in 1903, both are societies for men. The ladies' societies are St. Ann's Society and St. Cecilia's Society. These four are units of the Polish Roman Catholic Union of America. Another society is that of St. Hedwig's, lately organized.

The parish now numbers 425 families, eighty single persons, with a number of about two thousand five hundred souls.

St. Anthony's—Joliet, 1903

St. Anthony's Parish was started November, 1903, by Rev. Joseph Tonello, who acted as pastor until October, 1908. His successor was Rev. Modesto Gambrini, who was in charge of the parish from October, 1908, until August, 1919. Father Gambrini's successor is the present incumbent, Rev. Louis Valetto.

St. George's—Chicago, 1903

One of the four Slovanian churches in the Archdiocese of Chicago is St. George's Church, located on corner 96th Street and Ewing Avenue. Father John Plevnik took temporary charge of the souls of Slovenes (Slovanians) in South Chicago, and encouraged the people to establish a parish of their own. Father John Kranjec, first pastor of St. George's, appointed February 2, 1903, bought seven lots at the corner of 96th Street and Ewing Avenue. During August, 1903, the corner stone of the church was laid and was blessed by His Grace, The Most Reverend Archbishop J. E. Quigley. The church was dedicated June 17, 1904. The seating capacity of the church is 520. In 1905 a rectory was built next to the church. In 1906 Andrew Carnegie donated a magnificent pipe organ.

Until the year 1913 Croats were a part of St. George's Slovenian Parish, but in 1913, because of an increase in their numbers, they established a church of their own, by permission of His Grace. The Slovanians, 120 families, continue in the same parish, and are now preparing to erect a school building in the near future.

Rev. John Kranjec left St. George's Parish in August, 1911, upon his appointment as pastor of St. Joseph's Church, at Joliet. His successor was Rev. A. M. Kraschowitz, who remained with his parishioners until his death, March 3, 1919.

His Grace, Most Reverend G. W. Mundelein, immediately after the death of Father Kraschowitz, appointed Rev. John Plaznik, formerly assistant pastor at Joliet, who acted till September 11, 1919, and is now succeeded by the present acting pastor, Rev. Anton Sojar.

The Holy Rosary Sodality, for women, and Holy Name Society, for men, have their special devotions.

Six fraternal societies foster the fraternal, brotherly and religious spirit among

the parishioners: St. Florian's, 220 members; St. George's, 90 members; Sloga, 150 members; Delavec, 47 members; St. Mary's, 163 members; St. Ann Mother of Mary, W. C. O. F., 50 members.

There are 85 single men and 32 young ladies, and 152 school children in the parish. About one-half of the children attend the nearest Catholic schools; all of them receive special instructions in Catechism in the church building, on Saturdays and Sundays. There are also fifty Italian families, who belong to this parish.

Assumption B. V. M. (Slovak) Chicago, 1903

Up to the year 1903, there being no Roman Catholic Slovak church in the territory between Madison and 44th Streets and from Lake Michigan on the east to Lyons on the west, the Slovaks in that territory assembled in a hall located on 22nd and Troy Streets, the first Mass being read there in June, 1903, by Rev. Alois Kollar.

The territory, however, being too large, it was divided into two, Ashland Avenue being the dividing line. Thus two Catholic Slovak churches were organized. The one west of Ashland Avenue was the Assumption of the B. V. M. (Slovak) Church, which at present is located on the southwest corner of Marshall Boulevard and 24th Street. Rev. Peter Klois was appointed first pastor in the year 1904. Temporarily the services were held at St. Casimir's Polish church on 22nd and Whipple Streets.

In the year 1913 Rev. A. Marecak succeeded Rev. Peter Klois, who in the year 1914 commenced the erection of what is at present the rectory and the combination building for church, hall, school and sisters' home. The rectory faces Marshall Boulevard and the combination building faces 24th Street.

In between the two buildings there are still seven lots, on which, in the future, there may be a church erected. The school consists of four large rooms on the second floor. The first floor constitutes the church. In the basement there is a hall and a stage.

In the same year, 1914, the Sisters of SS. Cyril and Methodius, from Danville, Pa., took charge of the school and children. Through some misunderstanding this order of sisters left.

In March, 1916, Rev. L. Neuwirth succeeded Rev. A. Marecak. During his time there was a special event, the blessing of a shrine to the B. V. M., in the year 1919. For some time there seemed to be some disagreement among the parishioners. In November, 1919, new order and peace was established. In the year 1920 Mr. Serafin Tomasak, Joseph Baran, Andrew Izo, were among the leading men who have taken special interest in the parish and placed it on a firm foundation.

In December, 1919, Rev. Joseph F. Rondzik succeeded Rev. L. Neuwirth.

Among the societies now in existence are the Assumption of the B. V. B., St. Michael, St. Francis, Foresters; St. Joseph's Sokol of the Catholic Slovak Union, Rosary Society of the Catholic Slovak Women's Union, St. Mary of Lourdes, Foresters; The National Slovak Society, St. Mary's Young Ladies' Sodality.

In April, 1920, the Sisters of St. Francis from Joliet, Ill., have taken charge of the school, to which school there belong 200 children.

For the first time in the history of this parish the Sacrament of Confirmation has been administered to over a hundred, both young and old, by His Grace, Archbishop of Chicago, George W. Mundelein.

Mother of God—Waukegan, 1903

The Mother of God Church Parish consists of Slovenes, Croats and Slovaks, living in Waukegan and North Chicago. The first of these people settled in Waukegan in about 1890. The majority of the Slovenes coming from Verhnika, a small town in Carniola. They came in large numbers and soon the necessity of having a priest of their own nationality administer to their spiritual affairs was seen. Rev. John Plevnik was, therefore, appointed their pastor and sent to Waukegan to organize the parish of Mother of God Church. This was done in the year 1903. The people, with their pastor, worked very hard in order to have their wishes realized and worship in their own church. Five large lots were bought on Tenth Street, between McAlister and Wadsworth Avenues. The work on the new church was started at once, and on Thanksgiving Day, 1903, it was dedicated to Mother of God. The parish grew very rapidly. In 1906 the work on the parochial school was started. The first one to teach this school was Rev. Aloysius Krashevec, who was appointed then as assistant pastor to Father Plevnik. He taught the

school for six months, till the pastor was able to procure a lay teacher in the person of Miss Angela Menciuger. The coming year two lay teachers were employed, who taught till the Benedictine Sisters took charge of the school in 1908. The school grew rapidly so it has now an enrollment of almost three hundred pupils.

In 1912 the parish was given in charge of Father James Kalan, who stayed with the parish about two months. He was succeeded by Father Joseph Stukel, who administered to the wants of the people up to October 21, 1915. Then the present pastor, Father Francis J. Ažbe took charge of the parish.

San Rocco—Chicago Heights, 1903

Some seventeen years ago Rev. William Foley braved the obstacles that had confronted him in his out-mission at Chicago Heights, and started a subscription for the first Catholic church of that village. It was an up-hill fight, but in two years he turned over the finished church and parish house to Archbishop Feehan, who sent a resident pastor to minister to the thirty Catholic families representing five nationalities. This was the parent parish of St. Agnes. To show what a blessing the house of God brought to that indifferent community, you have but to visit the town today, where five flourishing parishes exist, each possessing the complete equipment of church, school and residences for priest and sisters.

The last, and in many respects, the most complete of these plants, was founded by the Rev. Pasquale M. Renzullo.

This young Italian priest was born in Montefusco, Italy, and made his studies in Rome at the Vatican Seminary, and at the College of the Most Precious Blood. As soon as he was ordained, November 16, 1903, he was sent to America, where he has been very much engrossed in the work of saving his people, consecrating himself, since he left his home in sunny Italy, to the Apostolic work he has been performing so successfully for the past ten years.

Before he was placed in charge of his people in Chicago Heights Father Renzullo served his apprenticeship under the present Bishop of Peoria, Rt. Rev. Edmund M. Dunne, who was then pastor of the Holy Guardian Angel Church on Forquer Street, the populous Italian settlement on the West Side. His arduous duties there prepared him for the hardships that awaited him in the sadly disorganized community of Chicago Heights. Those antagonistic forces, that effect such ravages among the immigrant classes, had been at work in the Italian community of that village and had engendered a spirit of enmity to the church, which he found difficulty in counteracting. Many a fierce battle he fought with a determination that brooked no quarter, many a shameful insult he received with a smile before that opposition was overcome. With an indomitable will he fought until he found himself the victor, and then he began to lay the foundations of his work.

A generous corporation donated part of the site for church and school. It is on an elevation that commands a panoramic view of the whole village and a beautiful expanse of country to the south and east. On this site Father Renzullo has erected a group of buildings of which a congregation in the metropolis might be proud. The church, parish house, school and convent are brick structures, built substantially and along harmonious lines, that give artistic finish to the whole plan.[1]

Father Renzullo undertook the founding of the parish while he was a resident of Chicago. On the feast of the Immaculate Conception, December 8, 1905, he made his first trip and said his first Mass in the village. Only a handful of people were present at the services, which were held in a very poor place, at 169 East 17th Street. "And the priest had nothing at all but the people to work with and faith to sustain him. But he has prospered wonderfully. Exactly one year after he had first set foot in Chicago Heights the church had been completed. It was a magnificent building."[2]

It is a brick structure, Romanesque in style; it is commodious, tastefully decorated and nicely furnished. It is located at 22nd Street, between Portland and Wentworth Avenues, on a beautiful knoll, so that it can easily be seen from nearly every part of the town, and with ample grounds surrounding it[3]

It has been dedicated to San Rocco (St Roch), and the glorious Saint was selected not only for the faith and devotion, which the people have towards him, but more so because the Italians, themselves mendicant pilgrams here in America, could not find a better intercessor than a saintly mendicant pilgrim.

Ground was broken July 30, 1906, and September 2, 1906, the corner stone was blessed by Rt. Rev. Peter J. Muldoon, then vicar general of the diocese, and now bishop of Rockford.

The dedication services of the newly constructed church took place December 9, 1906, with Archbishop James Edward Quigley performing the ceremony, and Rev. Edmund M. Dunne, now Bishop of Peoria, preaching the sermon.

At the dedication services, "Before imparting the blessing, His Grace congratulated the zealous young pastor and people on the work thus far accomplished and expressed the hope that they would not rest content until they had succeeded in the erection of a parish rectory and school."[4]

The wish of the archbishop was fulfilled shortly after.

The pastor continued his weekly trips to Chicago Heights for awhile, taking care of the faithful of his new mission and assisting at the Holy Rosary Church in the city, when, in 1911, he made permanent his stay at San Rocco.

"In the meantime the Most Rev. Archbishop was maturing a well-conceived plan to gather all the Italian children throughout their scattered settlements in the city and suburbs into schools conducted by sisters, and to impart to them that religious instruction which they needed to save them from the evil influences to which they were peculiarly subjected in this land of their adoption. The results in one generation would have been incalculable: this people would be saved to the faith and be made the best citizens of our land. The Italian is naturally a law-abiding, peaceful citizen. With religious principles deeply grounded in his heart, he will be an addition to American citizenship that we can look to with pride."[5]

San Rocco, the youngest of the Italian parishes, was first selected as the crucial test of this activity. The archbishop confided his plan to Father Renzullo, and to him he committed the realization of the same; from the success of this first school, in fact, depended the building of the others.

No time was lost, work was immediately started, May 9, 1912, and the school was thrown open December 9, 1912. The dedication services of the new school were held May 25, 1913. His Grace, the Most Reverend Archbishop, came to the town on a special train, accompanied by a number of noted people of the church, as well as the laity, and the local papers marked the occasion: "One of the most brilliant affairs this city had ever witnessed."

Ninety-one children were registered the first day of the school; but the year closed with 255, and many more were turned away for want of more space.

In the beginning the sisters were accommodated in the two back rooms of the school, but the wonderful growth of the school compelled the pastor to seek new quarters for them. Indeed, the archbishop was so much elated and pleased over the success of his plan that the very day of the dedication he approved of the plan presented to him by the pastor for the convent for the sisters, and for the conversion of their quarters into two more class rooms. And the rooms were adjusted, and the convent was built, ready for occupancy in the very beginning of the second year of the school, September 7, 1913.

The school is under the care of the Sisters of St. Joseph, the Mother House of which is located in La Grange, Ill. Besides filling a long-felt want in the needs of this people, these good sisters have instructed themselves in the mother tongue of their pupils to make themselves more useful to their charges, and they have achieved wonderful results. Words fail to highly compliment them on the work they are doing and the good they have already accomplished. Under their able guidance the school ranks as one of the best in the entire neighborhood.

The school building is a two-story brick of Romanesque style, consisting of six classrooms, large and cheerful, auditorium with spacious stage, accommodating 500 people, and basement. The continuous growth makes it imperative to add two more rooms in the near future. With an attendance of 370, seated in every inch of the building, nearly a hundred have been turned away this year. Such benign results is this school bringing that too much credit cannot be given the memory of Archbishop Quigley for his foresight, and to his present worthy successor, Most Rev. George W. Mundelein, for his generous interest and continuance of this noble work.

There are at present in the parish two flourishing societies. The St. Aloysius Young Men's Club, and the Young Ladies' Sodality of the Blessed Virgin. Both are composed of the most prominent people of the parish. The boys' club rooms in the

parish hall and pastor's house are well equipped with athletic apparatus, games and billiard tables.

The current magazines make the reading tables attractive. The Young Ladies' Sodality is a strong religious factor in the parish. The League of the Sacred Heart is composed of over three hundred members, and is an active organization, doing much to increase daily Communion.

Amongst the notable persons we cannot fail to mention M. H. Kilgallen of Chicago, who has been, since the very beginning, a worthy benefactor of the parish. To mention only a few things, he has given property valued at $10,000; has vacated the alley back of the church, and has vacated the whole 21st Street, between Portland and Wentworth Avenues, for the benefit of the school, reversing all the rights and title of property to the Catholic Bishop of Chicago.

Amongst the notable events that shall not be forgotten is the tenth anniversary of the foundation of the parish, December 9, 1916. The parish was honored by the presence of His Grace, Archbishop Mundelein, who confirmed a class of 174. Irrespective of creed, the most prominent men of the town and a large number of the clergy attended.

1. Rev. F. A. Purcell, D. D., in a condensed article published in the New World, June 7, 1913.
2. Chicago Heights Star, December, 9, 1913.
3. Rt. Rev. E. M. Dunne in The New World, Dec. 15, 1906; and C. H. Star, May, 29, 1913, and Dec. 9, 1913.
4. The New World, December 15, 1906.
5. F. A. Purcell quoted above.

St. Basil's Parish—Chicago, 1904

The beginnings of Christianity in the lowly cave of Bethlehem were little less humble than the inauguration of St. Basil's Parish in an abandoned smithy on Ashland Avenue. Feeling the need of a church in their midst and of a school for their growing children, about a score of pioneers, who had settled on this swampy prairie, had petitioned for a priest. In reply the Most Reverend Archbishop James Edward Quigley selected the first pastor, Father Cox, and defined the parish limits.

On the day following this appointment Father Cox visited the locality and rented a former horseshoeing shop, at Ashland Avenue and 53rd Street, as a temporary church in which, on Sunday, June 25, he offered the first parish Mass for a standing and kneeling few, who had neither pews nor chairs to sit in. From his rented rooms at 1619 Garfield the new pastor trudged daily across the then all but homeless prairies to visit the homes of his people and collect enough to buy chairs and other needful furnishings for his rude church.

If his church was humble so also were the beginnings of many of these prairie homes, little better in architecture and furnishings than the poor but blessed home of Nazareth. From his own devoted people the new pastor received every encouragement, but from the outsider such sympathy was not frequent in the early days. On the very night of his first parish Mass his little smithy chapel was set afire by an incendiary, from the outside, inflicting a damage and loss of over $100.00, for which there was, as yet, no insurance.

The ensuing fall and winter were severely felt both by the pastor and his struggling congregation in their sacrifices and enterprises for the upbuilding of the church. A great help came, however, in the appointment as curate of the Rev. Wm. O'Brien, the pastor's loyal and devoted assistant, and the people's zealous soggarth and friend. Just why these struggling priests should be envied was a mystery to all who knew their lives of poverty and self-denial, yet no less than five times during the early years was the priests' house burglarized and the poor men sent back to their worn-out clothing.

No time was lost in St. Basil's, as the subsequent achievements testify. Spring's earliest days saw ground broken for a combination building costing $45,000.00, which was dedicated to church uses on the last Sunday of September, 1905, and opened as a Christian school on the second of October, with an attendance of nearly three hundred pupils, under the direction of the Sisters of St. Dominic. For several years the sisters lived in cramped quarters over the class rooms, until a $14,000.00 convent was provided on Honore Street, and then the Rev. Clergy of the parish quit moving from one flat to another and settled in the rooms vacated by the nuns, dingy and cheerless enough as living accommodations, but preferable to rented flats, because more convenient to the church and affording more privacy for visiting parishioners. Here for six years the pastor's labors and trials were zealously shared by Father Stephen Luttrell, until his appointment to the pastorate of Libertyville, and by Fathers Coglan, Griffin and O'Donnell, for shorter periods.

Aided by these zealous curates, Father Cox was able to provide for the needs of a growing parish and to erect another and more substantial combination building, a twin in appearance of the first structure, and costing about $60,000.00. This building was completed in 1913, and was intended to serve as a chapel and a regional high school, but the erection of several other Catholic high schools in this neighborhood at about the same time leaves a considerable portion of this building unused, but available if ever needed.

Wearied with labor and broken in health Father Cox spent several months in Europe in a vain endeavor to restore his failing strength, but he returned to his anxious people and resumed his former labors only to collapse utterly under an attack of paralysis, to which he succumbed in January of 1916, mourned by priests and people as a good shepherd, whose like they would not see again.

The new pastor, Rev. Jno. T. Bennett, was appointed March 19, 1916. He had been associated with Father Cox as a fellow curate at St. Jarlath's for several years, and was his successor in the work of the Cook County Hospital and other adjacent institutions for two years more, until his appointment to St. Patrick's, Kankakee, where he put the parish in good condition and provided a presbytery, a convent and a very creditable school. Father Bennett's people disliked to lose him and he desired to remain with them, but authority decided otherwise, and he had to assume the burdens of St. Basil's and face the problems of a new heating plant, an enlarged convent, a home for the clergy, a new church building and many repairs and improvements, which had grown more and more urgent during the late pastor's failing years, and especially during his illness and absence.

Father Bennett's first duty was to comply with the archbishop's order to secure a more healthful and cheerful home for the priests. For this purpose a fifteen-room house with commodious basement for club meetings was purchased and furnished at a cost of nearly $10,000.00; the old school building was properly wired for electric instead of gas light in school and hall; over three hundred new desks purchased and the pupils persuaded to come into their own school instead of attending the other schools, where no Christian training was offered them; a new boiler house with ample coal bunkers was built, and a new heating plant installed in schools and convent, and finally a handsome and roomy additional story was added to the convent. Besides these improvements, at a cost of over $42,000.00, the less than four years of Father Bennett's pastorate have recorded the payment of the church debt and the purchase of three new lots as the building site of a church and rectory. Moreover, the church treasury now holds a tidy nucleus for the erection of the proposed church, and the people of St. Basil's, aware of this continual progress, are contributing generously towards the church building fund. In all these good works Father Bennett is assisted by two curates, Rev. J. E. Burke and Rev. L. H. Wand.

St. Philip Benizi—Chicago, 1904

The Church of St. Philip Benizi is located in the heart of the Italian district of the North Side, at the Corner of Oak Street and Cambridge Avenue. The church was built by the Servite Fathers of the Assumption Church in the year 1904.

Father Tom's striking popularity made it possible to have the church free from any debt. The cost of the church is $60,000.00. The church was built for the purpose of taking care of the Italians settling north of Chicago Avenue. The population is Sicilian, with an increasing sprinkling of Italians from central and northern Italy.

The Servite Fathers are in charge of the parish.

For a while St. Philip's was attended by two priests from the Assumption Church, Fathers Carlo Fiorucci and Francis Aurieumma being given charge of the mission. However, the increasing population made it soon necessary to make St. Philip a parish independent from the Assumption.

Rev. Peregrine Giangrandi, D. D., was the first pastor.

For the purpose of helping the fathers in instructing the children an efficient Sunday School Association was organized in the year 1910.

In the year 1914 three Mantellate Sisters of the Third Order of the Servants of Mary, Congregation of Pistoia, were brought to the parish to conduct kindergarten work. Their work achieved splendid results. The large kindergarten evolved itself into St.

Philip's Primary School, with a membership of about two hundred children.

Father P. Giangrandi having died the year 1916, was succeeded as pastor by Father Luigi Giombastiani, O. S. M. Father L. Giambastiani realized the necessity of a Catholic school for the Italian children of the North Side, and after various difficulties of various kinds St. Philip Benizi School became an accomplished fact. This very Jubilee Year the new school will be blessed and thrown open to the Italian children of the North Side on August 22, the day previous to the feast of Saint Philip Benezi.

Twelve Dominican Sisters of St. Clare Convent, Sinsinawa, Wis., will be in charge of the school, helped by the Mantellate Sisters, O. S. M., who will teach the Italian language to the children of the Italians.

The school is in the name of the Archbishop of Chicago. The Italians have already responded nobly and generously to help paying for the school; school building and land are calculated to cost over $100,000.

The fathers of St. Philip's Church at present are Father Angelico Barsi, prior; Father Luigi Giambastiani, pastor; Father Peregrine Mondino, D. D., assistant.

The parish has a large Sunday School, with a membership of about one thousand children, under the direction of the Italian Sunday School Association; Saint Juliana Falconieri Day Nursery, with an average daily attendance of forty children; Lauretana Kindergarten, 609 Vedder Street, with an attendance of between sixty and eighty children under school age; St. Philip primary school, with a membership of about two hundred. These works are in charge of the Mantellate Sisters, O. S. M. The new St. Philip Benizi School will have a capacity of 700 children.

Holy Rosary—North Chicago, 1904

Holy Rosary Parish, located at 14th and Victoria Streets, North Chicago, Ill. Founded 1904 by Rev. J. Jenderzyzek, who built the church. First services on the first Sunday of October, 1904. Succeeded in 1907 by Rev. L. Grudzinski, who was pastor to July 10, 1908. Father Grudzinski was succeeded by Rev. A. Koytek. Father Koytek continued as pastor to September, 1909. He was succeeded by Rev. J. Lange, pastor until March, 1912. Father Lange was succeeded by Rev. F. J. Ostrowski, pastor to September, 1914. In September, 1914, Rev. Theodore Czartka was appointed to Holy Rosary Parish, North Chicago, Illinois.

The Rev. John Stoinski appointed to assist the Rev. F. J. Ostrowski in June of 1914. In June of 1915, Rev. Valentine Belinski was appointed as assistant to Rev. T. Czastka. He in turn was replaced by Rev. Felix Prange in February, 1916, who remained at Holy Rosary until June, 1918.

The school was founded by the Rev. J. Jenderzyzek in 1905. First teacher Miss ————. The Felician Sisters took charge of the school in 1908. Eight grades, 460 children attending. School accredited by Board of Education in Lake County in December, 1919.

The church was built in 1904 by Rev. Jenderzyzek. School and Sisters' home in 1910, by Rev. J. Lange; rectory in 1914, by Rev. F. G. Ostrowski.

The societies are Holy Name, Seniors and Juniors; League of the Sacred Heart, Sodality of the B. V. M., SS. Peter and Paul Sodality. Koseiuzko Club, men; Palonia Club, young men; Ct. Elizabeth's Club, ladies; Our Lady of Victory, young ladies; Holy Rosary Club. The Polish Roman Catholic Union, two societies; Polish Alliance (three societies; Polish Women's Alliance, Catholic Order of Foresters; St. George's Cadets.

St. Anthony de Padua (Italian) Chicago, 1904

Corner of Kensington and Prairie Avenues. Founded on September 4, 1904, by Rev. Horace D'Andrea, under direction of Archbishop Quigley.

The structure of the church, which is of brick and stone, was started in March, 1904, under direction of Archbishop Brinkman.

St. Anthony's School, established in 1914, by Rev. Horace D'Andrea, under direction of Archbishop Quigley. Directed by the Sisters of St. Joseph from La Grange, Ill., with the attendance of 350 children.

St. Anthony's Catholic Club, with 100 members; St. Alexander Auxiliary Society, with 300 members. The Sodality of the Blessed Virgin of Rosary, with 100 members.

The corner stone of St. Anthony's Church was laid by the Right Reverend Bishop Muldoon. Both church and school were blessed by Archbishop Quigley.

Holy Cross (Lithuanian) Chicago, 1904

On February 6, 1902, the first Lithuanian Benefit Society was organized under the name of St. Vincent Ferr. in the Stock Yards district, in the section of the City of Chicago, known as the "Town of Lake."

This society sent a delegate to Most Reverend James Edward Quigley, D. D., the Archbishop of Chicago, with request for permission to begin the organization of a new Lithuanian congregation in the above named locality. After several audiences with His Grace, finally, on January 7, 1904, their request was granted. On that date the delegation, consisting of Mr. Vincent Milaszewicz, Casper Stulga and Father E. Stefanowicz, at the head thereof, received a letter from the Most Reverend Archbishop, addressed to Rev. Father Alexander Skrypko, pastor of SS. Peter and Paul's Parish at Westville, Illinois, Diocese of Peoria, inviting him to Chicago to form a new Lithuanian parish in the section of the city known by the name "Town of Lake," situated around 43rd, 47th Streets, and South Ashland Avenue and Lincoln Avenue, where the Lithuanian people were most thickly settled.

On February 1, 1904, ten lots of land on West 46th Street, between Hermitage Avenue and Wood Street, were purchased by St. Vincent's Society, which gave from its treasury $250.00, and the rest of the money—$8,000.00—was supplied partly by the American Trust and Savings Bank, partly by certain parishioners as a loan on the church property. The trust deed of that property was made in the name of the Catholic Bishop of Chicago.

In the meantime delegations, consisting first of A. Berzinskis and Joseph Kuszleika, and later of Vincent Milaszewicz, J. Kuszleika and Father Stefanowicz, visited Rev. Alexander Skrypko several times in Westville, Illinois, and on one of those visits handed him the archbishop's letter and personally invited him to come to Chicago and take charge of the organization of the new Lithuanian parish. Father Skrypko accepted the invitation, but he had to delay his coming to Chicago until his cousin, Father Casper Skrypko, arrived in the United States from Lithuania and was appointed pastor of SS. Peter and Paul's Parish at Westville. Then, on June 16, 1904, Rev. Alexander Skrypko came to Chicago to take charge of the new Lithuanian parish.

On June 30, 1904, Archbishop Quigley formally appointed Father Skrypko pastor and gave the new parish the name of "Holy Cross (Lithuanian) Parish," the boundaries are: North, 39th Street; South, 84th Street; East, Lake Michigan; West, city limits (or without limits).

Since that time Father Skrypko has zealously and energetically promoted the welfare of the parish. Father Skrypko at first lived on the northeast corner of South Ashland Avenue and W. Fourty-sixth Street, and said Mass on workdays and Sundays in St. Rose of Lima Church, whose pastor, Rev. Father D. Hayes, gave the church to the Lithuanians free of charge. On October 1, 1905, Father Skrypko moved into Mr. Marcinkevicz's house at 4549 South Hermitage Avenue, and lived in that rented house up to April 10, 1909.

In the fall of 1904, the foundation was laid under the new temporary brick church and school combination building, facing Wood Street. The main floor was used for school and the upper floor for temporary church. The plans and specifications were made by Architect John Flizikowski. December 18, 1904, Most Rev. James Edward Quigley laid the corner stone of the school and temporary church. May 7, 1905, the work was completed, and first Mass was said in the new building. On November 12, 1905, the school and temporary church were solemnly blessed by Most Rev. James Edward Quigley.

For the erection of the building $25,000 was borrowed from the Northwestern Mutual Life Insurance Co. of Milwaukee, and $5,000.00 from the American Trust & Savings Bank.

In the summer of 1908 was started, and in the spring of 1909 completed, a new two-story brick rectory, into which the pastor, on April 10, 1909, moved to reside permanently.

July 5, 1908, Rev. Father Anthony Ezerskis was appointed assistant.

On July 28, 1908, a lot with a little frame cottage on it was purchased on Wood Street, adjoining the north side of the school building, from Mr. A. Bondzinski, for the sum of $2,900.00. On July 20, 1909, two lots on Wood Street, adjoining the lot previously purchased, were bought of H. Marcinkevicz for $2,500.00.

In the course of time the number of parishioners increased; the temporary church

was too small to accommodate the local Lithuanian Catholics, thereby necessitating the building of a new church.

On March 11, 1913, plans were made by Architect Joseph Molitor and approved by the parishioners for the new church.

On account of the shortage of land for the new structure, on April 11, 1913, two more lots with frame houses on Hermitage Avenue, next to the parish ground, were bought for the sum of $12,500.00. One of these houses, with two cottages, was sold at auction sale on April 24, 1913, and the other one was moved across the alley to the empty lot on Wood Street. This house was set on a new brick foundation and remodeled for the convent of the sisters—the teachers of the Holy Cross School. There is in this house a nice chapel.

About July 12, 1913, the excavation of the ground for the foundation of the new church was started on the northwest corner of West 46th Street and South Hermitage Avenue.

On October 26, 1913, Archbishop Quigley laid the cornerstone of the new church.

September 26, 1915, the new Holy Cross Church was completed and dedicated by Rt. Reverend Bishop Alexander J. McGavick.

The style of its architecture is Romanesque. The seating capacity of the church is over 1,500. The cost of Holy Cross Church alone was $163,000.00. At the same time there were installed in the church a big 29-stop pipe organ, at a cost of $6,040.00; fine wood altars, corresponding to the style of the church, solid oak pews; six oak confessionals; vestment cases; stations of the cross; bells, etc., the value of all church furniture being over $15,000.00. There are over 2,000 electric lights in the church.

At the beginning of the organization of the Holy Cross (Lithuanian) Parish, in 1904, there were about 480 families and about 2,000 souls. At the close of the year 1919, there were 1,135 families and 6,365 souls.

The Rev. Assistant Fathers in Holy Cross Parish were:

Father F. B. Serafinas, for a few months in the year 1906, August, September and October.

From July 5, 1908, to June, 1911, Rev. Anthony Ezerskis; from June, 1911, to September, 1914, Rev. Anthony Briszka; from Sept., 1914, to Oct. 9, 1915, Rev. Peter Lapelis; from Oct. 9, 1915, to Oct. 13, 1917, Rev. John Statkus; from Oct. 13, 1917, to April 1, 1918, Rev. Vl. Urba; from Feb. 25, 1917, up to present time, another assistant, Rev. Norbert Pakalnis.

On August 2, 1918, arrived from Siberia Rev. Dominic Miksys, an Army Chaplain, who at present is temporary assistant at Holy Cross. At times there were residing in Holy Cross Rectory the following fathers: Rev. Father Anthony Staniukynas, Spiritual Director of the Sisters of St. Casimir, 1910, 1911, 1912, with some intervals; from Sept. 1, 1914, to July 28, 1915, Rev. Father Casper Skrypko.

Holy Cross (Lithuanian) Parochial School.

Some time before the organization of the Holy Cross Lithuanian Parish in the "Town of Lake" in 1902-1903, to accommodate the Lithuanians of that locality, two Sisters of the Holy Family of Nazareth—Sisters M. Justina and a postulant, used to come over from St. George's (Lith.) Parish and teach the children of local Lithuanian Catholics.

The school at that time was conducted in a rented house, rented from Mr. W. Marcinkeviez, at 4549 South Hermitage Avenue; the number of pupils about 80. The school was kept up in that way until Holy Cross school building was erected. From September 1, 1904, to September 30, 1905, the sisters lived in the same house where the school was conducted.

In August, 1905, in the new school building, four school rooms were opened, and in the rear part of the building were prepared temporary living rooms for the sisters, which they occupied one month later.

In the fall of 1911 one more class room was added by remodeling a part of the sisters' living rooms, in the rear of the main building, into a school room. The sisters at the same time moved into the little cottage, about six feet distant from the school, and connected with it by a little bridge. This little cottage contained just a small parlor and sleeping rooms; the kitchen and dining room still remained in the school building.

On March 4, 1914, St. Casimir's day, the sisters left the small cottage and moved into a bigger house, which was remodeled from an old frame house. This is the dwelling place of the sisters at the present time. After the removal of the sisters from the older building the space vacated was converted into one more school room. In November and December, 1915, two more school rooms were made on the upper floor of the

building, out of the previous temporary church.

In 1916 the entire main floor of the school building was remodeled, some partitions eliminated, front wall cut out for doorway and rear doorway enlarged.

The ever-growing number of pupils of the school was compelling cause to provide more school rooms to accommodate the children of the parish. Therefore, in July and August, 1919, the whole upper floor was remodeled into school rooms, making a total number on the upper floor of six, and two rooms—one on each side—in the rear for the convenience of the teachers. This was done at a cost of about $4,000.00. Now Holy Cross Lithuanian Parish has an up-to-date school in all respects—educational and sanitary.

The teachers of the Holy Cross Lithuanian School are the Venerable Sisters of the Holy Family of Nazareth, under whose care and guidance the school is progressing and prospering in educational, moral and spiritual affairs.

The present Sister Superior is Venerable Sister M. Thasylla, a very energetic and prudent lady.

Benefit or Subsidiary Societies in Holy Cross Lithuanian Parish.

For men are: St. Vincent Ferr; St. Stanislaus; Bishop; Grand Duke Vytautas; Holy Cross Society; St. Anthony's Society; St. Joseph's; SS. Peter and Paul's; Catholic Order of Foresters; Camp St. Casimir; St. John; St. George's.

For women: St. Agatha's; St. Elizabeth's; St. Frances, Roman; Sacred Heart of Jesus; Catholic Order of Foresters, Camp St. Veronica's.

Subsidiary, Social and Educational Societies, mixed: Lithuanian R. C. Alliance of America, organized 1886, branch 85 opened in Holy Cross Parish in 1907. Knights of Lithuania "Lietuvos Vyciai," central organization, branch 13 opened in Holy Cross Parish, 1915. Lithuanian R. R. Women's Alliance of America, organized Jan. 21, 1916, "Moteriu Sajunga," branch 21 opened in Holy Cross Parish. Lithuanian R. C. Federation of America, "Lietuviu R. K. Federacija Amerikoje." Holy Name Society.

Charitable Societies: Lithuanian United Charities of Chicago of St. Anthony. "Lietuviu, R. K. Labdaringoji Sajunga po globa Su. Antano," branch No. 1, organized 1914.

St. Cyril—Chicago, 1904

The parish of St. Cyril of Jerusalem, under the care of the Carmelite Fathers, was established by the Rt. Rev. Archbishop James Edward Quigley, D. D., February 6, 1904. The original boundaries of the new parish included 61st Street on the north, 67th Street on the south, Jackson Park on the east, and Kenwood Avenue on the west. In 1910 Rt. Rev. Archbishop J. E. Quigley, D. D., extended the western boundary lines to University Avenue. The district lies just east of the old World's Fair Grounds. Rev. C. J. Feehan, O. C. C., a noted missioner of the Carmelite Order, was appointed the first pastor of St. Cyril, and found the parish to number about one dozen permanent families and a small transient congregation. After four years of constant, untiring labor, Father Feehan succeeded in laying a firm foundation for the building of the future parish. In the four years as pastor of St. Cyril, Rev. C. J. Feehan, O. C. C., by his piety, zeal, and untiring labor, won the hearts of his people. Stricken with a lingering illness, Father Feehan passed to his eternal reward.

During the illness of Father Feehan and also from 1908 to September, 1909, the parish was in charge of Rev. Benedict O'Neil, O. C. C., who worked successfully for the welfare of the congregation of St. Cyril.

In September, 1909, the Rev. Aloysius M. Reilly, O. C. C., the present pastor, was appointed to succeed Father O'Neil, and under his administration the parish has gradually grown from a struggling community to a powerful and large Catholic center.

The services are held in the beautiful chapel of St. Cyril college, located on Dante Avenue and 64th Street.

The St. Cyril Community Center is a large and commodious Club House, purchased in 1917, which affords convenient accommodation as a recreational and social center for all societies and organizations of the parish. The property of this Club House is beautifully and valuably located, occupying the outside location on three thoroughfares in a residential district.

The people of St. Cyril enjoy a distinct advantage in having a series of lectures on economics, sociology, travel, particular hygiene, etc., delivered each year by priests from the college.

The assistant rectors, who labored for the success of St. Cyril, were Rev. C. J. Anderson, O. C. C., 1906-1912; Rev. B. H.

Dorshel, O. C. C., 1912-1918; Rev. E. J. Delehanty, O. C. C., 1918, the present assistant.

Societies.

The St. Cyril Woman's Club is an organization of the parish and has proved its great value and right to the premier position, as the most efficient organization of the parish. The club has taken part in almost every parish activity and has won fame throughout the city for its successful work in Catholic activities.

Officers for 1919-1920:
Mrs. James R. Mulroy, President.
Mrs. B. Petric, Vice-President.
Miss K. Cockrell, Recording Secretary.
Mrs. H. J. Koenig, Corresponding Secretary.
Mrs. Peter A. Barnes, Treasurer.

The Holy Name Society comprises a large number of the men of the parish, who set a wonderful example by large attendance at Holy Communion in a body once each month. The success of this Society is due largely to the untiring efforts of the present officers, who have been re-elected four times. The Holy Name officers are:

President, Mr. M. V. Minahan.
Vice-President, Mr. P. J. O'Shea.
Secretary, Mr. John H. Dalton.
Treasurer, Mr. Joseph Royer.
Big Brothers, Chairman P. J. Mulvaney.
The Scapular Sodality officers are:
President, Mrs. James J. O'Malley.
Vice-President, Mrs. H. H. Bartlett.
Secretary, Josephine Pakenham.
Treasurer, Alice Cronin.
The Children of Mary:
President, Miss Gertrude Lynch.
Vice-President, Miss Marjorie Mullen.
Secretary, Miss Catherine Maloney.
Treasurer, Miss Olivia Devett.

Holy Rosary (Italian)
Chicago, 1904

The history of Holy Rosary Parish is very much the history of the Italian people of the West Side of Chicago. Inclined to colonize, they moved westward along Grand Avenue and adjacent streets, until it became evident that the Church of Santa Maria Addolorata could no longer adequately minister to their spiritual wants. Accordingly his Grace, Archbishop James Edward Quigley, ever solicitous for the welfare of the children from the center of Christendom, decided to erect a new Italian parish to meet this ever increasing necessity. A site was selected on Western Avenue, and on July 10, 1904, the cornerstone of the present edifice was laid in the presence of a vast multitude. Numbered among them were the leading Italians of Chicago. As befitted the people it was to serve, the new church, dedicated to Our Blessed Mother, under the beautiful title of Our Lady of the Most Holy Rosary, was designed and erected according to a modified Roman type of architecture; not large in dimension, yet neat, economical, and what is always of first importance, devotional. The task of organizing the new parish was intrusted to the Rev. Nuntio Pelosi. This energetic priest, unwilling to await the completion of his permanent church, rented a store nearby and therein gathered his flock.

Father Pelosi had not the happiness of seeing the work he had so well begun carried to its completion, as the Rev. John J. Mullin, C. PP. S., was named to succeed him as pastor. Educated in Italy, Father Mullin was familiar with his new congregation, their customs and manner of thought. For nine years Father Mullin worked untiringly among his people, striving constantly and successfully to establish order in every phase of parish work. In the autumn of 1914, ill health forced his retirement, and his place was taken by the Rev. John Colombi, who acted as pastor until relieved by the present incumbent, Rev. Michael Cavallo, in July of the following year. An Italian by parentage, an American by birth, and a Chicagoan by residence, Father Cavallo brought to his new position a rare combination of qualities which assured his success. The first fruit of his young energy and zeal was a beautiful new school building erected on property acquired by him on Erie Street, between Western Avenue and Oakley Boulevard.

Beyond doubt a parochial school was the greatest need of Holy Rosary Parish and the only guarantee of lasting fruit. The new school building contains ten well-lighted and ventilated class rooms with every modern convenience and furnished so as to make the periods of study as attractive as possible for the young Italian-Americans. The school is in charge of the Sisters of Mercy from St. Xavier's Academy and under the constant care of eight members of this congregation 425 Italian children are receiving the

best Catholic grammar school education possible.

Within the past year the church has been redecorated, in fact everything in, around, and about the church was made to look as near new as possible. As a result of this recent renovation, Holy Rosary Church today, though still retaining its original plain exterior, is one of the neatest, most artistic, and most devotional of Chicago's small churches, and as such, the Italian Catholic of the Northwest Side are justly proud.

St. Veronica's—Chicago, 1904

St. Veronica's Parish was organized on the 4th day of July, 1904, by Rev. Thomas M. Burke, at present pastor of St. Gabriel's, who had been appointed a few days before, by the Most Rev. Archbishop Feehan.

Father Burke rented a frame building, formerly a county school, on Elston Avenue, near Troy Street, and there the spiritual needs of the congregation were taken care of for six months.

Finding this location too far distant for the greater part of the congregation, the pastor decided to move the site and rented the school hall of St. Xavier's Parish. Here confession was heard, and the Holy Sacrifice of the Mass offered every Sunday, until May, 1905, when the congregation moved to the new building at Whipple and School Streets, which, though in an unfinished condition, without roof or windows, served as a church until the following August, when the first floor of the combination building was completed.

On the first Sunday of September, 1905, the Most Rev. Archbishop Quigley solemnly dedicated the finished portion of the new building to the service of Almighty God.

The first Mission was conducted in September, 1905, by Fathers Roswinkle and Donaher.

The first fourty hours' devotion was held in August, 1906.

On May 10, 1907, the upper part of the building was completed. It was dedicated to Religion and Art by the Most Rev. Archbishop J. Quigley.

The following September school was opened under the direction of the Sisters of the Holy Child Jesus, whose Mother House is at Sharon Hill, Philadelphia.

The number of children registered the first year was 150.

The year 1913 was spent by Father Burke in procuring funds for the building of a rectory.

Success attended his efforts, and during the later part of the year ground was broken for the parish house. The new rectory, costing $21,000, an English, Gothic building, one of the most beautiful residences of Chicago, was dedicated by the Most Rev. Archbishop Quigley on the first Sunday of March, 1914.

On the 24th day of March, 1914, the Rev. T. M. Burke was transferred by the Most Rev. Archbishop Quigley as pastor to succeed the Rev. Maurice Dorney, recently deceased pastor of St. Gabriel's, and the Rev. George C. Code, present pastor of St. Veronica's Parish was appointed to succeed Father Burke. Father Code is assisted by Rev. J. P. Donaghue.

At present 350 children of all nationalities, including Norwegians and Swedes and Danes, attend the parish school, which is taught by seven Sisters of the Society of the Holy Child of Jesus.

Holy Rosary—North Chicago, 1904

Holy Rosary Church, Fourteenth and Victoria Streets, North Chicago, Illinois, was founded by Rev. John Jendrzejek. The first Mass was celebrated on Holy Rosary Sunday, October, 1904.

The pastors since the establishment of the parish have been: Rev. John Jendrzejek, 1904 to May, 1907; Rev. L. Grudzinski, 1907 to July 1908; Rev. Aug. Kojtek, July, 1908, to August, 1909; Rev. John Lange, August, 1909, to February, 1912; Rev. Fr Ostrowski, February 1912, to September, 1914; Rev. T. Czastka, September, 1914, to this time.

Assistants: Rev. John Stoinski, June, 1914, to July, 1915; Rev. V. Belinski, July, 1915, to February, 1916; Rev. F. Prange, February, 1916, to July, 1918; Rev. C. Marcinkiewicz, July, 1918, to this time.

The church was built by Rev. John Jendrzejek in 1904.

The school was built by Rev. John Lange in 1909, and the parish house was built by Rev. F. Ostrowski in 1914.

The school was opened by Rev. J. Jendrzejek, in 1905, with two lay teachers. Rev. L. Grudzinski procured the Felician Sisters in 1908. At present seven Felician Sisters are teaching, having eight grades and 460 pupils.

The parish societies are: Holy Name, Junior and Senior; Holy Rosary: Men, Wom-

en, and Young Ladies; St. Elizabeth's Club; St. George's Cadets; Our Lady of Victory Club; St. Peter and Paul's Society; St. Cecilia's Choir, Junior and Senior; Dramatic Club; Polish Roman Catholic Union of America, two branches; Polish Alliance, three branches; Catholic Order of Foresters, and Polish Women's Alliance.

Our Lady of Vilna—Chicago, 1904

Our Lady of Vilna, Lithuanian Parish, 2323 W. 23rd Place, Chicago, Illinois, was founded A. D., 1904, by Rev. Father Bukaveekas, under the direction of the Most Rev. Archbishop Quigley, D. D.

Rev. Father Bukaveekas held services at St. Leo's Chapel, between 23rd Place and South Levitt Street. He was succeeded by Rev. C. Ambrozaitis, who built a large building for church, school, and temporal pastoral residence, at 2323 West 23rd Place. It cost about $30,000.00. In the year of 1912, he built a rectory, which cost about $15,000.00. The church property has a tract of land of about ten lots. Father Ambrozaitis had charge of this parish, as pastor, until September 23, 1915.

Afterwards Rev. B. Serafinas was appointed pastor. Under his pastorate a hall in the church basement was completed; the roof of the church was repaired; the class rooms and corridors were painted; two class rooms were partitioned and completed; three rooms were furnished with desks and blackboards. At this time there were about 280 children attending school. The school was accredited by the Chicago Board of Education. On November 9, 1918, Rev. B. Serafinas resigned as pastor. Then the religious congregation of Immaculate Conception of B. V. M. took charge of the parish of Our Lady of Vilna.

St. Gregory—Chicago, 1904

Its Founding.

The founding of St. Gregory Parish dates back to the spring of 1904. Shortly after the coming of the late Archbishop J. E. Quigley to Chicago a proposition was made to establish a new parish somewhere in the neighborhood of Summerdale. A committee of energetic men, consisting of Peter Reinberg, H. P. Kransz, Nick Mann, and J. H. Miller called upon the Rev. A. J. Thiele, who at that time was one of the diocesan consultors, and having been pastor of St. Henry Church on the Ridge, in former years, was well known to these gentlemen. They acquainted him with their plan and sought his opinion as to the prospects of a new parish in their locality and asked to be advised how to proceed in the matter of getting one.

Father Thiele, who from the start gave the proposition his hearty endorsement, counselled the committee to lay their plan before the Most Rev. Archbishop. This they did without further delay. His Grace took up the proposition and appointed a committee from among his Rev. Consultors to look into the matter. This took place in January, 1904. The committee appointed began the work of investigation immediately, explored the territory, consulted with pastors of the surrounding parishes, and finally reported with a recommendation that a parish be organized. The Rev. F. A. Sixt, since deceased, who was pastor of St. Mathias Church at that time, also gave the proposition his hearty endorsement. Now, that all investigations and reports had been made, the Most Rev. Archbishop laid the matter before his counsel, and on April 27, 1904, the counsel voted that a parish be organized.

Appointment of Pastor.

By the time the proposed parish for Summerdale had been decided on there was much speculation as to who would be appointed pastor, and this caused some delay in the appointment. Finally, on June 23, 1904, the Rev. T. Bonifas, pastor of St. Nicholas Church at West Pullman, Ill., was appointed. Father Bonifas, having organized the parish he was pastor of, felt very reluctant to leave it, as did also his people to see him go, whereupon he asked the Most Rev. Archbishop for a reconsideration of the appointment. In consequence, on July 7, 1904, the Rev. Michael Klasen, at the time assistant to the Rev. A. J. Thiele, of St. Aloysius Church for the past seven years, and who had been appointed to succeed Father Bonifas at St. Nicholas, West Pullman, was appointed to assume charge of the new parish.

Father Klasen immediately went to work, and after having made application for School Sisters at the Josephinum Academy that same day, paid his first visit to the district. He found the people who had promoted the organization of the new parish most anxious to have the work begun immediately, as they had waited so long in seeing their wishes realized. That meant hard work and no delay. On the same day a store on Clark

Street, between Catalpa and Rascher Aves., was rented in order to provide quarters for Sunday services. Also a cottage on E. Ravenswood Park was rented for $15.00 per month to provide temporary living quarters for the pastor. Sorry to say, the store never was used for the intended purpose, as the landlord telephoned the following day that the contract for some reason or another was called off. Almost the same experience was made with the rented cottage, since it was to be sold the following week.

On Monday morning, July 11, 1904, Father Klasen moved from St. Aloysius Church to his rented cottage on East Ravenswood Park. That same night by the light of an old keresone lamp, there was a preparatory meeting of a committee of eight men in the little real estate office on Ashland and Bryn Mawr Avenues, to formulate some plan to be laid before the parish meeting called for Wednesday evening, July 13, at Matt Evert's restaurant, opposite Rosehill station. The proposed parish meeting took place that evening, and found about forty men present with the new pastor and the Revs. A. J. Thiele, P. J. Weber, and C. Epstein in attendance. Chas. A. Gross acted as secretary at this meeting. Speeches were made by the pastor, the Rev. visitors, and by some of the men present. The new parish was to receive a name, and upon the suggestion of the pastor, St. Gregory was chosen as the patron, it being the 13th centenary year of his death. The pastor also called for volunteers to form a Men's Church Choir, whereupon eight men volunteered immediately, some of whom are members still. Now, two important questions came up, first, how much will you give to the building fund; second, the appointment of a building committee. Subscriptions were called for, and the men responded readily, Peter Reinberg heading the list with a check of $5,000, and Nick and Margaretha Mann with a donation of ten building lots, the other subscribing amounts ranging from $500 down. The first subscription list made at this meeting bears the following names: Peter Reinberg, Math. H. Mann, H. A. Zender, J. H. Miller, Anton Hundsdarfer, Nicholas Ledenbach, Charles Wruck, Joseph Mitsch, George Maiworm, Peter Lutsch, John B. Weber, Henry Hansen, Peter Hoffmann, Hubert Hansen, George Reinberg, John P. Mentgen, Michael Matchen, Charles A. Gross, Frank Hansen, John Mertz, John Hellgeth, John P. Theisen, Nicholas Thiery, John Nussbaum, Dominik Werne, Otto Huelsmann, Michael Marson, Henry P. Kransz. About $8,000 was subscribed This spirit of generosity gave the whole affair a great impulse, and up to the present day has been one of the great distinguishing features of the people of St. Gregory and the secret of their success. After this the building committee was appointed, and they immediately went into session that same night after the parish meeting had been adjourned. The building committee consisted of the following men: Joseph Mitsch, Peter Reinberg, N. J. Mann, Matt Evert, J. H. Miller, H. P. Kransz.

Everybody connected with the new venture seemed to be in a hurry to see something done, and done immediately. No time was to be lost. From all sides the pastor was told: "We want a school for our children, and we want it in the coming September." That meant building something in a hurry, and building something that would answer both for church and school purposes. The committee was thereby confronted with a very serious problem, they were to plan a combination building, and they were to have the building ready for occupancy by next school term, which was only eight weeks off, whilst at this time they did not yet know how large the membership of either school or church would be. After much lengthy discussion in many meetings held, the building committee finally decided to build a one-story frame structure, which could be used for school purposes on week days and for church purposes on Sundays. Plans were made in a very short time, and on July 22, at five o'clock in the morning, the first hole for the foundation was dug. The building progressed rapidly, and when the number of the school children listed by the pastor, who was taking a hurried census in the parish, grew from day to day, the committee saw that their expectations had been greatly surpassed. A building of two stories, which would give separate quarters for church and school, and which, considering the increasing number of children seemed to be imperative, was now decided on as the only way out of the dilemna. Thus it happened that the planned one-story building grew to be a two-story affair.

During the building interval, the first festival for the benefit of the parish was held, which consisted of a grand lawn party on the premises of Peter Reinberg, who was then Alderman of the 26th ward. It was a great success and brought friends and

acquaintances from near and far, also many prominent politicians and public officials together. Finally, the roof of the new building was finished Saturday, August 13, and on the following day, Sunday, the first Mass was said in the still incompleted building. The condition of the building at that time made things quite primitive. Everyone seemed to enjoy it, nevertheless, and let it be said, there never stood a priest at the altar of any gorgeous cathedral with a more joyous heart than did the pastor of St. Gregory that morning at the improvised altar of that improvised church. A very fine congregation responded and completely filled the quarters. The pastor gave his initial sermon and introduced himself to the assembled congregation. The first collection amounted to $53.17. The next day being the Feast of the Assumption, two Masses were said for the people in the same quarters. From that time on Sunday services were held regularly in the building on the first floor, until the following month, when the building had been completed, and services were held in the church proper, upstairs.

Whilst the recording of these events seems a pleasure, it must be remembered that because of these services having been instituted so soon, even before the completion of the building, many sacrifices had to be brought and much hard work done. Every Saturday afternoon the quarters had to be cleaned and scrubbed, and on Sunday morning the altar paraphernalia had to be brought over from the pastor's residence on East Ravenswood Park, and the necessary equipment in the building arranged. We still seem to hear the squeaking of the wheelbarrow coming along the sidewalk at six o'clock Sunday mornings, on which were loaded the altar furnishings and Mass vestments.

During the time the building was being erected the School Sisters, five in number, announced their coming. To provide quarters for the Sisters, the pastor explored the whole neighborhood, but no "For Rent" rooms were to be found. There were plenty of small houses to be bought, but no house to be rented. The pastor found himself in a great predicament. Finally, Mrs. Ursula Klasen volunteered to assume the financial obligation of the purchase of one of the homes nearest the church, in order that the parish might rent it for temporary pastor's quarters and a rectory, and give the cottage on East Ravenswood Park to the Sisters, as the pastor's living nearer the church was a real necessity. The purchase was made, the house being located on Bryn Mawr Avenue, near Ashland Avenue. On August 24, the pastor moved from his place on East Ravenswood Park, where he had lived about five weeks, to his new home, which contained an improvement on the first house, it having seven rooms, one room more. The rent paid for these quarters during the four years they were occupied as a parish house was $20.00 per month. On Saturday, August 27, the Sisters arrived and found their quarters on East Ravenswood Park ready. The Sisters lived here for almost two years.

Opening of Church and School.

Monday morning, September 19, 1904, the school was opened. Here the pastor was treated to the greatest surprise of it all. 160 children reported, whilst only 120 had been registered, and on account of a delayed shipment of school desks only 90 could be accommodated. No time was lost in pressing every bench and table into service, until every child had received its seat. Now St. Gregory School was open for business, and the regular school program was put into shape. There were three rooms with seven grades represented. This marked the first era in the existence of the new parish. Things went along smoothly, and in the course of a few weeks the rest of the school furniture was installed, and the last of the finishing touches were made on the building. The cost of the building amounted to $7,600. Altars and pews were erected, and everything was arranged to meet the requirements of church and school. On the Feast of the Most Holy Rosary, October 2, 1904, the first High Mass was sung, at which the new choir in their stage fright became so rattled that they sang the Agnus Dei for the Sanctus. The members of the parish in their urgent request for a church and school had been satisfied. Practically only ten weeks had elapsed since the arrival of the pastor, and church and school were in running order. Only they who were engaged in preparing this know and realize what it meant. Now, that one looks back and considers what was done in so short a time, one is astonished that it ever was done. The secret of it all was the unshirking co-operation of the parishioners with the pastor, a co-operation not only in sentiment, but also in the financial support tendered him in his upbuilding. It

was the struggle of a big family helping their "Father," according to the motto of the true Chicago spirit, "I Will." The parish is now organized, and after a period of only ten weeks stood ready to take its place with credit and honor alongside the rest of the parishes of the city.

Further Development.

The so-called temporary quarters of church and school had hardly been completed, when it became ardent that both were too small and inadequate. To relieve the congestion at the Sunday services three Masses were instituted. The building committee thereupon went to work trying to find ways and means to provide larger quarters. Many favored the idea of building a permanent church immediately. That meant a great expense, and more so, meant building something again without knowing how large or small to build, because the parish was then in its infancy. After all the pastor's suggestion prevailed, a combination building should be erected, the first floor to be school quarters, and the second and upper story to be the church of the present, later on the parish hall. Sketches were drawn, a parish meeting was called, and the entire plan placed before the parishioners, after which they all coincided with the pastor's suggestion to erect a combination building, but large enuogh this time to take care of all needs of the parish for many years to come. After the plans had been made, and contracts awarded, the building was finally begun, July 17, 1905. On September 3, the corner stone was laid by the Most Rev. Archbishop.

By February 22, 1906, the school rooms had been completed and were ready for occupancy. On that national holiday our school children held a grand patriotic parade around the sub-division, passing the Sisters' House on East Ravenswood Park, and singing patriotic songs. Every child was provided with a zobo, and was in distinctive patriotic attire. Singing the Star Spangled Banner, the children marched into the new school and took their seats. The children felt extremely happy in their new quarters, and the following day settled down for hard work at their studies. The church was completed somewhat later. On the Feast of the Seven Dolors, Friday, April 6, 1906, on the occasion of the celebration of the Easter Communion of the Christian Mothers' Society, the church was privately dedicated and the first Mass celebrated therein. It was a day of great joy and satisfaction. A gas fixture hangers' strike being in progress just then, we had to content ourselves for a long time at the evening services with two gasoline lamps, one stood on the pulpit, the other on the improvised confessional in the rear. The pews were installed a month later, and the altars and furnishings of the first church were all made good use of. The cost of the building amounted to almost $42,000.

End of the Church Building Period.

After the new building had been completed the old church quarters in the frame building were partitioned off and arranged for Sisters' living rooms, giving them eight large rooms besides several smaller closets, etc. They moved in June 26, 1906, and felt happy to be living so close to the church and school, after their two years' of domicile on East Ravenswood Park, three blocks away.

In the spring of 1907 new side altars, a pulpit, communion railing, and sanctuary carpet were installed, all being the result of a special collection held first among the women, under the auspices of the C. M. Society, then among the men of the parish, due to the persistent efforts of the Messrs. Charles A. Gross and John Hellgeth. All these improvements were paid for in cash when completed. In December of the same year, 1907, a large pipe organ was installed, for $2,000, and paid for in cash, due to many donations received for this purpose. The organ was played for the first time by the pastor after High Mass on the Sunday before Christmas, he accompanying the hymn of Thanksgiving, Grosser Gott, sung by the congregation.

Building of Rectory.

In the spring of the year 1908, on April 21, the rectory was begun, the pastor having lived in rented quarters on Bryn Mawr Avenue for four years. Many sacrifices unknown to the parishioners generally, had been brought by him and the members of the household on account of these small quarters, they being entirely inadequate to meet the demands of the parish, the business of which had greatly increased from year to year. The circumstance alone that a second priest was needed on Saturdays and Sundays made the building of a rectory quite imperative. This was done. A substantial rectory was erected, large and commodious

enough for all times to come. The rectory costs $11,700, and was paid for within fourteen months after its completion. The pastor moved in September 21, 1908. In May, 1908, an ornamental high altar and several other sacristy and school paraphernalia were received from the Religious of the Sacred Heart out of the old Taylor Street Convent, which had been vacated and sold. In the following year, 1909, November 14, the well known shrine of Our Lady of Perpetual Help was solemnly erected and dedicated in our church, which up to the present day has been the source of much consolation, and no doubt, also the cause of many prayers having been heard and favors received. Every year the anniversary of this event, as well as the Feast of Our Lady of Perpetual Help, is solemnly commemorated by reception of the Sacraments and visits to the shrine.

Further Growth of Parish.

The first assistant, the Rev. P. L. Lacosky, Ph. D., was appointed by the Most Rev. Archbishop September 4, 1910, upon the request of the pastor for an assistant. He remained until September, 1913, when he was succeeded by the Rev. J. P. Stoesser. During the past years the parish witnessed a steady growth from 120 families registered September, 1904, to over 400 on the parish list in 1914. Thus also new school rooms had to be opened almost every second year, and many times we felt highly gratified that we could fall back on the first building for school rooms, which saved us the expense of building, whilst we were paying off the parish debt. Still, in 1914, we found the sisters' living quarters completely filled, and we were forced to provide more space for them. We undertook the task of building a sisters' convent, in order that the good sisters may receive what they are entitled to, room and comfort, and that thereby our school accommodations might also be enlarged. A handsome convent building was erected in 1914 at a cost of $16,000, and was paid for as soon as completed. The sisters having vacated their living quarters in the first church building, new school rooms were installed, which gave us eight well lighted rooms, one room for each grade. With this provision made for the school, we were relieved of all our worries as to the need of any immediate building, and we were able to concentrate all efforts to paying off the parish debt. On the last night of the year 1916, the pastor announced from the pulpit that the entire debt was paid off, and St. Gregory Parish owned every piece of property and all buildings listed in its name.

Present Outlook.

We entered upon the year 1917 free of debt and with the best prospects for the future. However, the Great World War with its far-reaching ravages made itself felt among us as well as everywhere. Our country having entered into the war, we were compelled to forget our parish alms and devote our efforts to the so-called war work. The many drives for money and all the other relief work kept everybody under a strain and made it impossible to make any decided efforts in behalf of our building venture. 130 of our boys were in the draft and their wants were looked after by our St. Gregory Soldiers' and Sailors' Welfare Club, an organization of women of our parish founded for this particular purpose. Among the many welfare schemes of this organization the Great Triduum of August, 1918, stands out most prominently. Our prayers offered during that Triduum were heard. Not one of our boys fell, nor was any seriously wounded. Now, that the war is over, we are again concentrating all our efforts on the prospective building of a new church. As soon as the conditions of the labor world shall become more settled, we intend to begin the building of our new church in an English Gothic style, and realize our long cherished hopes.

The first curate appointed here was Rev. P. L. Lacosky, Ph. D., September, 1910, to September, 1913.

Other Curates were: Rev. J. P. Stoesser, Sept. 1913, to May, 1916; Rev. W. E. Fasnacht, Sept., 1915, to Nov., 1918; Rev. E O. Leiser, Oct., 1917, to Nov., 1919; Rev. F. L. Kalvelage, Oct., 1919.

St. Michael's (Lithuanian) Chicago, 1904

St. Michael's Church is located in the river district, on the North Side. It was founded in 1904 by Rev. Stepanovicius, pastor of Providence of God Church. He was succeeded by Rev. Norbert Lukosius, and Rev. John Cis. In 1913 the Fathers of St. Mary's Immaculate Conception were appointed by the Most Reverend Archbishop Quigley, D. D., to take charge of the parish.

The present rector of the church is Rev. Francis Meskauskas.

The combination school building is situated at the corner of Wabansia and Marshfield Avenues. The school has an enrollment of 137 pupils, under the care of Lithuanian Sisters of St. Casimir.

St. Michael's Parish has about 300 Lithuanian families.

St. Agnes' (Bohemian)
Chicago, 1904

Blessed Agnes' Church (Bohemian) was founded by Archbishop Quigley on February 22, 1904. The first pastor appointed was Rev. Francis Vanous. Father Vanous remained from February, 1904, to November, 1906, when he was succeeded by Rev. J. M. Hynek, November, 1906, to February, 1912. The present pastor, Innocent Kestl, took charge in 1912.

The church and school, a temporary building, was erected by Father Vanous and enlarged by Father Kestl. There are over 500 children in school, who are under the care of the Sisters of St. Francis from Milwaukee.

Our Lady of Hungary
Chicago, 1904

Our Lady of Hungary Church is the first and only Hungarian church organized in the State of Illinois.

It was founded in 1904 by the Reverend Francis Grosz, who successfully labored among his flock for two years, during which time a combination frame church and residence was erected and also purchased the adjoining 16½ lots with frontage both on East 93rd Street and Chauncey Avenue.

He was succeeded in 1906 by Rev. Ladislaus Farkas, who worked untiringly until in the fall of 1913. He has since passed to his reward in eternity.

The Reverend Stephen Soltesz, who succeeded Rev. Farkas, and who is now the present pastor, has made many improvements to the church property. By his untiring zeal all the mortgages were cancelled and today is free from debt. In the near future a fitting and handsome church will be erected, which will do justice to the Hungarian Catholics in Chicago.

St. Francis Xavier
Wilmette, 1904

The parish of St. Francis Xavier was organized the latter part of June, 1904. A petition started by Messrs. Edward Kirchberg, Edward Dolan and Frank Flaherty was presented to His Grace, Archbishop Quigley, asking for an English-speaking church for the residents of Wilmette, and resulted in the appointment of Rev. Edmund Byrnes as the first pastor.

The parish at that time consisted of only thirty-eight families, which made the task of building a church a very difficult one; but the zeal of the pastor, combined with the hearty co-operation of his parishioners, overcame all obstacles, and they had the joy of hearing Mass for the first time in the new church of Gothic design on Christmas Day, 1905.

Father Byrnes proved himself to be an able organizer in the establishment of parish societies that flourished for the spiritual welfare of his people. His work was not confined to the limits of his parish, for the Sheridan Club, for the men of the village, and a branch Council of the Knights of Columbus bore witness of his community spirit.

The gradual growth of the parish necessitated the building of a parochial school, which was opened in January of 1910. Two years later the summons came to Father Byrnes to devote his talents and tireless energy to a wider sphere of action, and in October he was made the pastor of St. Sebastian's Parish in Chicago.

His Grace, Archbishop Quigley, chose as his successor Rev. T. V. Shannon, editor of the diocesan paper, "The New World." Father Shannon entered into the responsibilities of his first charge with characteristic zeal, and within a short time had endeared himself to all his parishioners. Among all his activities his greatest work in the parish was the zealous promotion of the decree on frequent communion. The present active and flourishing Woman's Catholic Club is a memorial of his efforts among the women of the parish to fit themselves for the changes taking place in the position of woman in the modern world. Father Navarette, now Bishop of Navarette, of the Diocese of Sonora, in Mexico, and an exile from his native country, was the guest and unofficially the assistant to Father Shannon for several years.

Plans were under way for the erection of a new school, when His Grace, Archbishop Mundelein, assigned Father Shannon to the pastorate of St. Thomas the Apostle in Chicago, in July, 1916.

The third and present pastor of the parish is Monsignor Francis Clement Kelley, D. D., President of the Catholic Church Extension Society of America. To him was assigned as an assistant Rev. John J. Lannon. Monsignor Kelley, following in the footsteps of his able predecessors, continues to build on the splendid foundation laid by them. The parish at the present time numbers 235 families. The Xaverian Club for the men has replaced the Sheridan Club and identifies itself with every activity for the welfare of the parish. The Woman's Catholic Club has steadily increased in membership and has demonstrated its loyalty and efficiency through the years of its existence.

The parish has been singularly honored by the residence of three Mexican archbishops, exiles during the period of their banishment from Mexico. His Grace, Archbishop Ruiz, of Michoacan; His Grace, Archbishop Orozco, of Guadalajara, and His Grace, Archbishop Plancarte, of Linares. Two Mexican priests, Very Reverend Canon Chaparro and Father Reyes, were also guests of the parish through the courtesy of the Extension Society.

The school is in charge of the Sisters of Providence. New property has been bought, and in the near future a magnificent school and auditorium will be built to supply the needs of the ever increasing growth of the parish.

Saint Dominic's—Chicago, 1904

St. Dominic's Parish was established by His Grace, Most Reverend Archbishop James E. Quigley, in May, 1904, who appointed the Reverend Edward M. Griffin, for seventeen years previous assistant priest at Annunciation, its organizer and first pastor. Up to the time of its formation, St. Dominic's was part of the Cathedral Parish of the Holy Name. The territory assigned to the new parish extended from Franklin Street to the Chicago River on the west, and from Division Street to Erie Street on the south. The building on Sedgwick Street, near Chicago Avenue, which for twenty years had served the Cathedral Parish as a school for boys, under the management of the Clerics of St. Viator, was alloted to St. Dominic's Parish, burdened, however, with a mortgage of $15,000.

Immediately, the new pastor made such arrangements as would enable St. Dominic's Parish to exercise its complete parochial life from the beginning. Ground was purchased at the corner of Locust and Sedgwick Streets, whereon to erect a new church and rectory. A frame cottage standing on the newly acquired property was used as a temporary residence for the pastor and his assistant, while another building on the same property, a two-story frame structure, was moved to the rear of the school and remodeled as a convent for the sisters directing the school.

The hall in the basement of the school was fitted up as a chapel, for which purpose it lent itself admirably and was used for Divine Services until the new church was completed. Reverend Father Griffin happily induced the Sisters of Charity of the Blessed Virgin Mary to assume direction of St. Dominic's Parochial School, and in September, 1904, 978 children were enrolled, under the care of eleven sisters and four secular teachers.

The work of building the new church and rectory was begun without any unnecessary delay, the corner stone of the new church being laid on the 16th of October, 1905, by Right Reverend Bishop Peter J. Muldoon, in the presence of a concourse of 10,000 people, who had gathered to witness the event. The sermon on the occasion was preached by Reverend T. E. Judge, then editor of the New World. The new buildings were completed and the church dedicated on the feast of the Most Precious Blood, Sunday, July 1, 1906. The Very Rev. Father Kearney, O. P., provincial of the Dominican Fathers, preached the sermon of dedication.

The new church was a remarkable contribution to church architecture. Built of dark red compressed paving brick and cut stone, in the Italian Romanesque style of architecture, it measures 150 feet in length, and 67 feet in width, and has a seating capacity of nearly 1,000. The interior woodwork finish is of selected red oak, making a beautiful and artistic effect. The acoustic properties are perfect. The main altar, which is of the Roman-Renaissance style of architecture, stands 22 feet high and 13 feet in width. The side altars are in keep-

ing with the main altar, all three altars being finished in white enamel and burnished gold.

The work done in St. Dominic's Parish during the first two and a half years of its existence, represents an outlay of over $130,000.00. On Friday, January 14, 1910, Father Griffin died suddenly at the Alexian Brother's Hospital, whither he had been hurried for a serious operation. He was buried Monday, the 17th, the Most Reverend Archbishop Quigley himself celebrating the Mass and delivering the funeral sermon.

Father Griffin's five years and a half as pastor of St. Dominic's, were filled with great energy and activity, and his premature death was a serious handicap to the progress of the new parish.

February 2, 1910, Rev. P. J. Seanlan, until that time pastor of St. Joseph's Church, Libertyville, Ill., arrived at St. Dominic's as successor to Father Griffin, and retained that position until March 18, 1916, when he was promoted to the pastorate of St. Brendan's Church at 67th Street and Racine Avenue.

Those who have served at different times as assistants in the parish are: Rev. J. K. Fielding, now pastor of the Church of St. Justin, martyr; Rev. F. E. O'Brien, now pastor of the Church of St. Denis, Lockport, Ill.; Rev. Matthew Hanley, now pastor of St. Joachim's Parish, and Rev. Thomas Kelly of St. Agatha's Church.

March 18, 1916, Rev. Bernard D. Rogers, D. D., the present incumbent, was appointed as pastor by the Most Reverend Archbishop George W. Mundelein.

Rev. John J. Doody, Ph.D., was assigned to him as an assistant.

During its short existence of scarcely sixteen years, Saint Dominic's Parish has undergone a radical transformation. This locality has been invaded by factories and by an Italian population, thus causing the original members of the parish to seek places of residence in parishes further north. Thus, while in the beginning this parish could count nearly one thousand families as members, today the number of families has dwindled down to less than two hundred and fifty. However, there are at present 560 children enrolled in school, but many of these are of Italian parentage, and not a few, also, of parents of other nationalities.

St. Kilian's—Chicago, 1905

St. Kilian's is situated on the beautiful south side of Chicago, 87th and Aberdeen Streets. It was founded by the late Rev. J. J. Green in 1905, with a beginning of 23 families—it now numbers over three hundred families. Father Green was appointed by the late Archbishop Quigley. The church property comprises one city block; the church is of the Roman type, and a large school with a capacity for 600 children. The school now numbers 350 children, under the direction of the Dominican Sisters. The parish is well established; there are religious societies and social organizations and large body of men Foresters. The present pastor, Rev. J. C. Welsh, was appointed by His Grace, George W. Mundelein, January 22, 1919. Rev. J. Dufficy, assistant, was also appointed at the same time.

St. Florian's—Chicago, 1905

St. Florian's Polish Roman Catholic Church is located at Houston Avenue, 132nd Street, on the South Side of the City of Chicago. The church is a frame building 90 by 40 feet; A. D. 1905. Most Rev. James Edward Quigley, D. D., Archbishop of Chicago, gave the permission to Rev. F. M. Chodniewicz, the then pastor of St. Columba's, from May, 1900, until October, 1905, to build a church for the Polish speaking people. The cost of the church was $10,000. About 100 families and 200 single men, or men that left their wives and children in the old country, caused to start a house of God and then a school building.

In the year 1907 Most Rev. J. E. Quigley, Archbishop of Chicago, again gave willingly the permission to the pastor, Rev. F. M. Chodniewicz, to establish a school building. This structure is of brick, the outside of pressed brick, three stories, size 78 by 58 feet, Roman style. Eight class rooms, and on the first floor the hall with the scenery for entertainments. The cost of the school building was $35,000. The school was opened in 1908. Four Franciscan Sisters took care of about two hundred children. Year after year the number of children grew larger, and at the present time nine sisters as school teachers are busy with about five hundred children.

In the year 1913, by permission of the Most Rev. J. E. Quigley, the parochial residence was built. This is of pressed brick.

In the year 1916 Most Rev. G. W. Mundelein, D. D., Archbishop of Chicago, gave his consent to Rev. F. M. Chodniewicz, the pastor, to improve the two-story frame dwelling to be occupied by school teachers, who used to live in the school building. The valuation of St. Florian's Parish is estimated at $69,000. There are four men's societies in the parish. The number of members is 300. The purpose of each society is to give help to a member in case of sickness. These societies belong to the Polish National Alliance or to Polish Roman Catholic Union of America. In case of death of a member the organization pays to the family of the deceased from $300 up to $1,000.

The two women's societies number 200 and are of the same purpose as that of the men. Rosary Sodality for women numbers 150 members and it is of spiritual and financial benefit to the members. The Polish people of this locality are under the care of their pastor, Rev. F. M. Chodniewicz, for about twenty years.

Following have been assistants: Rev. F. Tyrcha, June 1, 1913, to November 17, 1913; Rev. B. Orlemanski, from November 18, 1913, to January 17, 1914; Rev. M. Pyplae, from March 1, 1914, to November 1, 1914; Rev. F. Polcrynski, from June, 1916, to October, 1916.

St. Joseph's (Lithuanian) Chicago, 1905

St. Joseph's Parish, located at 8812 Marquette Avenue, was established in 1900 by Rev. M. Pera. In 1905 Rev. A. Petrajtes was pastor and built the brick residence. A school was opened in 1903 and continued until 1908. The attendance was too small to justify keeping the school open.

Two societies were organized in the parish, namely, St. John's and St. Joseph's. The present pastor is Rev. A. Petrajtes.

Holy Innocents'—Chicago, 1905

The parish known as Holy Innocents' was founded in the year 1905. On the corner of Superior and Bickerdike Streets stood a frame church and a brick school serving the needs of a Protestant congregation. This property was purchased to serve the Poles settling in the vicinity. On the 9th of October, 1905, Archbishop J. E. Quigley appointed the present pastor, John Zwierzchowski, to organize a parish. A careful census revealed 144 families. The purchase price of the property, $55,000.00, placed quite a burden on the pastor and the people. On the 10th of December, 1905, the buildings were dedicated by Archbishop Quigley amidst throngs of faithful from neighboring parishes. The new congregation flourished and, in 1907, Rev. F. Feldheim was appointed first assistant. Father Feldheim sang his first Mass, being just ordained, at Holy Innocents' Church. The school contained six class rooms and was soon crowded. In 1907 an addition was built, bringing the total of class rooms to twelve. The growth of the parish being abnormal, it was necessary to cast around for more ground for future buildings and, consequently, the balance of the block, i. e., eight lots with homes on them, was purchased for $52,000.00. These homes were sold in turn to make room for the new church and rectory. Ground for the parish house was broken in April, 1910, and for the new church in October, 1910. The rectory was completed within six months and cost $22,000. The sisters now occupy the old rectory, to which was added a chapel and dormitory.

On account of strikes the church building progressed slowly, and it was not until October 20, 1912, that His Grace, Archbishop Quigley, personally blessed it, to the great joy and satisfaction of the parishioners. The church is of Mission style, 183 feet long, 70 feet wide at entrance, with a seating capacity of 1,600. Pressed brick, sandstone, iron, very little wood, and tile for roofing, were the materials used. The building was put up at a cost of $131,000.00. Organ, pews, altar and fixtures cost $23,000.00. The church completed, the crowded school again became a pressing problem, so, in 1914, the construction of a new school, with twelve class rooms and assembly hall was undertaken. The school was erected on the site of the old frame church. It was blessed in February, 1915, and was the last ceremony of its kind to be performed in the Chicago archdiocese by the late Archbishop Quigley. The school building, without equipment, cost $75,000.00. From 1907 to 1915 were years of property buying and building. Now came a welcome rest to be yet disturbed in the near future by the construction of a permanent home for the sisters, thirty-one in number. The attendance is nearly two thousand.

The founder and pastor of Holy Innocents' to the present day is the Rev. John

Zwierzchowski. He was born at Calumet, a mining town of Michigan, on the 9th day of May, 1877. Completed his theological studies at St. Francis Seminary, Wis., and was ordained priest by Archbishop Katzer in the Seminary chapel April 1, 1900. Was assistant for six months to Rev. John Radziejewski at St. Adalbert's, for five years to Rt. Rev. P. P. Rhode, D. D., at St. Michael's, South Chicago, whence he came to organize Holy Innocents' Parish in 1905. During his pastorate he was efficiently assisted by the Rev. Fathers F. Feldheim, L. Kukulski, F. Prange, F. Marcinek, F. Szydzik, J. Grembowicz, B. Kasprzycki, L. Wyrzkowski, A. Gorski, D. D., and J. Struycki. The present curates are Rev. Fathers I. Mazurowski, V. Belinski, J. Drzymata and B. Nawrocki. Only one of the fathers assisting at the parish died, namely, Rev. F. Szydzik. There are forty-two societies, beneficiary, charitable and religious, belonging to five Catholic organizations. Men, women, boys and girls are grouped in these different societies. St. Salomea's Charitable Association does the work of a St. Vincent de Paul conference.

St. Clement's—Chicago, 1905

The church and other buildings of this parish are located at Deming Place and Orchard Street (North Side), just west of Lincoln Park.

The parish was founded in 1905 by direction of Archbishop James Edward Quigley. The first pastor, who is still in charge, is Rt. Rev. Mgr. Francis A. Rempe.

The following clergymen have been assistants: Rev. Christian A. Rempe, 1906-1908; Rev. Joseph Hagemeyer, September, 1908, to January, 1909; Rev. George Heimsath, 1909-1914; Rev. Frederick Bergs, June, 1914, to January, 1916; Rev. Anthony Goyke, 1914; Rev. Henry Retzek, May, 1916, to March, 1918; Rev. Peter A. Engeln, April 1918; Rev. Michael G. Sesterhenn, September, 1919.

The first parish building was a combination school and church (Gothic style), built in 1905. Ground was broken for this building in October, and the first Mass was celebrated there on Christmas Day. The building was dedicated by Archbishop Quigley on September 30, 1906. The convent was purchased in 1916.

The present beautiful Byzantine church and the rectory were built in 1917-1919. Ground was broken for the new church March 19, 1917. The corner stone was laid by Most Rev. Archbishop George W. Mundelein September 9, 1917, and Archbishop Mundelein dedicated the structure on September 8, 1918.

The school was established in 1906 and placed in charge of the Franciscan Sisters of Joliet. This school was opened with eighty-five children; the present enrollment is 425. The curriculum embraces eight grammar grades and a two-year commercial high school course.

The societies of the parish are: Holy Name Society, Young Mens' Sodality, Young Ladies' Sodality, Altar Society, St. Clement's Guild, St. Vincent de Paul Society and St. Clement's Court, Women's Catholic Order of Foresters No. 900.

An event of unusual interest in the parish, and indeed in the diocese, was the investiture of the pastor by Archbishop Mundelein on March 8, 1917, as a monsignor.

St. David's—Chicago, 1905

St. David's Church is located at 3201 Emerald Avenue. It was founded by the Rev. D. J. Crimmins in 1905. Father Crimmins was pastor from 1905 to 1913. All buildings, church, school, and rectory, were erected in 1905, Mr. Sotekart architect. The school is conducted by the Sisters of Providence. There is a combination church and school. The church seats 800, and the school 430 pupils. The debt in 1905 was $100,000. Present debt, $2,500. The present pastor is Rev. Joseph McNamee, assisted by the Rev. M. P. McGrath.

St. Rita of Cascia—Chicago, 1905

St. Rita of Cascia Parish, located in southwestern section of the City of Chicago, canonically founded within lines established in Rome and signed both by the congregation and Archbishop Quigley, bounded by this agreement: North, West 58th Street; west, to east side of California Avenue, thence south on east side of California Avenue to 59th Street, south side of street, thence west to Kedzie Avenue to east side of Kedzie Avenue to Leavitt Street. East, Leavitt Street, from the north of 68th Street to the south edge of 58th Street. West, Kedzie Avenue, from the south side of 59th Street, to the north side of 68th Street. The parish is officially designated as nonnational.

Original lines were canonically founded from Robey Street to California Avenue, 59th to 67th Streets, later changed to lines quoted in preceding paragraph.

Temporarily, in beginning, there was no southern fixed boundary. First actual lines ran from Robey Street to Kedzie Avenue, and from 59th street on the north to an indefinite south line. The Catholic population as recorded in first census numbered seven families, including about fifty souls.

Spring of 1908 the Chicago Lawn district was detached from the parish of St. Gall at Elston and added to the St. Rita Parish. September, 1908, the whole of St. Gall Parish (in charge of Fr. M. Sullivan, now pastor of Resurrection Church), was added. The St. Rita lines then ran from Robey Street to Summit, and from 58th Street along the south edge to Western Avenue, north on Western Avenue to 47th Street, thence west to City Limits. The south boundary was the horizon, elastically located. A year or two later Clearing was detached from Summit and placed within the St. Rita lines. December 20, 1908, the section of Chicago known as Ashburn and Evergreen Park, which had been cared for by the priests of St. Margaret's parish, were turned into St. Rita's Parish at the request of Archbishop Quigley, and a store donated by the Picard family was blessed and titled under the protection of "Mother of Consolation." Mass was celebrated there every two weeks on Sundays.

An invitation to the Augustinians at Villanova, Pa., from Archbishop Quigley; the response of Father Martin Geraghty, O. S. A., D. D.; a conference with the Archbishop and the provincial (Father Geraghty), May 11, 1905; the selection of the southwestern section on advice of Father Kelly (St. Anne's), and Father Flanigan (R. I. P.), and the appointment of Father James F. Green, O. S. A., LL. D., S. T. B., to the position of organizer of the new foundation. Father Green came to Chicago from Greenwich, N. Y., June 26, 1906; sought out the property at 63rd Street and South Oakley Avenue bought by Father Geraghty as a site for a Monastery and College, and began organization of the parish. Ground was broken in September, 1905; corner stone was laid by Father Green, October 26, 1905; dedicated by Bishop Muldoon April 21, 1906.

Father Green, O. S. A., who was in charge of the parish since its birth, is still in charge. With the addition that the New Canon law in force at last Augustinian Chapter, June, 1918, necessitated his removal from the position of Prior of Monastery to be replaced by Father Egan, O. S. A., the first assistant in the new parish.

St. Rita's Parish, as such, had no place of its own for worship up to and including the year 1916. The Augustinians, in charge of the parish, also in charge of St. Rita's College, kindly loaned to the parishioners the college chapel, with a seating capacity of about seven hundred and fifty, without remuneration. The chapel serves also as the Shrine of St. Rita, the first shrine to the Saint west of New York, and the second in point of time in the United States.

St. Nicholas of Tolentine, now a separate parish in charge of Father Daniel O'Brien of the archdiocesan clergy, built. Ground broken May 16, 1909; corner stone laid August 29, 1909; open for public at first Mass February 13, 1910. Comprises a combination church and school building, no architecture; two Sisters of St. Dominic, from Adrian, Michigan, were the teachers; school opened there September, 1910. Location, on 62nd street and Hamlin Avenue; two-story building. Seating capacity of church part is about 450 or 500.

St. Gall's, Elsden, first church a converted dance hall at 52nd Street and Turner Avenue. Abandoned May 1, 1910. Building of same style, capacity and architecture as St. Nicholas, at 55th Street and Millard Avenue. Ground broken on same day as St. Nicholas; corner stone laid September 6, 1909; first Mass May 1, 1910. School in care of two Sisters of St. Dominic. Father Cannell, archdiocesan, new pastor.

St. Clare of Montefalco, 55th Street and Talman Avenue, Father Barthouski, O. S. A., new pastor; church and parish in charge of Augustinians; school and church same as those two in preceding paragraphs. Two sisters teaching at first. Ground broken on same day as other two; corner stone laid August 9, 1909; first Mass January 30, 1910. (Note:) The three churches and parishes noted were taken from the direction of the pastor of St. Rita's by Archbishop Mundelein on October 27, 1916. College teachers were temporarily in charge of the missions and assistants in the parish work in all four places. Father O'Neill, O. S. A.; Father Egan, O. S. A., and Father Barthouski, O. S. A., having care under Father Green of the places in the order named. Arch-

bishop Quigley selected the sites of the three churches.

St. Rita's Parish first parochial building was made possible by the purchase of five acres in the Marquette Manor Subdivision at 62nd Street, 63rd Street, Washtenaw and Fairfield Avenues by the Augustinian Society of Illinois Corporation in the spring of 1911. September, 1915, ground was broken for the new building at 62nd Street and Washtenaw Avenue; corner stone laid November 7, 1915; first Mass Friday, August 18, 1916; first public Mass August 20, 1916. Dedication and visitation by Archbishop Mundelein October 28, 1916. The building is the architectural plan of Architect Joseph McCarthy; two-story school building, with hall, now used for church purposes. The plans were first prize at the Architectural Exhibit at the Art Museum, Chicago, summer of 1916.

The school is cared for by the Dominician Sisters of Adrian, and has a capacity of 400 children. Since its inception, in the fall of 1916, it has been going at almost full capacity.

The hall part had a seating capacity of about eight hundred adults. Masses are celebrated at the hall on Sundays at 8, 9, and 10, and at the college chapel, 63rd Street and Oakley Avenue, at 6, 9, and 11. The parochial residence is temporarily at the Monastery at 63rd Street and Oakley Avenue. The convent for the sisters is at 62nd Street and Fairfield Avenue, on property adjoining the parish block.

Canonical lines now hold on the north, east and west parts of the parish; the southern bounds have not yet been limited.

St. Rita's College, for boys who have completed the eighth grade, with courses in Classics, Science and Commerce in high school grades. This history of the college and its chapel shrine to St. Rita is almost identical with that of the parish. Augustinian priests are the teachers in the college and assistants in the parish.

Holy Name Society, about 150 members; Young Women's Sodality of the B. V. M., with about 125 members; the Altar and Rosary Sodality, with about 125 members; the St. Rita Sodality for girls under sixteen; every Catholic child in the parish is supposed to be in good standing; the St. Rita Sodality for boys, with the same attendance. The Archconfraternity of Christian Mothers, with a membership drawn from the whole city, with a membership of about 250; the St. Vincent de Paul, with the regular five or six active members and ten or more honorary; the Archconfraternity of the Blessed Sacrament, with 50 names on register. The St. Rita Woman's Auxiliary lay organization of women, with parochial recognition and approval.

Our Lady of Victory
Chicago, 1906

Our Lady of Victory Parish was organized as a mission of St. Edward's Parish September 10, 1906. It was attended to by Rev. M. Lennartz, C. S. V., who celebrated Mass at a hall in Jefferson Park. In May, 1907, a small cottage was purchased by the little flock of 50 families and converted into a chapel. In December, 1909, Rev. Francis H. Cichozki was appointed as resident pastor of Our Lady of Victory Parish, and in March, 1910, an entire block of property was purchased. May, 1910, the corner stone was laid for a commodious combination building, consisting of six school rooms, a chapel seating 700, and a spacious hall. In October, 1910, a building was bought and moved to the property of the church. This was converted into a parochial residence, and 1914 found the parish in such a state of development that it became necessary to purchase a residence for the sisters, as the quarters occupied by the sisters had to be used for class rooms.

In 1916 an addition was added to the sisters' convent, consisting of dining room, kitchen and two dormitories, and in 1917 the parochial residence was enlarged. Ten new rooms were added to it. In 1918 a new school house was erected on the property, and in 1919 a new addition was added to this school. In 1920 another addition was added to the school. At present there are 600 children attending the school. Fourteen Sisters of St. Francis are in charge.

Societies of the parish are: Holy Name Society, Christian Mothers' Association, Young Ladies' Sodality, Children of Mary, St. Vincent de Paul, Young People's Catholic Club. Our Lady of Victory Parish is one of the typical American parishes of this city. Its membership is made up of fourteen different nationalities. The English language only is used in church and school.

Rev. Francis H. Cichozki, pastor; Rev. Thomas Kelly, assistant.

St. John of God—Chicago, 1906

St. John of God Parish was organized at the beginning of the summer of the year 1906 by the Rev. John Jendrzejek. After a year of zealous, energetic and strenuous endeavors the old church and the first rectory, now converted into the home for the local sisters, were completed. Unfortunately, it was only for a short time that Father Jendrzejek enjoyed the fruits of his labor; for his impaired health brought him rapidly to his end, and he departed in September, A. D., 1909, to receive his reward, deeply mourned by his parishioners, whose hearts his zeal had gained. The parish was then administered by the Rev. Francis Karabasz until July 15, 1909, when the present pastor, the Rev. Louis Grudzinski, was appointed to continue the work begun by Father Jendrzejek. October 13, 1918, saw the laying of the corner stone for the new stately, magnificent church, built in a beautiful Renaissance style. The site of the church, in front of Sherman Park, adds to the handsomeness of the structure. The parish today comprises 1,800 families. About one thousand six hundred children attend the school, which is under the care of twenty-six Felician Sisters.

Since the beginning of the parish the following priests co-operated in the work of the venerable pastor mentioned above, namely: Revs. John Barca, S. Dobberstein, F. Helta, F. Jagielski, J. Stoinski, S. Szczepanski, S. Bubacz, V. Nowakowski, J. Szprenga, and F. Tyrcha.

Recently the parish has acquired a talented musician and composer as an organist, in the person of Mr. E. Walkiewicz.

St. Ignatius—Chicago, 1906

St. Ignatius Church and rectory are located at the corner of Loyola and Glenwood Avenues, Rogers Park.

The parish was established in 1906, simultaneously with Loyola University. On March 9, 1906, the Jesuit Fathers purchased, for the establishment of Loyola University, a strip of unimproved property lying between Sheridan Road and the lake, extending to the rear of the lots facing Loyola (then Hayes) Avenue, and on the south to Devon Avenue. On the western or Sheridan Road line, about midway between Loyola and Devon Avenues, a little church was erected, the first building to occupy any part of the grounds.

This first church was a frame structure, mission style. During the first few months instead of pews common benches, borrowed from the students' chapel of St. Ignatius College, were used. The middle altar was donated as a memorial to Catherine Culliton Ahern, and together with other donations made it possible to say Mass in the new church. The approach to the church was across a sand dune, over which a temporary board walk had been laid.

At the first Mass, which was a low Mass, celebrated February 24, 1907, at 8:30 A. M., by the Rev. H. J. Dumbach, S. J., there were in attendance 225 worshipers, and at the next Mass, celebrated on the same day by Rev. Louis Kellinger, S. J., who had been appointed pastor, there were about three hundred and seventy-five, the great bulk of the congregation being made up of friends of the Jesuit Fathers from other parishes in the city.

The frame church served the parish from its erection in 1906, until the fall of 1917, when a new church was ready for occupancy.

The rectory was attached to the church in the rear and the pastor was housed there. During the time that the first church and rectory were in use the rectory was headquarters for several of the missionary fathers, amongst whom were Rev. M. I. Boarman, S. J.; Rev. Thomas E. Sherman, S. J.; Rev. Simon J. Ryan, S. J.; Rev. J. R. Rosswinkel, S. J.; Rev. M. Leary, S. J., and Rev. David M. Johnson, S. J.

The boundaries of the original parish were from Devon Avenue on the south to Columbia Avenue on the north, and from Lake Michigan on the east, west to Southport Avenue, thence south along the east side of Southport Avenue to Albion Avenue, and west on Albion Avenue without definite limit. Within these limits there were, at the time the parish was established, seven Catholic families.

On November 4, 1910, a piece of property adjoining Loyola University grounds, on Loyola (then Hayes) Avenue and Lake Michigan, was purchased with the intention of locating a parish hall thereon, being the first property holding of the parish.

The choir was organized on September 4, 1910, under the direction of Stephen A. Erst, who had just returned from a musical course in Prague, Bohemia, and who has

ever since been organist and director.

In 1912 Mrs. T. B. Smith donated a beautiful organ to the church as a memorial of her husband, which was dedicated September 22, 1912, at an organ recital and sacred concert.

In March, 1913, the parish limits were extended by His Grace, Most Reverend Archbishop James Edward Quigley, and the boundaries fixed as follows: On the north by Pratt Avenue, west to Southport Avenue and south to North Shore Avenue, thence west to Clark Street, the southern boundary remaining Devon Avenue as before, adding an area of about eight blocks.

The first mission in the new church was preached by Fathers William Power, S. J., and John McCleary, S. J., both of New Orleans. The mission began September 29, 1912, and continued for two weeks.

In January, 1915, a general meeting of parishioners was called to discuss the advisability of taking steps to erect a new church. The parish had grown with unusual rapidity and the seating capacity of the little church had become inadequate. The decision as to the advisability of making plans for a new church was left to a vote of the parishioners. A letter was addressed to the families of the parish enclosing a reply slip, and the returns showed that about eighty-five per cent of the families wished to plan for a new church. On May 30, 1916, ground was broken. The first sod was turned by Rev. John B. Furay, S. J., President of Loyola University. About seven hundred parishioners witnessed the simple ceremony. The school children participated. The boys surrounded the spot of ground with small spades and the girls were drawn up in line in the form of a cross over the ground where the church was to stand. On August 27, 1916, the ceremony of laying the corner stone was performed with great pomp, the officiating dignitary being Right Reverend Edmund M. Dunne, D. D., Bishop of Peoria. The construction of the church moved on rapidly. Within a year after the turning of the first sod the outer structure and much of the interior equipment had been completed. The new church was solemnly dedicated by His Grace, Most Reverend George William Mundelein, D. D., on September 16, 1917.

As has been seen, the first pastor was Reverend Louis Kellinger, who served from the establishment of the parish in 1906 to September 11, 1908, when Rev. J. R. Rosswinkel was appointed pastor. Upon this change Father Kellinger was sent to St. Ignatius College, Cleveland, Ohio.

Father Rosswinkel discharged the duties of pastor from September 11, 1908, until July 25, 1910. He was succeeded by Rev. David M. Johnson, S. J., who had been giving missions in the West and North. At the same time Father Johnson was made Superior of Loyola Academy and Father Rosswinkel resumed missionary work. Father Johnson has remained pastor from his appointment to the present time, but in June, 1912, Rev. Henry S. Spaulding, S. J., was appointed superior of Loyola Academy, thus relieving Father Johnson of part of his arduous labors.

On August 12, 1912, Rev. Thomas A. O'Malley, S. J., who had been on the missions for seven years, was appointed assistant pastor of St. Ignatius. In the summer of 1913 the Rev. Edward A. Hanhauser, S. J., was appointed as an additional assistant pastor. In August, 1915, Father O'Malley was appointed assistant pastor at St. Aloysius Church, Kansas City, Missouri, and his place at St. Ignatius was filled by Rev. P. A. Murphy, S. J., who died July 26, 1917. Upon the death of Father Murphy, Father Rosswinkel, the former pastor, was appointed to take his place. Later in the fall of the same year Rev. James R. O'Neill, S. J., was added to the pastoral staff.

In the fall of 1918 Father Aloysius H. Rohde, S. J., replaced Father O'Neill, who had been assigned to the mission band. Father Rohde organized the Holy Name Society, and before the year 1918 had passed he had brought the membership close to five hundred. He was sent to Marquette University, Milwaukee, Wisconsin, in August, 1919, and Father O'Neill returned as assistant pastor at St. Ignatius, where he still officiates.

In August, 1919, Father Thomas W. Smith, S. J., who had been stationed with the Jesuit community of Creighton University, Omaha, Nebraska, replaced Father Rosswinkel, who again resumed missionary work.

On February 26, 1909, the Sisters of the Holy Child Jesus from Philadelphia were permitted to establish a convent residence on Loyola (then Hayes) Avenue, and later in the year they began to conduct classes for as many of the parish children as could be accommodated in their residence. On September 22, 1910, the sisters opened a new convent, which they erected at 6558

Sheridan Road, corner of Albion Avenue, and conducted classes for parish children until a parochial school could be erected.

In June, 1911, the property on Loyola (then Hayes) Avenue and Lakewood Avenue, was purchased for a parish school and additional property adjoining was acquired later, which gives a frontage of over 500 feet on Loyola Avenue, and 151 feet deep. It is upon this property that the church and school are located. On May 1, 1912, ground was broken for the erection of the new school, which was completed in September of the same year. The parochial school was designed by Hyland and Greene, architects, and the construction was superintended by Mr. Paul V. Hyland. The building cost $40,000.00. Classes were begun September 16, 1912, consisting of the eight grammar grades with an enrollment of 225 pupils.

The building is a three-story brick structure, containing ten class rooms, an assembly hall, two play rooms and a lunch room, all constructed according to the most improved methods and with the most complete arrangement of modern sanitation.

During the year 1918 the parish school was so crowded that the pastor realized the absolute necessity of additional room. There was besides a need for a parish hall and auditorium where entertainments and social gatherings could be held. Accordingly he presented the matter to His Grace, the Archbishop, and received authority to take steps to provide a new school building. The property purchased in 1910 for a parish hall, was sold for $30,000.00 cash, and the proceeds of this sale made the nucleus of a new school building fund. The project for the new building has met with general approval, and the plans are now ready.

St. Ignatius Parish has been a fruitful field for organization. The first society organized in the parish was Loyola Circle, the fruit of Father Rosswinkel's labors. It was largely social in its nature and from its organization on January 1, 1909, for several years was quite popular. It was replaced by the sodalities which were joined in great numbers.

In 1917 the parish organizations were largely merged into the Holy Name Society, and that organization, under the leadership of Fathers Rohde and O'Neill, has become one of the most numerous and active units of the great diocesan Holy Name organization.

The parish has a very flourishing Altar Society and an extensive membership in the League of the Sacred Heart.

Besides these parish societies there exist also flourishing branches of the Knights of Columbus (University Council). The Ladies' Catholic Benevolent Association, and the Women's Catholic Order of Foresters.

Under the energetic direction of Rev James R. O'Neill a social organization, The Loyola Assembly, was formed in the fall of 1919, which has conducted a social entertainment each month and has proved very popular.

St. Ignatius has become one of the great parishes of the Chicago Diocese. The church itself is one of the most beautiful of the church structures in Chicago. It was designed by Mr. Henry J. Schlacks and erected under the closest personal supervision of the pastor, Rev. David M. Johnson, S. J. The exterior is of white cut stone, and the separate belfry gives a distinguished appearance to the otherwise graceful architecture of the building. Interiorly the marble finish with the magnificent altars just completed, and the Munich windows in artistic design, as well as the unusual stations of the cross, mark St. Ignatius as one of the most artistic of the churches.

Several special devotions are habitual and some of them peculiar to St. Ignatius. In Holy Week of 1911, not long after his appointment as pastor, Father Johnson inaugurated the devotion of the Tre Ore, or three hours' prayer and meditation for Good Friday. This was the first time that this particular devotion had been practiced in Chicago.

Courses of lectures are arranged at various seasons of the year and especially during Lent, always of a high order. Throughout the year classes are conducted for non-Catholics and are quite largely attended.

Congregational singing is a frequently repeated feature of the services, and the rules with respect to the beginning and the end of the services are rigidly enforced.

During the World War 226 men of the parish served in the army or the navy. The mothers of these patriots organized what was appropriately named "The Patriotic League of St. Ignatius' Parish." Through their efforts a beautiful service flag was installed with elaborate ceremonies, and a large transept window reproducing the United States flag and the images of a soldier and a sailor, was erected by the parish-

ioners as a testimonal of the patriotism of the men who had served their country. By the end of the war six of the blue stars on the service flag had turned to gold. A bronze tablet underneath the memorial window, also erected by the Patriotic League of St. Ignatius Parish, records the names of those who enlisted in their country's service.

From a beginning of seven families, in 1916, St. Ignatius Parish has grown to over 800, and from an unimproved prairie, the locality has been transformed into a populous and beautiful residential district.

St. Mary's Nativity (Croatian) Chicago, 1906

St. Mary's Nativity (Croatian) Parish was founded in August, 1906, by Rev. George Violich, by order of Most Reverend Archbishop J. E. Quigley, to satisfy the spiritual needs of the Croatian settlement of Joliet. The church, the school, the parsonage and the convent are located at 906-908 N. Broadway, Joliet, Illinois.

At the instance of the Croatian settlers and solicited by his bishop (Dr. J. J. Marcelich, Bishop of Ragusa, Jugo-Slavia), Rev. G. Violich came to Joliet in May, 1906, and, under the direction of the Most Rev. Archbishop Quigley started the organization of the Croatian parish. He first built the school, which was used for Divine Service until the church was built. The first Mass in the school was celebrated at midnight of Christmas, 1906. The church was built in 1907 in Roman style, 104x50x24, of pressed brick and stone trimming, with a seating capacity of 500. The church was dedicated by Right Reverend Bishop McGavick, the 27th day of October, 1907. Beside the main altar the church has two side altars, the Sacred Heart of Jesus and Our Lady of Lourdes.

The school was open first in September, 1907, in charge of the Sisters of Precious Blood, of Alton, Illinois, with 64 children. In 1912, however, the School Sisters of the Third Order of St. Francis, from Maribor (Jugoslavia), took charge of the school, which under their care grew and prospered, so that in 1914 it was necessary to build an addition to accommodate the children of the parish. The school has now in eight grades 285 pupils and a new addition is imperative The parsonage was built in 1907. The convent for the sisters was built in 1906 and remodeled and enlarged in 1919.

Rev. George Violich is in charge of St. Mary's Nativity Parish since its foundation. Father Violich was born in Orasac in the Diocese of Ragusa, in Dalmatia (Jugoslavia), March 14, 1867; studied gymnasium at Ragusa, the theological studies at Zara and at the University of Graz (Austria). He was ordained at Bar, in Montenegro, December 24, 1893, by the Most Rev. Archbishop, S. Milinovich, Primate of Serbia; served in his native diocese as pastor of two parishes for over twelve years before coming to Joliet in May, 1906, where he organized the St. Mary's Nativity Parish, of which he is still in charge at present.

The people of the parish are organized in different societies, for the most part benevolent societies. They have six male and three women's societies; there is a girls' society, too, and the school children have a society of their own.

Good Shepherd—Chicago, 1907

Good Shepherd Church is located at 28th Street and Kolin Avenue. It was founded in 1907 by Rev. Alexis Jung.

The pastors in charge of the parish have been Rev. Alexis Jung, (born Jan. 21, 1863, ordained Sept. 8, 1887, died Oct. 19, 1918), and the present pastor, Rev. Francis J. Wojciechoswski; Assistant, Rev. John Peterson.

The first church was a wooden structure, built in 1907. In 1912 a combination brick church and school was built, which was enlarged and improved in 1919. The plans were drawn by Architects Worthman and Heimbach.

The first school was established by Rev. Alexis Jung, in 1910, and placed in charge of the Felician Sisters. The number of attendants in 1919 was 350.

On October 18, 1918, Rev. Alexis Jung, the founder of the parish, died, and he was buried on the 24th. The new pastor, Rev. F. J. Wojciechowski, appointed by Archbishop George W. Mundelein, on November 4, 1918, took charge of the parish November 10, 1919. On October 1, 1919, Rev. John Peterson was appointed to assist in this church.

The societies include the Catholic Order of Foresters, Polish Roman Catholic Union, Rosary Sodalities, National Polish Union, Young Men's Club, and St. Vincent de Paul.

There are at present 500 families in the parish. This is a purely Polish congregation.

St. Edmund's—Oak Park, 1907

To provide better facilities for the practice of their holy religion among the scattered Catholics of Oak Park, His Grace, the Most Rev. James Edward Quigley, D. D., on June 8, 1907, commissioned Rev. John J. Code, then an assistant priest at Holy Name Cathedral, to organize a new parish in that select suburb of Chicago. In less than a month Father Code had secured a site at the N. E. corner of Oak Park Avenue and Pleasant Street and on Sunday, July 12, met his new-found flock, less than 50 families, in a barn on the Scoville Estate at Oak Park Avenue and Lake Street, where for want of any other place, the Holy Sacrifice of the Mass was offered for the first time in Oak Park. From the vaulted cathedral to a low roof barn was not an inspiring transition, but the new pastor, recalling the stable in which his Master was born, was nothing daunted, and lifting his eyes above the small circle of his new flock to Him, who said, "When I shall be lifted up, I shall draw all things to myself," took heart and put unfaltering trust in that Providence whose purposes never fail. The following Sunday found the pastor and his people in a hall chiefly used for dancing parties. Here, for three years, he preached the word and dispensed the mysteries of God. On each Sunday an improvised confessional was set up in the rear, and the stage was converted into a sanctuary with a portable altar and communion rail, and in the Lenten season the "The Way of the Cross" was made by means of a stereoptican, projecting the "Via Dolorosa" upon a curtain. With an enterprise, born of zeal, Father Code, ere he had been in Oak Park a month, won the favor of the first citizen of the village, the distinguished banker, Mr. John Farson, who gave him the use of his spacious domain, where a lawn fete was held that netted $3,000 for the new parish. In less than three years he paid off the debt of $20,000 that encumbered the church site and erected there one of the finest specimens of ecclesiastical structures in the diocese. On May 29, 1910, the church and rectory were completed and dedicated by His Grace, the Most Rev. Archbishop Quigley, who sang the Pontifical Mass, assisted by Very Rev. M. J. Fitzsimmons as arch-priest, the Rev. E. J. Fox and Rev. John T. Bennett as deacon and subdeacon respectively, and the Very Rev. Edward F. Hoban, D. D., as Master of Ceremonies. Rt. Rev. E. M. Dunne, D. D., Bishop of Peoria, former chancellor of the archdiocese, preached the sermon. St. Edmund's Church is a most imposing structure of the picturesque period of English Gothic of the 14th century. Cruciform in shape, the building measures 144 feet in length by 70 in the transept and is entirely faced with blue Bedford stone. Its buttressed walls are pierced by large spacious windows and topped by an embattlemented coping. Dominating the beautiful facade, in an elaborately carved niche, stands, in characteristic attitude, cross in one hand and crozier in another, a noble marble figure of the patron of the parish, St. Edmund of Canterbury.

The Interior of the Church.

Even more inspiring than the exterior is the interior of the church. The groined ceiling with its wealth of ribs and arches is supported by eight pillars of graceful design. Its oaken pews are of old English type, and have a seating capacity of 600. The beautiful high altar and the sanctuary lamp that keeps vigil before it, together with the side altars, the pulpit, the baptismal font, the windows and the paintings, as well, are all generous gifts of parishioners. Over the side altars are beautiful paintings respectively of the coronation of the Blessed Virgin, and the Holy Family, and in the apse is an excellent copy of Rembrant's "Sacrifice of Isaac," and Hoffman's "Supper at Emmaus." The stations of the cross are painted on copper by artists in Munich, under the direction of Fuerstein. The stained glass windows are all imported from Munich and are unsurpassed for artistic beauty by any in this country. In the windows of the apse are the scenes of the Nativity, Crucifixion and Resurrection, and in the transept, the Epiphany and the Last Supper. The windows in the nave depict the majesty of Christ, those on the south side portraying His power over nature, sickness and death—the changing of water into wine, the healing of the blind, and the raising of Lazarus, whilst those on the north side describe the charm of His teaching, "Preaching from Peter's Boat," the "Return of the Prodigal Son," and the "Giving of the Keys to Peter." Viewed from within or without the church awakens feelings akin to those experienced in visits to the churches of Europe, and is not only impressive but devotional. At present the church is being elaborately decorated at the expense of one

of the parishioners, Mr. John B. Foote, and when finished will be unsurpassed in artistic beauty by any in the diocese.

The School.

No sooner had Father Code finished his church than he set to work to build a school. The corner south of the church corner was purchased and plans were prepared by Mr. Henry J. Schlacks. After many months spent in diligently gathering a school fund, ground was broken and, on May 30, the corner stone was laid by Rt. Rev. Bishop A. J. McGavick, D. D. On the 14th of the following October it was dedicated by His Grace, the Most Rev. G. W. Mundelein, who was assisted by the Rev. Edward Dankowski, celebrant of the Mass; Rev. George C. Code, and Rev. Edward J. Fox, deacon and subdeacon respectively, and the Very Rev. Monsignor E. F. Hoban, D. D., master of ceremonies. The building is faced with Bedford stone and is a most imposing structure of the 15th century pattern of French Gothic. It is modeled after the celebrated Palace of Justice in Rouen, which is said to be the most beautiful building in the world. The building is 135 feet long, crossed by a wing in front, 80 feet wide, in the north end of which is an octagonal bay with a splendid stair case lighted by three beautiful windows of lace pattern tracery. A perforated railing, four feet high, surmounts the cornice and extends around the building; three dormer windows of stone, towers, thirty feet above the cornice on the north elevation, with mouldings highly wrought and enriched with foliage decoration. At intervals of 15 feet the overhanging cornice is pierced by buttresses, which lift themselves between grotesque gargoyles and terminates in lance-like twisted pinnacles, silhoutted against a steep roof of slate. The interior of the building is as practical as the exterior is beautiful. A spacious corridor extends along the north wall on the first floor, opening into well lighted and sun-exposed class rooms. An auditorium, angle-vaulted, at a height of 30 feet, and with a seating capacity of 600, occupies the second floor. A sculptured group of Christ embracing and blessing little children will later fill the niche over the front doorway. Beneath it is inscriptured the invitation of the Master Teacher, "Suffer Little Children to Come Unto Me," whilst above it is carved the motto, "Pro Deo et Patria." Two hundred pupils attend the school, which is under the direction of the Sisters of St. Dominic, from Adrian, Michigan. The stone structures of St. Edmund's parish are only the setting of its spiritual edifice, which is composed of nearly 300 families, strong in faith, generous in sacrifice, frequent at the fonts of grace and constant in charity. Its several societies, the Holy Name, the Altar and Rosary, the Young Ladies, the Sodality of the Blessed Virgin, and the Children of Mary, are in flourishing condition and give ample evidence of the faith and piety of the people of the parish.

During his pastorate Father Code has been assisted by his brother, the Rev. George C. Code, now pastor of St. Veronica's Church, and the Rev. Edward Dankowski, who in turn was succeeded by Rev. Francis W. Glynn, who now shares with the pastor the delightful labor of ministering to the flock of St. Edmund's.

The Most Precious Blood

Chicago, 1907

The Most Precious Blood Parish was established July 3, 1907, by His Grace, the Most Rev. James E. Quigley, D. D., Archbishop of Chicago. The first and present rector is Rev. William L. Kearney.

The newly appointed pastor immediately selected for the title of his church, "The Most Precious Blood," and purchased the southwest corner of Western Avenue and Congress Street as the site for his new church and school. This location is in the center of the parish and most convenient for transportation. The people in this location were very anxious for a chuch and gave the Reverend Pastor their enthusiastic support. They were over a mile from the nearest church, and the only time they were visited by a priest was in case of sickness.

The Rev. William L. Kearney, pastor and founder of Most Precious Blood Church, was born in Dixon, Illinois. He received his early education from the Dominican Sisters in the parish school and graduated from the public high school of his native city. He made his collegiate studies at St. Viator's College, Kankakee, Illinois, went to St. Mary's Seminary, Baltimore, Md., for his philosophy and theology and was ordained priest June 25, 1894, in the Holy Name Cathedral, Chicago, by His Grace, the Most Rev. P. A. Feehan. His first Holy Mass was said at Dixon, Illinois. He was sent immediately to assist Rev. P. D. Gill, at St. Charles Borromeo

Church at West 12th Street. When the Rev. P. D. Gill was transferred to Mt. Carmel Parish on the North Side in the fall of 1895, Father Kearney remained with his successor, Rt. Rev. P. J. Muldoon, now Bishop of Rockford, till he was appointed pastor of Most Precious Blood Parish.

On the property purchased for the new parish was a spacious two-flat building, which is used for the parish rectory. Plans were drawn immediately for the new church and school building by Wm. F. Gibbon, architect, under the direction of the Reverend Pastor. In September of 1907 work was begun on the new building, and Mass was said for the first time in the new church on Christmas Day, 1907. The new church was dedicated March 18, 1908, by His Grace, Archbishop James E. Quigley. The dedicatory sermon was preached by Rt. Rev. P. J. Muldoon. During the months of July and August of 1907 two Masses were said on Sunday in the lodge hall of the People's Theatre, and from September to Christmas of the same year, four Masses were said on Sunday in the People's Theatre, by the courtesy of Mr. Clark, the owner.

The corner purchased for the new church had a depth of 175 feet, so that it was possible to build a very commodious combination building, and one that would satisfy all the demands of the new parish. The combination building is a three-story and basement structure, having a hall on the ground floor, with a large stage and auditorium to seat 1,200 people. The second story is used for the church, with a seating capacity of 1,000, with plenty of room for sanctuary and sacristies. The two upper stories are used for the school, having sixteen large class rooms and wardrobes, giving accommodation to more than 800 children. The building is a fire proof structure of pressed brick trimmed with Bedford stone, and is the largest of its kind in the city.

In the summer of 1910 a two-flat building, adjoining the parish house, was purchased and remodeled as a convent for the sisters. The parish school was established in September, 1908, under the direction of the Sisters of Mercy of St. Patrick's Academy, Chicago. Reverend Mother Joseph appointed Sister M. Margaret the first directress of the school, who remained as head of the school for two years. Sister M. Patricia succeeded Sister Margaret in the summer of 1910 and remained in charge for six years. During her wise and prudent administration the school grew from a second class institution to one of the most flourishing and best known in the city of Chicago, having an attendance of 900 children. In the summer of 1916 the Archbishop appointed Sister M. Patricia Rev. Mother of her community, at St. Patrick's Academy, and Precious Blood School, to her grief, lost her able and efficient director. During Rev. Mother Patricia's incumbency at Most Precious Blood School, she organized Precious Blood Surpliced Boys' Choir, that was famous all over Chicago. The closing exercises of the school, under Sister M. Patricia, were the admiration of all and set the standard for the schools of the city. At many of the matinees given by the children, nearly 400 sisters of the different communities would be present.

Mother Patricia was succeeded by Sister M. Gabriel, who remained in charge for three years. Sister Gabriel had charge of the 8th grade boys of the school for six years before she took charge, and hence she was capable in every way to take up the work that was assigned to her. Sister M. Gabriel was succeeded by Sister M. Agnes, the present incumbent. Sister M. Agnes is one of the youngest sisters in charge of such a large school in Chicago. She was selected because of her gentleness and tact in dealing with parents and children, and we feel has a promising future before her and will make her influence felt in advancing the cause of Catholic education in Precious Blood Parish.

The parish school comprises the full grammar school course from Kindergarten, including the 8th grade for both boys and girls. The school at present has an attendance of 800 pupils. There is also given in the school, under the direction of the Sisters, a complete course of music on piano and violin.

Attached to Precious Blood Parish are all the religious societies that go toward strengthening the faith of the people and the frequent practice of their Holy Religion. The Holy Name Society for men is in a flourishing state, with a membership of 345 men. The Married Ladies' Sodality has long been a tower of strength in the parish. There are also the Young Ladies' Sodality, the Children of Mary, and the St. Aloysius' for boys. There is also attached to the church a Conference of the St. Vincent de Paul Society. The Catholic Order of Foresters, for both

men and women, have courts connected with the church; also a branch of the Ladies' Catholic Benevolent Association.

The assistant priests who were connected with Most Precious Blood Parish from its organization, and who helped so materially to build it on such a solid foundation, are the following: Bernard Naughton, Michael O'Donnell, Thomas P. Kelly, John A. McCarthy, Leo Hartke, Edward Cryne, Francis Magner, Edmund M. Burke and Patrick M. Griffin. The last two are at present assisting the Reverend Pastor in carrying on the work of the parish.

St. Anne's—Chicago Heights, 1907

St. Anne's Parish is one of the little progressive parishes in Cook County, outside of the City of Chicago. It is situated in Chicago Heights, a growing city of about 25,000 inhabitants. At the junction of the Lincoln and Dixie Highways, and on the former main street of Chicago Heights, this parish has its church and school.

St. Anne's is comparatively a new parish, but it has as bright a future as any. Fathers A. Evers and William Netstraetter were sent by the Most Reverend Archbishop James E. Quigley to look over the new field and to organize the parish of St. Anne. The Rev. John Reuland, D. D., was the first pastor appointed. While the building was in progress Mass was celebrated for a time in Bonath's hall. Then, when a place had been purchased to serve as a rectory, the same was used for about a year for the Sunday service.

In December, 1907, the parish was organized and on November 28, 1908, the new church was dedicated by Archbishop Quigley. The Right Reverend Mgr. Francis A. Rempe preached the sermon. About 70 families constituted the parish, the majority being of German descent. The building is a combination of church, school and convent. The church occupies the entire first floor, while the school and sisters' residence are on the second.

The first years were hard, as might have been expected. For two years the first pastor worked faithfully with his small congregation but was then transferred to other fields and was succeeded by Rev. Otto C. Nabholz, who began work as pastor in December, 1909. For seven hard years Father Nabholz worked in this field, seeing the slow, but sure progress that the parish was making, never despairing even amidst the bitterest struggles and hardest times. Under his leadership the parish flourished, growing with the growth of the city, until it counted 110 families. On April 13, 1918, Father Nabholz was transferred to a larger field of labor on the outskirts of Chicago. His successor was the Rev. Peter F. Gall, pastor at the present date.

Recent years have been properous ones for the parish, due to the fact that the manufacturing plants have been running steadily, offering good opportunities for employment.

The parish at present is comprised of about 150 families of various nationalities. About 50 per cent are German, 20 per cent English, and the remaining 30 per cent French, Slovaks, Austrians and Bohemians

There are 150 pupils in the school, and the number would be double but that space for class rooms is wanting. The church also is too small for the present number of parishioners. The heavy debt with which the church was burdened is being slowly reduced, and it will soon be possible that the ambitions of the parishioners will be realized in a larger and better church to take the place of the present building.

Ascension—Oak Park, 1907

Reverend Thomas J. McDevitt, LL. D., ordained December 22, 1894, by His Eminence, Cardinal Gibbons, in St. Mary's Cathedral, Baltimore, Maryland, after having served as assistant at Our Lady of Mt. Carmel Church, St. Patrick's Church, St. Brendan's Church, and St. Columkille's Church, was appointed pastor to organize a new parish known as Ascension Church of Oak Park.

The first Holy Mass was celebrated July 21, 1907, in Schulte's hall, then located on the southwest corner of Harrison Street and Clarence Avenue. The parish consisted of 80 families, most of which were mixed marriages, residing in the sparsely settled parish bounds between Madison Street and 22nd, north and south, and Austin Avenue to the Desplaines River, east and west. The rented parish rectory was located at 829 South Scoville Avenue.

On the following Good Friday (1908), we procured the old Phoenix Club House of Oak Park, 641 South Scoville Avenue, and placed the cross on it, after some opposition from the members of the local Episcopal church. The aforesaid building served as a church and priest's residence until the year 1912.

In this year (1912), was erected a combination church and school building on the southeast corner of Van Buren Street and Clarence Avenue. This building is 163 feet long and 64 feet wide and consists of eight class rooms and a spacious church and basement hall, each accommodating 800 people.

In September, 1912, the school opened with 226 children, under the direction of the Ursuline Sisters, with Mother Raphael as first superioress.

Conjointly with the building of the parish school was erected a substantial brick residence for the priests. These buildings were erected under the administration of the Most Rev. James E. Quigley and dedicated by him on December 22, 1912.

In the short space of twelve years the parish has grown to almost 700 families with 498 children in the school, residing in the present parish boundaries, Austin Avenue to Jackson Boulevard, to Lombard Avenue, to Cuyler Avenue, to Madison Street, thence west to Winonah Avenue, on the north side of the Aurora and Elgin tracks; Austin Avenue to Clinton Avenue, inclusive, on the south side of the tracks Madison Street to Twelfth Street, north and south.

With the growth of the parish, four flourishing societies, the Holy Name, the Altar and Rosary, the Young Ladies, and the Children of Mary have come into being. The Oak Park Council of the Knights of Columbus, founded in this parish, and at the present time having its club house in the parish, now boasts of 300 members.

Reverend Bernard Brady, ordained June 13, 1908, was appointed as the first assistant in the year 1911. After five years of effieient service he was succeeded by Fathers Primeau, Frawley and Savary.

Holy Rosary (Slovak)
Chicago, 1907

The parish was organized in 1907. The first pastor was Rev. A. J. Novacek. The second pastor Rev. John Novotny. He erected the little frame church and rectory. The present pastor is Emeric Gottschall.

Under the pastorate of Father Gottschall a mission was held in the year of 1913, by Rt. Rev. Joseph M. Koudelka, Bishop of Superior, Wis., and a 1½ lot was bought, on which was erected the convent for the sisters.

On the 26th of July, A. D., 1914, foundation was laid down for the Holy Rosary School, Rt. Rev. Bishop Rhode officiating. On the 25th of July, 1915, the school house was blessed by Rt. Rev. Bishop Rhode.

For the same year the services of the Sisters of St. Cyril and Methodius were secured for the school. On the first day of September, 1915, the school was opened with 150 pupils.

On the 18th day of November, 1917, the canonica visitatio and confimation were held by His Grace, the Most Rev. Archbishop.

St. Mary's (Immaculate Conception)—Plainfield, 1907

St. Mary's (Immaculate Conception) Church is situated on the principal street in Plainfield. The parish consists of 25 English and German speaking families.

In 1907 Mrs. F. Selfridge and Mrs. W. Upton earnestly entreated Rev. W. J. McNamee, who was at that time stationed at St. Mary's in Joliet, to help them found a parish. In November, 1907, Father McNamee bought the present building, then a Universalist Church, and added a sanctuary to it. He also erected the present high altar.

In November, 1909, Rev. Charles Epstein was appointed as the first resident pastor by His Grace, the Most Reverend Archbishop Quigley. In 1912 Father Epstein erected a two-story brick parsonage. After seven years of faithful service among the people of Plainfield, Father Epstein was appointed pastor of St. Francis Assisi Church, Chicago, and on November 24, 1916, Rev. Peter Lieser was chosen to succeed him as pastor of St. Mary's by His Grace, the Most Reverend Archbishop Mundelein. The present pastor erected the two side altars, and also added two new statues.

The church is a small frame structure, having a seating capacity of about 300.

The Altar and Rosary Society is composed of 50 married ladies, while the Children of Mary number about 30. The Holy Name and St. Vincent Society each number about 35 members.

Mr. H. Butler and Mr. W. Upton were the first trustees.

Since April, 1917, at the request of the present pastor, two sisters from St. Francis Convent, Joliet, have been giving catechetical instructions every Saturday afternoon to a class of 50 children.

All Saints (Lithuanian)

Chicago, 1907

All Saints' Church is located at 108th Street and Wabash Avenue, in the Pullman factory district near Lake Calumet.

The parish was founded under Archbishop Quigley's direction by Rev. F. B. Serafinas. (Rev. Serafinas is now a Marian Father and belongs to the editorial staff of "Draugas," the Lithuanian Catholic daily paper of Chicago.)

All Saints' Church is a combination building in which are located a hall and church, a school of six rooms, and the sisters' residence. The original cost of the building was about $40,000.

The corner stone was laid in August, 1907, by Archbishop James Edward Quigley, and the church was blessed by the archbishop in June, 1908. The architect was Mr. Joseph Molitor.

The rector's house is located at 10809 South State Street, and cost about $4,500.

All Saints' parish school was established by the Rev. F. B. Serafinas in 1910. The teachers are six Sisters of St. Casimir and one layman. At the opening of the school there were about 30 pupils; now there are 350 of both sexes.

The Catholic societies in the parish are: St. Vincent de Paul, 120 members; St. Peter and Paul, 150 members; St. Michael's, 120 members; Lithuanian Knights, young men's beneficial, 150 members; Holy Rosary, 250 members; Lithuanian Knights, young men and girls' organization; Branch of the Lithuanian Roman Catholic Alliance of America, insurance society, 65 members; All Saints' Choir, 40 members; Angel Guardian, school boys, 50 members; Immaculate Conception of the B. V. M., school girls, 60 members.

There are about 350 families and about 400 single people in the parish. The present pastor is Rev. P. Lapeles.

St. Thomas Aquinas—Chicago, 1908

St. Thomas Aquinas Parish was established in 1908.

During August of that year, His Grace, Archbishop James E. Quigley, appointed Rev. Daniel Luttrell to take charge as pastor and begin, at once, the work of organization.

The district extended from West Madison Street, north to West Kinzie street, and from Kilpatrick, on the east, to Lotus Avenue, on the west. The congregation was made up of former members of St. Mel's and St. Catherine's parishes.

The present location was selected as the most suitable site for future parochial institutions. Father Luttrell succeeded in purchasing the entire frontage on Washington Boulevard, from LeClaire Avenue to Leamington Avenue, with a depth of 180 feet.

The warranty deeds, conveying title to the "Catholic Bishop of Chicago," were signed at Boston, August 17. That afternoon, building material in increasing quantities was delivered on the property and work begun next morning on the erection of a temporary structure, 40 by 70 feet. A swarm of workmen, under the supervision of Frank T. Nichols, labored night and day until the following Saturday, when the neat, comfortable building, shown in the picture, stood completed and ready for occupancy. A new record was made in church construction. Altars and statues were in place. A sanctuary was partitioned off and handsomely carpeted, confessionals were installed, stations of the cross were erected and seating accommodations provided for approximately 450 people.

Next morning, Sunday, August 22nd, two Masses were celebrated. The last was a High Mass, at which a select choir with orchestra accompaniment rendered an attractive musical program, and St. Thomas Aquinas Parish was formally started on its mission for good.

Two weeks later saw ground broken for a combination church and school building, a three-story and basement structure, 72x145 feet, designed to meet the religious, educational and social needs of the congregation, in general outlines, substantial and ornamental, revealing a feeling of the Tudor Gothic in architectural and decorative treatment. This edifice was solemnly dedicated July 5, 1909.

The parish school was opened in September of that year.

The Sisters of Mercy, St. Patrick's Academy, took charge. Under the inspiration of these gentle but energetic teachers St. Thomas Aquinas school readily stepped into a place of prominence alongside the best and most efficient in our city's admirable parochial school system.

Towards the close of the year a new and handsome rectory was completed and occu-

pied, and finally a comfortable convent was provided for the school sisters.

This retrospective glance furnishes an enviable record of rapid accomplishment and material development. It scarcely touches, however, the human element that counts for much in any story of achievement dealing with the spiritual. In estimating spiritual values, the pastor, Father Luttrell, frankly acknowledges, that the most important single factor in this connection, was the coming to him and the parish of Rev. W. A. Murphy, D. D., July, 1909.

This young Chicago priest came directly from Rome, with the oil of priestly consecration fresh upon his anointed hands. All the scholastic honors of his great "Alma Mater" crowned a period of six successful years of study in the shadow of the "Chair of St. Peter." A dynamo of energy, zeal and optimism, he threw himself with all the enthusiasm of first priestly fervor into the work of building up the Kingdom of God in the hearts of his people, and knitting more closely together the membership of the parish along lines of Christian fellowship and social betterment. When in answer to the nation's call for service, he left to take charge of the religious activities at the Great Lakes Training Station, he had to his credit a record of eight years of unselfish, devoted, intelligent leadership and loyal co-operation with his pastor, Father Luttrell, memories of good deeds done for God and his fellowmen, that will long survive in spite of separation, time and distance.

Scarcely less fortunate was the appointment of Rev. Thomas F. Nolan, D. D., August, 1915, a fellow student with Father Murphy at the American College, Rome. Kindly and courteous in manner, cultured and scholarly in attainment, Father Nolan has endeared himself to pastor and people as a priest and gentleman.

Father Murphy was succeeded as assistant at St. Thomas Aquinas, by Rev. Joseph Rondzik, and he in turn by Rev. Timothy Rowan, an alumnus of the Propaganda University, Rome.

The congregation and pastor gratefully recognize that they have been singularly blessed by the consecrated services of these devoted, zealous, and priestly assistants.

Their priestly bearing, their human interest in the various events, playing a part in the activities of the growing parish, all succeeded in developing an unusual parochial psychology, revealing itself in the uniform attitude of kindness and courtesy assumed by the people towards their clergy and reciprocated in turn to a degree seldom equalled and never, perhaps, surpassed in this city of appreciative Catholic people and devoted high-minded clergymen.

Among the members of the congregation signally distinguished for loyalty to the parish and devotion to its interests, may be mentioned the names of John E. Herron and George Le Beau. Both of these gentlemen assisted at the first Mass, celebrated Sunday, August 22, 1908, in the temporary building that supplied the place of church and meeting hall. All present on that occasion registered, in their own hand writing, as members of the new congregation. The first name on the list is that of George Le Beau.

From that hour he has given active support and loyal co-operation to every enterprise launched for the benefit of the parish, and his personal efforts lent vital force and direction to every movement that invariably assured success.

At the close of the first decade, St. Thomas Aquinas Parish finds itself free of all indebtedness on buildings, grounds, and equipment and ready to undertake the erection of a new ornamental church edifice, that will fittingly express a people's sense of gratitude for Heaven's blessings, and will, at the same time, be in some measure worthy of the sublime object of the Catholic's faith and worship, the Christ of the Tabernacle.

At the opening of the next decade of life, the parish looks into the future hopefully and cheerfully, confident of winning a large measure of success in the cause of Christ and His Kingdom on earth.

St. James'—Maywood, 1908

The history of St. James' Parish begins June 4, 1908, with the appointment of its first pastor, Rev. James O'Shea, by His Grace, the Most Rev. James E. Quigley, D. D. The first Mass in the new parish was celebrated in Meyer's hall, June 21, 1908. Fifteen children attended Sunday school in the afternoon. After taking up the census, the pastor found 60 Catholic families who attended church. Looking over the village for a suitable site for a church, the present one, which is about the center of Maywood, was chosen by pastor and parishioners. Sufficient ground to satisfy the wants of this growing community, three-fourths of a block, was purchased. To erect a building

that would give this new parish a right start was the next step. Work was begun September 29, 1908, and the first Mass was celebrated in the new building March 28, 1909. His Grace, the late Most Rev. James E. Quigley, D. D., dedicated the new building May 16, 1909. The school was opened in September with 60 pupils in attendance; 223 pupils attended in 1919. The school is ably conducted by the Sisters of St. Dominic, under the direction of Sister M. James. The Commercial Department has many non-Catholic pupils.

St. Donato's—Blue Island, 1908

In the year 1908, some Italian families from the city of Ripacandida, in the Province of Potenza, Italy, settled in Blue Island. Here, wishing to preserve the faith of their forefathers and to pay an annual tribute of honor of their Holy Patron, Saint Donato, they established, at their own expense and with the permission of His Grace, Archbishop Quigley, of happy memory, a small chapel, which they dedicated to Saint Donato, Bishop and Martyr. In order to perform the religious services on special occasions during the year, they secured the valuable help of Reverend O. D'Andrea, pastor of the parish in the neighboring town, Kensington, Illinois.

Owing to the gradual increase of the Italian families, it was deemed necessary to provide a larger place of worship for them. At that time the German parish of St. Benedict had for sale a frame church, and thus an apposite committee of Italians went to the Archbishop's house in order to present to him the project of buying the frame church from the German parish. As it was commonly expected, His Grace fully approved of the project and granted the wish of that small Italian colony, so that after due arrangements with the pastor of St. Benedict's Church, the above-mentioned frame church was bought and was transferred to the corner of Orange and Division Streets, near Burr Oak Avenue, where it was placed on ground purchased for that purpose by Archbishop Quigley.

After such work was finished, the church was put in charge of the Rev. J. Angeletti, but since this church had no parish residence, nor had the church any means of building one, the pastor was therefore compelled to stay in Chicago, whence he went to Blue Island every Sunday in order to say Mass for the people and administer the Sacraments. After two years the Rev. J. Angeletti was commissioned by Archbishop Quigley to establish a new Italian church at Grand Crossing (Chicago), and thus he was obliged to cede the charge of the church of Blue Island to the Rev. P. Renzullo, a priest of the congregation of the Most Precious Blood, who lived at Chicago Heights, Illinois. But this priest had already a parish at Chicago Heights, and since Blue Island was quite distant from his place, it was a great sacrifice for him to go every Sunday to Blue Island in order to fulfill his pastoral office towards the people.

It was about the month of October of the year 1912 that the Rev. P. Renzullo, with the permission of the Archbishop, intrusted the care of St. Donata's Parish to the Rev. O. Papitto, formerly an assistant of the church of Our Lady of Pompei, Chicago, who being free from all other cares had plenty of time to work for the further development of St. Donata's Parish. One of the hardest trials which the new pastor had to undergo was the daily journey from Chicago to Blue Island, for as it has been mentioned above, the church had not yet a residence for the pastor. But thanks be to God, after five years of strenuous work, the generous offerings of the little colony and his own personal sacrifices made it possible for the the Rev. O. Papitto to build in the year 1917 the small wooden parish house that is now the pastor's residence, and from which he is enabled more readily to attend to all his pastoral duties.

St. Columbanus—Chicago, 1909

St. Columbanus Parish was established by His Grace, Most Reverend Archbishop Quigley, July 1, 1909, in what was known as Park Manor.

The territory was then for the most part a prairie inhabited by a few truck farmers. The only available building for Divine Service was a relic of the World's Fair, an abandoned half-way house and store, which served as a church for one year. The first Mass was celebrated in this store July 18, 1909. Property 465x180 feet was secured at 71st Street and Calumet Avenue, which was then a cabbage garden.

The present combination building, 160x80, and four stories, was erected in 1910. The school was opened September, 1910, by the Sisters of St. Dominic of Adrian, Michigan,

with a registry of 175 children. The church part has a seating capacity of 900, and the hall capacity of 1,000. The building was dedicated November 20, 1910, by the Right Reverend Bishop McGavick. The present commodious rectory was built in 1910.

The great development of this section of the city has since justified the bold venture, at much expense, to provide therein buildings for the wants of the future. At the present time 720 children are attending the grammar school, and a building fund is established for the erection of a permanent church to care for the ever increasing congregation.

What was ten years ago a cabbage garden is now transformed into a veritable manor of beautiful homes, with lawns, paved avenues and lights that give the appearanee of boulevards.

The convent, with its every community detail and chapel, was built in 1915. The valuation of grounds and buildings at present is placed, conservatively, by expert valuators, at $225,000.00.

The parish was founded by the present pastor, Reverend D. P. O'Brien, who had associated with him as assistants, Reverend W. C. Burke, Rev. D. H. Riordan, Rev. M. F. Hallinan, and the present assistants, Rev. E. B. McNally, and Rev E. P. McDonough.

The parish is thoroughly developed, having all the church's aids for spiritual uplift in flourishing operation. Devotions, Sodalities, Confraternities, canonically erected to meet the spiritual needs of all classes. Fraternal societies are fully established that all may be influenced by the church's teaching of fraternal charity.

St. Clare of Montefalco
Chicago, 1909

An out mission of St. Rita's Parish from 1909 till November of 1916. Corner stone of present church placed in May, 1909; church formally opened for services January 30, 1910. Parish needs attended to by Rev. John J. Barthouski, O. S. A., of St. Rita's College. The parochial school was opened for pupils September, 1910. Pupils at present: boys, 101; girls, 86; total 187.

In 1916, November, parish ceased to be a mission, attached to St. Rita's. The Rev. J. J. Barthouski, O. S. A., appointed pastor. Parish cosmopolitan, people being Polish, German, Irish, Bohemian, Czecho-Slav, and Jugo-Slav, Austrian, Hungarian.

Rev. James F. Green, O. S. A., built the church, which is located at West 55th Street and South Talman Avenue. Land about church building, five acres. Parish growing. Sisters' convent will be under construction this summer, if building conditions are favorable.

Resurrection—Chicago, 1909

The Resurrection of Our Lord Church was erected by Rev. M. J. Sullivan, the present pastor, at Jackson Boulevard and Leamington Avenue. In February, 1909, the Rev. Pastor was appointed to the arduous task of founding a parish here. 125 families then represented his total charge and immediately he sought a site for the church, after much difficulty obtaining the present location. His was a happy selection, for the building now occupies the very center of the parish.

Little time was wasted in preparation, and on the 20th of June, 1910, the construction of a combination building and rectory, was begun. But the work of the Lord was not to await the completed building, and on August the 15th the first services were held in an improvised building. At an early date the work was completed, and on Christmas Day of the same year, 1910, services were held in the newly erected building—a building finished throughout in Toronto pressed brick. On May 14, 1911, dedication services, marked by the conferring of confirmation for the first time in the new parish, were presided over by the Archbishop James Edward Quigley, of happy memory.

On the 18th of May, 1911, Fathher Sullivan, and the first assistant, Father J. A. Cunningham, moved into the new rectory from St. Attraeta's Parish.

The Sisters of Mercy began their work in the new school in the September following. The school, like the parish, grew with mighty strides, and quickly the space alloted it in the combination building became too small.

Its enrollment has increased and increased until today 750 children are registered here with easy accommodations for at least 250 more. With the increase in students came the need of a greater number of teachers until the attention and untiring efforts of ten sisters and three lay teachers were required to respond to the intellectual needs of the great body of children. To the splendid tutelage of Sister Mary James, who, as superior for a period of seven years, guid-

ed the work of her good sister aides, and to the able direction of Father Sullivan the school of the Resurrection owes its enviable record.

While the construction of the building was progressing, Father Sullivan interested his parishioners in the improvement of the streets and sidewalks in the neighborhood, and after three years his efforts were rewarded in seeing Jackson Street boulevarded. The added improvements were not without results, and people flocked to the new territory, and the parish grew.

In the very short period of five years, the parish had outgrown the old quarters, and the need of a new church was brought to the attention of Archbishop George Mundelein, under whose approval and encouragement excavation was started August the 18th, 1916. The corner stone was laid October the 8th, 1916, with little ceremony that the work on the building might not be delayed.

After months of labor, there was presented to the people a monumental structure of grey pressed brick, known as Devonshire matt face, trimmed in Bedford stone. Two large equal towers surmount the building, and six immense columns lend majesty to the Roman portico, accentuated by a spacious approach of 46 feet, which marks the distance from the sidewalks to the portals of this splendid building.

The architecture is Roman Classic, and the application of the style is Corinthian, which, in a particular way is adapted to monumental structures. The cost, too, is within the scope of reason for special architectural embellishment, which, however, is not the case in the more extravagant styles, as the Gothic and Byzintine, each of which demand unusual exigencies of design.

The Church of the Resurrection of Our Lord has a seating capacity of 1,200. While this seems to imply that it is a much larger church than the ordinary, it really means to the pastor that his choice of design has given more practical results than any scheme used hertofore. The large auditorium, unobstructed by columns, is ideally handled along classic lines, so that the church aspect is in full evidence—nowhere has the practical need of roominess been neglected. In the choir, sacristy, winter chapel, etc., everywhere there is an abundance of room, the effect of which in such a building is to lend considerable to its majestic appearance.

Trinity Sunday of the year 1918, saw the work completed, and the new house of worship was dedicated to the Mystery of the Resurrection of Our Lord, by our Archbishop, the Most Reverend George Mundelein, while the Very Rev. Mgr. E. F. Hoban, D. D., preached the dedicatory sermon.

Three worthy monuments have now been raised to the future memory of the work of the zealous pastor. Standing a monstrous bulwark, as if in protest against the enemies of salvation, the church occupies the corner of the parochial land and in the shadow of the eastern wall the school is erected. The rectory stands between the two buildings, a fitting abode for those laborers in the vineyard whom Christ sees fit to send there.

At present the parochial duties are in the hands of:

Father Sullivan, the pastor, who was born in Ireland 56 years ago. His first years of study were spent in his native land at St. Brendan's Seminary, Kilarney. After seven years' study at Niagara University, he was ordained by Archbishop Feehan, on the 15th of June, 1889, in the Holy Name Cathedral, at Chicago.

Father Quille, who graduated from St. Viator's in 1913, has now seen six years of faithful service.

Father F. Keefe, who finished his course of study at Niagara and was ordained September, 1917.

Father J. E. Sheridan, who after finishing his course of studies at St. Bernard's Seminary, was ordained in September, 1919, and received as his first appointment that of Resurrection Parish.

St. Francis of Assisi (Polish) Chicago, 1909

St. Francis of Assisi Polish Parish was organized in October, 1909, of about one hundred families. Its first pastor, Rev. J. S Pajkowski, was appointed in October, 1909, up to Sepember, 1915; twenty-five lots of land were bought on Kostner Avenue, Walton and Augusta Streets, for the sum of $8,820.

A brick combination building was erected for the sum of $35,365, a basement and two stories, church on the first story, class-rooms and living quarters for the pastor on the second story.

The corner stone was blessed on the 19th of December, 1909, by Bishop P. P. Rhode; the church was blessed on the 10th of July, 1910, by Bishop P. P. Rhode.

Sisters' house, a frame building, was built in 1912 for the sum of $4,880. First Confirmation was held on the 14th of June, 1914. The most noted event was the first canonical visit made by Most Rev. G. W. Mundelein on the 7th of December, 1919. On that occasion His Grace confirmed 165 members. At present the parish consists of about two hundred eighty-five families, with a debt of $60,000.

The school is conducted by the Sisters of Nazareth, with an attendance of 265 pupils. The present pastor is Rev. F. J. Jagielski, since September, 1915.

St. Anselm's—Chicago, 1909

It is now a little over ten years since St. Anselm's Parish was established.

On the 14th of June, 1909, the present pastor received a letter from Archbishop Quigley appointing him to the new parish which His Grace had erected to the east and south of St. Anne's, embracing the territory between State Street and St. Lawrence Avenue and between 57th and 63rd Streets.

It was at the suggestion of the ordinary that this new parish was named after the great Scholastic of the 12th century, St. Anselm.

On the 24th of July, 1909, first services were held at the old Charlevoix Club House, on Indiana Avenue between 60th and 61st streets, where now stands a beautiful compartment building.

On July 20 of the same year the present church property was purchased from one Phoebe H. Robinson of New York City, through the firm of Cremins & O'Connor, for a consideration of $40,000. The property runs all the way from Michigan Avenue to Indiana Avenue and 200 feet north of both streets.

The first census of the parish was taken in August, from which it was learned that the congregation consisted of about four hundred families, many of whom had fallen away from the practice of their religion. Since then the number of families has almost doubled.

Ground for the new combination church and school building, as well as for the rectory, was broken on the 3rd of August, and both buildings were completed on the 5th day of December of the same year. The church auditorium is a spacious hall that can easily accommodate 900 people, while the school has room for 500 children. On the first floor is the hall, fully equipped with stage and green rooms and all the other requirements for plays and entertainments. This building, as well as the rectory, is constructed of hard pressed, impervious, brown brick, with blue Bedford stone trimmings.

The church hall was solemnly dedicated by His Grace, Archbishop Quigley, on the 9th day of October, 1910, after which the Sacrament of Confirmation was administered. On the 9th day of September, 1910, our school opened with an attendance of 200 children, under the direction of eight Sisters of Providence. Now there are eleven Sisters and 425 children, following the curriculum of a grammar school, according to the rules of the Diocesan Board of Education.

Ground for a new convent on Indiana Avenue was broken on the 11th of August, 1911, and the same was occupied by the Sisters on the 11th of November of the same year. The convent has been built to accommodate about twenty Sisters.

The architect of the above named buildings was William Gubbins, who is still living and a distinguished citizen of this community. St. Anselm's carries no debt and is in a position to start further material developments whenever His Grace, the Archbishop, sees the exigencies of the circumstances so demand. The cost of grounds and buildings was a little over $130,000.

The latest important event in the history of the parish was the first visit of our Archbishop on the 9th of October, 1917, when a plenary blessing was imparted to the people and the Sacrament of Confirmation was administered to a class of 200. The Rev. M. S. Gilmartin is assisted by the Revs. M. J. Rooney, and E. J. Dillon, each priest duplicating on Sundays.

Father Dillon was born in Chicago November 30, 1893. His classical course, began at St. Ignatius, was finished at St. Viator's College, Kankakee, Ill. It was at the last college he also made most of his theological studies, which was completed under the Sulpecian Fathers at Washington, D. C. He was ordained at the Holy Name Cathedral, this city, by the Most Rev. G. W. Mundelein, D. D., on the 17th of March, 1918. His first appointment was to St. Anselm's, where he began duty on the 30th of March, 1918.

Father Rooney was also born in Chicago on the 24th of January, 1883. His early studies for the priesthood were made at St.

Ignatius and at Niagara. His theological studies were made at the North American College, Rome, where he was ordained on the 15th of April, 1911. His first appointment was to St. Rose of Lima, where he spent two years and was then transferred to St. Anselm's May 1, 1913.

Father Gilmartin was born in County Sligo, Ireland, on the 13th of April, 1868. He came to this country at the age of 16 and studied at St. Charles College, Ellicott City. After completing his classical course he entered St. Mary's, Baltimore, where he finished his theological course and was ordained at the Baltimore Cathedral on the 21st of June, 1892.

His first appointment was to Holy Angels, Oakwood Boulevard, where he spent thirteen years, seven under the founder, Father Tighe, and six under the present pastor, Bishop McGavick.

On the 15th of May, 1905, he received a letter from Archbishop Quigley appointing him pastor of St. Mary's Church, Woodstock. During his four years' stay at St. Mary's, he built a rectory and church, when he was transferred to his present charge.

Maternity Church—Chicago, 1909

The boundaries of Maternity Parish are Kedzie Avenue on the east and North 42nd Avenue on the west. On the south, Potomac Avenue, and on the north, Armitage Avenue.

This parish is made up of portions cut off from St. Sylvester's and Our Lady of the Angel's parishes. Formerly it was an outmission attended from St. Geneveve's Church, Cragin. The little mission church—if church it might be called—was located on 41st Avenue near North Avenue. It was a small, low-roofed, brick building, inconvenient and uncomfortable, originally intended for a store, and but poorly accommodating the congregations that assembled there three times on Sunday morning within its narrow, stuffy enclosure.

In July of the year 1900 the Rev. Timothy Ryan was transferred from the parish of St. Charles, Ill., and appointed by His Grace, the Most Rev. Archbishop Quigley, in charge of the new Maternity Parish. Father Ryan's pastorate was of very short duration in his new field of labor. He died on the 25th of the following October, mourned by all who knew him. May his soul rest in peace with God.

The present pastor of the Maternity Church, Rev. Francis Caraher, was appointed by His Grace, the Most Rev. Archbishop, to succeed Father Ryan, on October 30, 1909. Father Caraher was at the time of his appointment pastor of St. Mary's Church, Reddick, Ill., where he had been in charge for the four years preceding. Previous to this he had served as assistant for eight years in St. Brendan's and for three years in St. Agnes' Parish.

Born in County Armagh, Ireland, he came to Chicago in May, 1889, and after a year spent in St. Viator's College, near Kankakee, Ill., he completed his theological studies in St. Mary's Seminary, Baltimore, Md. He was ordained to the Holy Priesthood on June 25, 1894, in the Cathedral of The Holy Name, Chicago, by the late Archbishop Patrick A. Feehan.

Father Caraher took charge of the new Maternity Parish on Sunday, November 7, 1909, and for almost fourteen months held services in the little mission church on 41st Avenue. Though inadequate and uncomfortable for the goodly crowds of worshipers who thronged the narrow, low-roofed building every Sunday, still the people were patient and self-sacrificing, ready and willing to put themselves to inconveniences, buoyed up with the cheering hope of having a better and more comfortable place of worship in the near future.

Meantime plans were made and drawn up for the new buildings as they now stand, on the corner of Monticello and North Avenues. Mr. William F. Gubbins was elected as architect.

On April 13, Matthew W. Joslyn, of the building firm of Joslyn Brothers, mason contractors, broke ground for the new church and school building, and in a short time the stone foundation walls were completed. Ground for the new rectory was broken on May 17, and the building was occupied on the eve of the following Thanksgiving Day. From the beginning the work of building and constructing went along with the greatest regularity. There was no stop or stay in its progress, and so satisfactorily did the work advance that, to the wonder of many, services were held for the first time in the new Maternity Church on Christmas morning of the same year, 1910.

On Sunday, October 8, 1911, the Most Rev. Archbishop Quigley dedicated these new buildings to the honor and worship of God, and of the divine Mother of God.

The Church of the Maternity has a seating capacity of about seven hundred, while

the hall down stairs seats about six hundred. The latter is equipped with an excellent stage and is also lighted by the indirect system of lighting. It is convenient, spacious, and is considered one of the finest, most up-to-date and best equipped halls on the West Side. Mr. Edward Hudson, a wealthy, honest, and well-known contractor, living on the South Side, had the carpenter contract for all the buildings.

The combination building faces on North Avenue, and has a frontage of 83 feet, with a depth of 114 feet. It is built of Toronto brick, with cut stone trimmings, surmounted by a large, blue Bedford stone celtic cross, measuring 8 feet in height. The cost of the church building and rectory, including the furnishings, is $80,000. The cost of the entire block of vacant property, between Monticello and Lawndale Avenues, was $13,500.

The Maternity B. V. M. School of eight grades is in charge of the Sisters of Providence, whose Mother House is at St. Mary-of-the-Woods, Vigo County, Indiana. Sister Gertrude Marie is Supervisoress. The Sisters of Providence are admittedly one of the best, if not the best and most efficient teaching communities in the United States. The school opened with an attendance of almost three hundred children, and the number is being still increased. At present 450 pupils are enrolled.

Rev. Father Triel now is assisting the pastor.

Maria Celle—Oak Park, 1909

Maria Celle Parish, comprising about ten different nationalities, the Czecho, Irish and German predominating, is located on 15th Street and Euclid Avenue in North Berwyn.

The parish was founded in 1909 by the Very Rev. Procopius Neuzil, O. S. B., at the earnest request of a few Catholic families who moved to the then sparsely settled town. At first Holy Mass was celebrated in the home of the Hon. F. F. Hurley. In 1910 the few families, making great sacrifices, put up a wooden combination building, which was blessed on May 29 by the Rt. Rev. Archbishop James E. Quigley.

The first two years there was no resident pastor. Rev. Neuzil came there three times a week from Chicago.

At the close of the year 1910 Rev. Anthony Nouza, O. S. B., was appointed pastor of the Parish. After two years of zealous labor he was succeeded by Rev. Bernard Haman, O. S. B., in September, 1912. Realizing it to be well nigh impossible to take proper care of the parish from Chicago Reverend Haman rented a flat on 15th Street and Wesley Avenue, which served as a restory. After a year Reverend Haman was removed and Rev. Anthony Nauza was reappointed. On account of failing health he was removed at the end of the year and Rev. Alphons Biskus, O. S. B., took charge of the parish. With apostolic zeal he labored successfully for three years, but his health began to fail and Rev. Raphael Kubat, O. S. B., was appointed to take his place. At the end of the year he was called to teach at St. Procopius' College, and the present pastor, Rev. Vitus Haman, O. S. B., was sent to take charge of the parish.

At present the parish numbers about one hundred and twenty-five families. The school is attended by 182 pupils and is in charge of the Benedictine Sisters. There are eight grades and the teaching is conducted in English language.

The foremost of the societies is St. Joseph's Catholic Order of Foresters, having about fifty-two members. The other societies are Maria Cella Catholic Order of Foresters. Richard Dunne Court Catholic Order of Foresters, St. Anne's Society and the young ladies' Maria Cella Society. Besides there are the B. V. Sodality for the girls, with Boy Scouts Troop No. 3 of N. Berwyn for the boys. The parish, though small and struggling at present, has very good prospects for the future.

St. Joseph's—Downers Grove 1909

The Parish of St. Joseph's, Downer's Grove, was established by the Most Rev. James Edward Quigley, Archbishop of Chicago, October 23, 1909, and the Rev. Eneas B. Goodwin was appointed first pastor.

The church property then consisted of one small lot on the main street of the town, and the congregation was made up of about fifty families residing in the town and the adjacent country. The district was solidly Methodist and Lutheran.

Within a few years Father Goodwin purchased land next to the church and erected a parochial residence. Later he bought the remaining portion of the block and converted a large residence that was on the property into a convent and school. The church property now embraces an entire block in the most desirable part of the

town, and the congregation has grown to three times its original size.

In 1910 a small school was opened, with the Ursuline Sisters of Springfield in charge. The school has grown with the growth of the parish, and it is admitted by the public school authorities that the graduates have uniformly taken highest honors in the public high school.

In 1913 land was donated by a member of the congregation for cemetery purposes. On June 1 of that year St. Bernard's Cemetery was consecrated by Archbishop Quigley.

The church, a brick structure, with an interior chastely, but beautifully, decorated, is centrally located, so that the parish limits, embracing within them the villages of Lisle and West Hinsdale, are about three and one-half miles distant on all sides from the Sodalities.

Among the parish organizations are The Sanctuary Society, Holy Name Society, Women's League, Service Flag Club of young men and women, and boys' and girls' sodalities.

Our Lady of Grace—Chicago, 1909

Combination building, consisting of church, school, parish hall and Sisters' residence. Also parish rectory, located at 2456 N. Ridgeway Avenue. Church, school, etc., located at 2446 N. Ridgeway Avenue, Chicago, Illinois. Founder December, 1909, by the late Archbishop Quigley. Pastor in charge from founding to present date, Rev. James J. Mullaly. Assistant appointed in June, 1919, by the Most Reverend George W. Mundelein, D. D., Rev. C. C. Boyle. Buildings began the latter part of May, 1910. Occupied in early September, 1910. Teachers in charge, Dominican Sisters, Mother House, Springfield, Illinois.

School opened with an attendance of 150 children. At present there are about two hundred and sixty. All the grades, first to eighth, inclusive, taught from the beginning. On June 1, 1911, first class of graduates gave a very creditable rendering of the remarkable play, "St. Elizabeth of Thuringiander," under the capable instructions and training of Sister Constantia, the first Sister Superior of Our Lady of Grace School. Performance elicited generous praise from the clergy and large attendance of the laity present on the occasion. Many well rendered plays have since been given by the pupils, chiefly on St. Patrick's Day and on the occasion of the graduating exercises.

On Sunday, October 29, 1911, His Grace, the late Archbishop Quigley, dedicated the church, a very commodious and devotional building, having a seating capacity of about six hundred and fifty. Architectural style, Gothic throughout.

Holy Name societies were instituted in the early days of the parish, both senior and junior. They continue to grow and flourish and to give much edification. The Altar and Rosary Society, having assumed the name of St. Anne's Society for many years; Our Lady of Grace Sodality, and the Children of Mary are organizations prominent and active. A womans' club, known as the 500, organized principally to aid financially and to foster sociability, has done good work in the history of the parish.

Messrs. W. S. Thompson and James E. Ryan were the first trustees, appointed by the late Archbishop Quigley, and they continue still to exercise same functions.

St. John the Baptist (Slovak) Chicago, 1909

St. John the Baptist Slovak Church was established in 1909 by the Most Rev. James E. Quigley. The first pastor was Rev. John Novotny, who remained until the year 1910. After the departure of Father Novotny the parish was administered in turn by the following priests: Rev. Aloysius Keclik, O. S. B.; Rev. Vincent Cigler, O. S. B.; Rev. Edward Sladek, O. S. B.; Rev Method Vones, O S. B.; Rev. Paul Siska, for a short period. Then Rev. Stephen Szcesi took charge of the parish and remained from September, 1910, to September, 1913. Father Szcsci was followed by Rev. Paul Hermann, who remained until June, 1915, when the Reverend John Olsavsky was made pastor and remained until February, 1916. Then the present pastor, Father Andrew Marecak, was appointed by the Most Reverend Archbishop Mundelein. Owing to sickness Father Joseph Rondzik was appointed administrator until Father Mareçak was able to resume duties.

Queen of Angels—Chicago, 1909

On July 1, 1909, Most Rev. James Edward Quigley, D. D., then Archbishop of Chicago, appointed Rev. Francis L. Reynolds to organize a parish on the North Side, within the territory of Our Lady of Lourdes, lying west of Robey Street and bounded as follows: North—Foster Avenue; East—Robey Street; South—Irving Park Boulevard; West—Chicago River.

The first services were held August 8, 1909, in a rented hall at the corner of Montrose and Lincoln Avenues. Meanwhile property was secured for the church and school building on Western and Sunnyside Avenues, and on the following Palm Sunday, March 20, 1910, Mass was celebrated for the first time in the beautiful combination building, "Queen of Angels," at 4520 N. Western Avenue. The building contains an entertainment hall, a church auditorium on the next floor, while the upper stories afford accommodations to 600 school children. The Sisters of St. Dominic, Adrian, Michigan, are in charge of the school, which held its first sessions September 6, 1910. Their convent is located at 4541 N. Artesian Avenue; they have been occupying it since the summer of 1915. Till then they resided on the top floor of the school building. A fine parochial residence is located on Western Avenue, immediately north of the school building. To the south of the school is sufficient vacant property, destined at some future day for "Queen of Angels Church."

The present pastor, Rev. Terence A. O'Brien, succeeded Father Reynolds January 12, 1915. The assistant pastor then was Rev. John P. Campbell, who came to Queen of Angels in June, 1910, and succeeded in June, 1917, by Rev. Edward P. Gahagan. The present assistant pastor, Rev. Stephen P. Sullivan, has been serving since October 5, 1918.

St. Barbara's—Chicago, 1910

St. Barbara's Church, located at 2859 S. Throop Street, was organized by the Right Rev. Mgr. Stanislaus Nawrocki, pastor of St. Mary's of Perpetual Help Church, in 1910. In 1909 the Right Rev. Mgr. donated land for the proposed St. Barbara Church, school, and other buildings, comprising twenty-four lots. In 1910 proposal accepted and permission given by His Grace, James Edward Quigley, late Archbishop of Chicago, to build a combination building, comprising church and school, also a rectory and sisters' home. After much suffering, sacrifices and inconveniences, the combination building was completed and the Rev. Anthony Nawrocki appointed pastor in 1910. The quick growth of the parish obligated the pastor to request the archbishop for permission to build a church to accommodate the new parishioners. Permission was granted and, in 1912, ground broken and foundation laid for the present church. After two years of building difficulties the church was completed in 1914. (On July 4, 1914, at the request of Right Rev. Monsignor Stanislaus Nawrocki, with the permission of Most Rev. James E. Quigley, the Right Rev. Edward Kozlowski, Auxiliary Bishop of Milwaukee diocese, consecrated the church.)

The church is of the Renaissance style and has a seating capacity of 1,800. The altars are made of scagliola marble.

The school is a two-story and basement structure, with a large auditorium. The Sisters of St. Joseph are in charge of the school. The curriculum is formulated on the diocesan school statutes, accredited by the Public School Board. The school attendance in 1910-11 was 600 children, boys and girls, but under the good management of the Sisters the school attendance grew yearly, so that today there are 1,046 children in attendance.

There are various benevolent societies in the parish: The Sacred Heart Men's Society, with 180 members; SS. Peter and Paul Men's Society, with 145 members; St. Anthony's Men's Society, with 110 members; St. Aloysius' Young Men's Society, with 69 members; St. Barbara's Young Men's Club, with 48 members; St. Barbara's Women's Society, with 118 members; St. Clara's Young Ladies' Society, with 85 members; St. Rita's Young Ladies' Society, with 69 members; St. Barbara's Young Ladies' Club, with 39 members; Children of Mary Sodality; Queen of Mary Sodality; Rosary Society for Men and Women, 500 members; St. Vincent de Paul Charitable Society, whose purpose is to look after the welfare of the poor of the parish.

May, 1918, found the parish in sorrow, for, after a lingering illness of two years, Almighty God called to his eternal reward the beloved pastor, Father Anthony Nowrocki.

June, 1918, His Grace, Most Rev. George W. Mundelein, appointed as pastor the Rev. Francis Grzes. The Rev. Francis Grzes assumed duties of pastor on June 20, 1918. Under his direction the interior of the church was beautifully decorated at an expense of several thousands of dollars.

The constant growth of the parish compelled the Rev. Francis Grzes to request His Grace for permission to build an addition to the school and a home for the priests. Permission cheerfully given and, at present, there is being completed the new rectory.

The assistant priests at the parish were The Rev. S. Czapelski, J. Mielcarek, S. Derengowski, S. Bona, S. Dabrowiak, T. Nowak, A. Janiszewski.

The combination building was built at a cost of $37,000, rectory $35,000, school $60,000, church $175,000. The present valuation of the buildings, contents and grounds, is $327,000.

Our Lady of Pompei—Chicago, 1910

The years from 1900 to 1910 saw a great influx of Italian immigrants to this country. In consequence, also, the "Little Italy" of the West Side, during those years, grew bigger and bigger, and went spreading westward many blocks past the Guardian Angel Church, which has become insufficient and inadequate to the needs of the constant inflow. The faithful being able to enter the church on Sunday, filled to its capacity, were compelled to hear Mass from the street or the church yard.

To meet with the religious needs of the Italians of the West Side, His Grace, the Archbishop, J. E. Quigley, with assistance of the Very Rev. Pacifico Chenuil, then pastor of Guardian Angel Church, organized a new parish for the Italians west of Morgan Street. A very good piece of property was bought at the corner of Macalister Place and Lytle Street. It was decided to erect a building for church and school. The church on the first floor and the school on the second floor. The architect, Mr. Fortin, made the plans.

On the 10th of October, 1910, the Right Rev. A. J. McGavick, Auxiliary Bishop of the Diocese, blessed the corner stone. Many Italian societies were present, and the whole Italian colony turned out to make the ceremony more solemn. In a few months the building was ready for Catholic worship. The 12th of March, 1911, the church was solemnly dedicated by His Grace, the Archbishop, J. E. Quigley, and named Our Lady of Pompei, after the famous Sanctuary at the foot of Mount Vesuvius near the ancient Roman city of Pompei, destroyed by an eruption of the volcano, A. D. 761.

Rev. Peter Barabino, born at San Remo, Italian Riviera, was appointed pastor of the new parish and Rev. Ottorino Papitto, assistant pastor.

The school was given in charge of the Franciscan Sisters of the Immaculate Conception. The school, under the direction of the Sisters of this religious community, made progress every year and is highly appreciated by the parishioners.

The first year the parish priest lived in one of the school rooms, but as the room was needed because of the number of children, the parish house was built in the year 1912.

On the 3rd of June, to give new impetus, new life, and especially to make the church self-supporting—there had been a financial deficit every year—by His Grace, the Archbishop, George W. Mundelein, the direction of the parish was given over to the Rev. Carlo Fani, since 1912 assistant pastor of the Guardian Angel Church. Rev. David Angeli, now pastor of St. Michael's Church, was nominated assistant pastor. Thanks to their intelligent and constant efforts, the yearly revenues of the church were tripled. The financial statement of the year 1919 showed an excess of the revenues over the expenditures of more than $5,000. The religious life also is healthy and promising. The Sunday School is attended by 1,500 children. In 1919 the First Communion Class, children from the third to the sixth grade, numbered 500. This year, 1920, is just as large. The First Communion Class is divided in eight rooms, and taught by the Sisters, assisted by two Christian Brothers. The present assistant pastor is the Rev. Michael Favero.

Now, we hope, with divine assistance, to make new strides on the way of progress, so that we may, in the near future, provide a larger and more adequate school to the needs of the parish.

St. Casimir's
Chicago Heights, 1910

Founded in 1910 by Rev. J. Klonowski. He was pastor of the church from 1910 until 1916. Rev. M. Kruszas was administrator from 1916 until May 27, 1917. The present pastor, Rev. A. Baltutis, was appointed by His Grace, the Archbishop, G. W. Mundelein, May 14, 1917. He was ordained May 20, 1915. He was appointed assistant at Providence of God, Chicago, July, 1915, then made pastor of St. Joseph's Church, Rockdale, Ill., January 20, 1916. A combination building of church and school, also rectory, church and school, were built in 1911. The school was started in 1917 by Rev. A. P. Baltutis. Lay teachers taught for two years. Now the school is in charge of Sisters of St. Casimir; 130 children are attending the school.

Sacred Heart (Polish)
Chicago, 1910

The Parish of the Sacred Heart of Jesus was formed by the Most Reverend James E. Quigley in July, 1910, to embrace the territory between 41st and 47th Streets, Ashland and Western Avenues. On July 2nd of said year, Rev. Francis J. Karabasz was appointed first pastor. He began work at once and quietly obtained an option on a plot of ground at 46th, Lincoln and Honore Streets. Five cottages were included in the property thus acquired, consisting of 18 lots for which $26,187 was paid. The people of the locality were then notified and a parish meeting called at St. Joseph's Church. A committee was selected and plans for the future outlined.

Rev. S. Cholewinski, pastor of St. Joseph's Parish, permitted Mass to be said in his church at 9 o'clock on Sundays and holidays for the people of the new parish, until their own church was built. First Mass was thus said on August 10, 1910.

About the middle of September, 1910, ground was broken for a combination school and church building, to cost approximately $71,999. Work progressed very rapidly, so that on the 9th of October, 1910, Bishop P. P. Rhode, D. D., blessed the corner stone.

To defray the expenses of the ground and building, a loan was negotiated with the St. Louis Mercantile Trust Co. for $90,000. A temporary loan for $4,000 was also obtained, making the whole debt on the property $94,000.

On the 19th day of March, 1911, first Mass was said in the new building, after a private blessing of the altars and vestments by the pastor.

May 28, 1911, the solemn blessing of the school building took place, Bishop P. P. Rhode, D. D., officiating A new bell was also blessed. In September, 1911, school opened with about six hundred and fifty pupils and nine Felician Sisters in charge.

First Confirmation in the parish was conferred July 4, 1911, by Bishop Rhode. November 2 to 11, 1912, the first mission was conducted by the Franciscan Fathers of Pulaski, Wisconsin. In 1913 a new lot was added to the property and a new Sisters' house erected at a cost of $23,400 cash. July 4, 1914, the Sacrament of Confirmation was again administered. A new rectory was built in 1915 for $24,000 cash. To accommodate the ever-increasing number of pupils, a new school annex, consisting of two class rooms, was added in 1919, at a cost of $16,000 cash. In the same year the second mission was given by the Missionary Fathers of St. Vincent de Paul, Erie, Pa.

The parish has been prospering and increasing in members so that today it consists of 1,350 families; four priests administer to the spiritual needs of the members; 1,250 pupils attend the school, instructed by 19 sisters, and the debt on the property amounting to $200, with good prospects of clearing it in 1921, when the loan expires.

The social life of the parish also has not been neglected. Nineteen different religious fraternal and benevolent societies have been established, each consisting of from fifty to two hundred members. The young ladies and young men are grouped in circles where all care is being taken to make of them future faithful and useful members of their church and their parish.

Curates: Rev. A. Wisnicowski, C. N. Pijanowski, A. Gawrych.

St. John the Baptist (Syrian)
Chicago, 1910

St. John the Baptist (Syrian) Church was founded in May, 1910, by the Rev. S. R. Roumie, O. S. B. M., who was appointed to organize this parish by the late Archbishop James E. Quigley. Previous to the founding, from the years 1906 to 1910, Father Roumie had been celebrating Mass in different churches where Syrian people were located.

The church property was purchased at a cost of $7,000 in May, 1910. It was dedicated and the first Mass was celebrated by the Most Rev. James E. Quigley on Sunday, July 4, 1910. The rectory was built in 1914. Church and rectory are located at 1249 S. Washtenaw Avenue.

Father Roumie is still in charge of St. John the Baptist Church and of all the Syrians in Chicago. Also, he conducts missions at various times in the little towns surrounding Chicago, where Syrian families are located.

The following are the societies in St. John the Baptist Parish: Married Ladies' and Young Ladies' Sodalities. There are 58 Syrian families in the parish.

St. Joseph's—Round Lake, 1911

The Committee which placed the petition of the Catholics of Round Lake, then a village of 250 souls, before His Grace, the Most Rev. J. E. Quigley, then Archbishop of Chicago, and was sent by him to the Rt. Rev. A. J. Thiele, V. G., consisted of John Rosing, Joseph Amann and George Richardson. This was in the month of May, 1911. In order to arrive at a reliable date, a meeting was set to be held at Round Lake with the full Committee present. Besides the above named, there appeared at this meeting, William A. Rosing, E. Luby, Frank Amann, Martin Thelen and M. F. Luby. The following names were embroidered in the subscription list which the committee had made up: John Rosing, Martin Thelen, W. F. Molidor, W. A. Rosing, G. B. Rosing, E. H. Luby, Joseph Amann, Frank Amann, George E. Richardson, M. F. Luby, Fred Amann, Mrs. Nellie Renehan, P. J. Meyer, Geo. Rosing, Sr., and F. C. Fray. These may probably be called the founders of St. Joseph's Parish, and the total amount of their subscriptions was $2,212. It was shown at that meeting that the prospects for the new church were bright. His Grace, however, ordered a joint meeting with the pastors of the adjoining parishes in order to bridge over the difficulties and settle the boundary question. This meeting took place in the early part of June and, all points at issue having been settled to the satisfaction of all concerned, permission was finally given to build.

The building grounds, 160 by 250 feet on Lincoln Avenue, valued at $600, was donated by John Rosing. The plans of the new church were furnished by Architect M. J. Gaul. The corner stone, donated by J. M. Moiller, of McHenry, Illinois, was laid September 10, 1911, by Rev. F. J. Schildgen, pastor of Fremont Center, Ill. The new bell, donated by Mr. T. J. Renehan, was blessed February 11, 1912, by Rev. F. J. Schildgen, and the name given the bell was "St. Patrick." The building was finished in March, 1912, and on the 24th day of said month the Rt. Rev. A. J. Thiele, having been delegated by His Grace, the Archbishop, gave it the simple blessing and said the first Mass in it. He announced to the congregation that the Rev. A. Berger would be the first pastor of the new parish, German and English.

Societies: Christian Mothers' Sodality.

Our Lady of Mercy—Chicago, 1911

In the early part of the year 1911 about fifteen families, not knowing to which of their parishes—St. Edward, St. Veronica and Queen of Angels—they belonged, presented themselves to His Grace, Most Reverend Edward Quigley, who commissioned them to raise a building fund of their own. On June 1, 1911, His Grace, pleased with the success, above all with the spirit of the people, named Rev. H. J. Coughlin, then curate at St. Malachy's, to organize the new parish.

The first Holy Masses were celebrated in the Patrick Henry School on the Feast of Pentecost, June 4th. This place was blessed with Holy Mass on Sunday from June 4th until the following November.

On July 12, 1911, a site of land, 458 feet, on Troy Street and Sunnyside Avenue, was purchased for parish use. Architect Wm. Gubbins drew up plans for a building, comprising church, hall and school, to cost $40,000. The first spadeful of earth was dug by Rev. J. S. Morris, of St. Monica's Church, on August 22. On the first Sunday of Advent, December 3, 1911, services began in this new "Our Lady of Mercy" building. The main floor of the building served as a church until 1916, when it became necessary to extend the school apartments.

In October, 1916, ground was broken for a temporary church. The corner stone was laid on the first Sunday in November. The church, which is Mission style of architecture, is 65 feet wide and 113 feet deep. A novel feature of the building is a sacristy chapel facing the main altar, which has a seating capacity of 100. Nine hundred can be accommodated in the body of the church.

The home, the church, the school—such is the order of the organization. After cathedral or church, if, indeed, not simultaneously with it, God's zealous ministers are eager to erect the educational institution. From the beginning of his pastorate Rev. Father Coughlin kept steadily in view the establishment of his school, and we are happy to record that he met with the heartiest encouragement and liberal support of his parishioners. He provided the place in his building plans and, on the first Tuesday of September, 1912, Our Lady of Mercy School was opened, with an attendance of 132 bright, happy children, under the tuition of the Sisters of Providence from Saint Mary-of-the-Woods, Indiana, with Sister Clare is Superioress. During the first years

rooms were furnished in the school for the Sisters, but in January, 1905, the present beautiful convent was begun. Owing to strikes it was not completed until the following October. The new convent was blessed by Rev. Father Coughlin on October 29, who, after celebrating Holy Mass, expressed his pleasure, and assured the Sisters that he considered it a great blessing for himself and his parishioners to have the Sisters as intercessors before the Most Holy when he and his people must needs go about their worldly affairs.

In September, 1918, Rev. Father Coughlin, acquiescing to solicitations of the parents, opened a high school for girls; but the great increase in the grammar grades necessitated the using of two new rooms, leaving no vacant apartment for the continuation of the high school, which was closed in June, 1919.

There are at present twelve class rooms and 600 children enrolled.

Pastors—A church, a school, a convent, a parish house and a congregation of 900 families are the glorious monuments to Father Coughlin's untiring zeal and persevering efforts. But a priest's work in Christ's vineyard is an extended one. In September last Father Coughlin was appointed to the pastorate of the Church of the Visitation.

Rev. Father Coughlin was born in Chicago June 14, 1871. He received his primary and secondary education at St. Pius' School and St. Ignatius' College. He completed his philosophical and theological courses at St. Mary's Seminary, Baltimore, and was ordained to the Holy Priesthood by Most Rev. P. A. Feehan, D. D., on June 22, 1895. This present year, 1920, is the silver jubilee of his ordination. Father Coughlin's first appointment was to Saint Catherine of Sienna Church. After five and a half years he was commissioned to assist Rev. J. F. Callaghan, pastor of Saint Malachy's Church, remaining eleven years, when he was assigned to the pastorate of Our Lady of Mercy. Father Coughlin has been a self-sacrificing pastor and cordial friend to old and young, and his name will always be dear to the hearts, and will ever be mingled with benedictions by the happy recipients of his fatherly ministrations.

His Grace, knowing the loss the parishioners sustained in the removal of Rev. Father Coughlin, sent a worthy successor.

Rev. Wm. F. Cahill was born in Ireland. He studied at St. Ailbe's Seminary, Emly, Ireland, but completed his courses at Saint Mary's, Baltimore. Most Rev. P. A. Feehan, D. D., officiated at his ordination on June 18, 1918, and assigned him to Saint Rose of Lima Church. In 1904 he was sent as assistant to Rev. D. F. McGuire, of the Visitation Church, where he labored for eleven years. In January, 1915, Rev. Father Cahill was appointed pastor of Saint Mary's Church, Riverside, from which place he was appointed pastor of Our Lady of Mercy Church.

Assistants—In December, 1912, the late Rev. E. O'Connor became assistant to Rev. Father Coughlin. Rev. Father O'Connor was born and reared in St. Mel's Parish. He studied at St. Ignatius' College and Niagara University, where he was ordained in 1912. His first appointment was to Our Lady of Mercy Church. One year previous to the very day of his death he was transferred to St. Sylvester's Church, and a few months afterwards to St. Ann's, where he died on February 3, 1920, a victim of the influenza and resulting pneumonia. "Deeds speak louder than words." The respect and love for Father O'Connor which possesses every heart of old and young of Our Lady of Mercy Parish have been truly manifested. Upwards of twenty-five Requiem High Masses have been offered by societies and individuals, a branch council of the Knights of Columbus has been organized in his honor and called by his name, and preparations are being made to erect a costly and worthy monument.

In 1916, the work of the parish increasing, Rev. Father Canty, who is at present with Rev. Father Coughlin at the Visitation Church, was named as second assistant. When he entered the service he was succeeded by Rev. J. Rondzik, who was transferred to St. Boniface Church October last. Rev. Joseph Connelly was appointed to succeed Rev. Father Rondzik. In February, 1919, when Rev. Father O'Connor was transferred to St. Sylvester's, Rev. John Campbell, who assisted at Queen of Angels Church for many years, and who was then released from chaplainship in the army, succeeded him. Owing to the protracted illness of Rev. Father Campbell, Rev. John Coleman, from St. Charles, has been assisting.

Societies—Our Lady of Mercy Parish has a flourishing Holy Name Society, with a membership of 900. The Society was organ-

ized by Rev. Father O'Connor, and its prosperous condition is due to his personal efforts and cordial personality.

The Altar and Rosary Sodality has a membership of 600. This society has been the right hand of both pastors in furthering parish work.

The new Father O'Connor Council of the Knights of Columbus gave promise of future activity by the presence of the 485 members who approached Holy Communion on Sunday, April 25, 1920.

St. Joseph's—Homewood, 1911

St. Joseph's Parish, Homewood, Ill., Mission, Hazelcrest, Ill. Hazelcrest is one-half mile from Homewood. It was opened in 1911. It was founded by Rev. A. C. Martin under the direction of Most Rev. J. E. Quigley. Rev. A. Martin presided from 1912 to 1914. He was succeeded by Rev. John P. Doran, who is the present pastor.

Church and house built in 1912; frame.

Organizations: Altar and Rosary Society.

Notable events: Sixteen Stars on Service Flag, including two gold stars.

Saint Lucy—Chicago, 1911

St. Lucy's Parish was established May 21, 1911. The corner stone of the combination church and school building was laid in 1906 by the late Rev. L. Campbell, and opened for service in 1907. It was then called St. Catherine, the intention being to abolish the old church on Washington Boulevard and to establish the parish on Lake Street. However, the late Archbishop decided, after the building was erected, to continue it as a mission of St. Catherine. When the sudden death of Father Campbell was announced on Easter Monday, 1911, Archbishop Quigley decided to make it an independent parish and sent the present incumbent, the Rev. M. A. Dorney, to assume charge. He found about two hundred families within his boundaries, and immediately set about the organization of the parish. He rented a flat on Midway Park for parochial residence, and dewlt there until his home was built adjoining the church building in 1913. Property was also bought west of the church for school playgrounds. At present there are about three hundred families in the parish, and over two hundred children in the school. The Sisters of Mercy, under the able supervision of Sister Mary Louis, have charge of the spiritual and mental training of the children. The Rev. M. G. Hayden has very zealously and ably assisted in the parochial work.

Transfiguration—Chicago, 1911

On August 12, 1911, the Most Rev. Archbishop, J. E. Quigley, appointed the Rev. Father Wojciechowski to organize a Polish parish on the North Side of the city, in the district known as Bowmanville. Father Wojciechowski called a meeting of those of Polish descent through Father Thiele, pastor of St. Mathias Church, in the parish hall on August 16, 1911, and the Transfiguration of Our Lord Parish was established. The first Mass offered by the new pastor was said in the Budlong School Hall on August 23, 1911.

A short time later a plot of ground, one square block, consisting of two and one-half acres, located at Rockwell, Carmen, Washtenaw and Winemac Streets, was purchased, and upon this, at the corner of Rockwell and Carmen streets, ground was broken for the new building to be erected, which was to serve as a temporary church and school of the newly-organized Transfiguration of Our Lord Parish.

The laying of the corner stone took place on the Feast of the Immaculate Conception, December 8, 1911. During the course of construction the Sunday services were regularly held in the Budlong School, until the 14th of July, 1912, when the Most Rev. Archbishop, J. E. Quigley, solemnly dedicated the new church and school building. A few weeks later the rectory, in which all the affairs of the parish could readily be transacted, was built.

The parish at present numbers about one hundred and thirty families, grouped into the following societies: St. John Baptist, St. Francis Xavier, Rosary Women, Rosary Girls, St. Mary's, St. Elizabeth Club, Young Men's Club, Apostleship of Prayer, St. Anthony.

On November 10, 1918, the Most Rev. Archbishop, G. W. Mundelein, transferred Father Wojciechowski to Good Shepherd Parish and, as his successor, appointed the present pastor, Rev. F. B. Prange.

The school is ably conducted by the Sisters of St. Joseph, Stevens Point, Wis., Sister M. Agnes, Superioress; there are over two hundred children in attendance, divided into four class rooms and eight grades.

St. Paul of the Cross

Park Ridge, 1911

In 1920 a tract of 20 acres of land in Park Ridge was donated to the Sisters of Charity in charge of St. Vincent's Foundling Asylum, Chicago, as a summer home for the children. A substantial brick building was erected and a Vincentian Father came out every Sunday from Chicago to celebrate Holy Mass and minister to the religious needs of the small community. In this foundation members of the Catholic congregation charitably assisted.

In 1903 the Most Rev. Archbishop Quigley kindly permitted the Passionist Fathers to found a home of the order within the Archdiocese. A suitable place was secured at Norwood Park, within the city limits. The parochial boundaries included Norwood Park, Edison Park, Park Ridge and Niles. Mass was first celebrated in the chapel of the summer home of St. Vincent's Asylum on Sundays for the congregation, until a church had been built and dedicated in September, 1904, at Norwood Park. To this church the Catholics of Edison Park and Park Ridge were wont to go to assist at Holy Mass and divine service. On June 30, 1911, the Provincial of the Western province of the Passionate order addressed a meeting of the parishioners in Park Ridge and announced to them that his Grace, Archbishop Quigley, had given them a separate status as a congregation. Arrangements were at once made for holding divine service in Park Ridge, and Mass was celebrated the following Sunday, June 25, in the Music Hall. A lot was fixed upon, 66 by 150 feet, on Park Avenue, midway between Park Ridge and Edison Park, as a central site for a new church. Anthony Susen, a member of the new congregation, generously deeded it to the Catholic Bishop of Chicago with a donation of $500 as the nucleus of a building fund.

Other benefactions came in soon, and on Monday, October 9, 1911, the first turf was cut for the foundation of a new church, and the building was at once begun. It is of frame construction with a concrete and brick foundation, and stands back 55 feet from the sidewalk. Its style of architecture is Roman throughout, with altars, sanctuary railing and stations of the cross all of Regalico marble. A double manuel Estey organ is furnished the choir loft and a 700-pound bell swings in the tower. Art windows of opal and antique glass are in the apse above the high altar, representing St. Paul of the Cross, patron of the church, Ecce Homo, Mater Dolorosa, St. Joseph and St. Peter.

In 1916 Archbishop Mundelein decided that the parish should have a resident pastor and appointed the Rev. John Henry Nawn to the charge. The first work of the new pastor was to secure a lot 150 by 162 feet, in the same block on which the church stands on Park Avenue. A house on this lot serves as a rectory. In 1918 the church was repainted and beautifully decorated in oils, and all statues replaced with costlier works of art. Ciborium, candelabra, sanctuary lamp, etc., have all been generously donated and the church is completely furnished.

In 1919 a lot, 45 by 150 feet, on Talcott Avenue, adjoining the lot on which the rectory stands, was purchased and, in a very short time, it is hoped that building conditions will permit the erection of a parochial school.

Saint Ephrem's Mission (Chaldean Rite—Chicago, 1911

The Assyro-Chaldeans of Persia started for the first time to come to the United States of America in 1904; their great number settled in the City of Chicago, with different denominations, as the Catholics, Nestorians and Protestants.

The Archbishop of Urumia (Persia), Mgr. Thomas Audo, sent Father W. Mirza to promote the spiritual interests of the Catholic Chaldeans of this city; but after two years he was succeeded by Father S. David in October, 1913, who is endeavoring to organize a permanent mission amongst his countrymen. Although His Grace, the late Archbishop James Edward Quigley, secured for this mission the houses at 212-14 Chestnut Street, the members of this mission were unable, on account of the great war, to raise funds for the building of a small chapel.

This mission has already ten families and about one hundred and fifty single men, and the pastor is also looking after the spiritual interests of a small congregation of forty single men, who are working in the factory of Flint, Michigan.

The spiritual exercises are held in the school chapel of Holy Name Cathedral every Sunday, one Mass is said at 10:30, and we hope, as soon as the conditions of the war are ameliorated, to have our own chapel, which will favor the conversion of many of our Nestorian and Protestant brethren.

Mary Queen of Heaven
Cicero, 1911

This parish was organized by Rev. A. J. Dedero, under the direction of His Grace, Archbishop Quigley, in September, 1911. A temporary church and school building were secured and blessed on December 11, 1911, and on December 17 of the same year the first Mass was said with about fifty people present. From forty-eight families the population of the parish increased to 700 families in eight years.

In September, 1912, the school was opened with twenty-four pupils in one class room, divided into seven grades. After eight years we have eight large up-to-date class rooms, with over five hundred children, ten Sisters and fifty-one graduates for June, 1920.

In 1912 seven more lots were bought, the following year five more, making a total of fourteen lots, or 350 feet of frontage. In 1914 a convent was bought for $8,000 and plans prepared for a new combination church and school building, which was completed in 1915 at a total expense of $50,000. The same year a rectory was bought and furnished for $6,000, making a total cost of all the buildings, furnishings and property, of over $100,000.

The Sisters in charge of the school are ten in number, of the Order of Sisters of Charity, B. V. M.

The pastor and organizer of the parish is Rev. A. J. Dedera, born April 10, 1880, and ordained May 25, 1907. Appointed assistant to Very Rev. Mgr. Bobal at St. John's Bohemian Church and transferred with him to St. Ludmilla's in February, 1908; there he remained until December 17, 1911, when appointed pastor of Mary Queen of Heaven Church.

Rev. Francis J. Tony, assistant, was born April 8, 1891, and ordained June 16, 1916, and appointed to assist Rev. J. Dedera.

Societies established in the parish are the following: Catholic Men's and Catholic Women's Leagues, whose purpose was social and charitable. Holy Name Society, Altar Societies, Alpha Cunega Club for the young men of the parish. Young Ladies' Sodality, Junior Holy Name League, for boys of the school. Sodality of the B. V. M., for girls of the school.

As a result of the many requests and petitions from the Bohemian people of the parish, His Grace, Archbishop Mundelein, decided to establish a Bohemian parish for them west of Mary Queen of Heaven Parish. The Rev. A. J. Dedera was requested to establish this parish. In January, 1919, fourteen lots were bought, with a frontage of 420 feet, and in November of the same year a temporary church was built, and in December a rectory was purchased. The entire cost of vacant property and buildings amounted to approximately $25,000, and less than half of it was mortgaged. The Rev. A. J. Dedera was appointed rector of the parish. The present pastor is Rev. M. J. McKenna, who had been for many years in charge of St. Attracta's.

St. Francis de Paula's
Chicago, 1911

The small, but elegant structure, is located at the corner of 78th Street and Dobson Avenue, facing the Grand Crossing Park. It was built after the drawings of Mr. W. Gubbins, Arch., in the year 1911-12, by the order of the Most Rev. Archbishop James Quigley, and was given in charge to Rev. Joseph Angeletti, chaplain, at that time, of the great County Infirmary at Oak Forest, Ill., for the purpose of looking after the spiritual welfare of the Italians, who inhabited this side of the city. Rev. Angeletti secured a corner, 266x125 feet, in the summer of the year 1911, and the church and parsonage only were then built; the dedication of which was performed by the Rt. Rev. Paul P. Rhode on the 3rd of March, 1912. The size of the church is 70x36 feet, of pure Roman style, nicely decorated; has a beautiful main altar and a very attractive side altar. Eight magnificent statues give a superb finish to the beauty of this small church. Two years after its construction all the English-speaking Catholics of the neighborhood became anxious to belong to this church, and spontaneously applied to the Most Rev. Archbishop Quigley for the permission, who, appreciating their manifold difficulties to attend the other church, graciously granted them the privilege. Then a southwestern portion of the St. Laurence

Parish was cut off from the old stock and alloted to the St. Francis De Paula's. Since then the church has had an English-Italian congregation, increased in a short time by many converts, who, at present, shine as a golden star on the crown, which embellishes the St. Francis De Paula's Church. It has five sodalities: the Holy Name's, for men; the St. Anne's, for married ladies; the St. Agnes's, for young ladies; the Children of Mary's, for small girls; the St. Aloysius', for boys. The purpose of these sodalities is purely religious.

St. Bonaventure's—Chicago, 1911

St. Bonaventure's, Diversy Parkway and Marshfield Avenue. Combination church, school and assembly hall. Founded October 2, 1911, by Rev. M. J. McGuire, under direction of the late Archbishop J. E. Quigley.

In charge: Rev. M. J. McGuire. Born in Ireland, commenced education there, finished in U. S. Ordained in St. Louis, 1901. Assisted by Rev. P. J. Quinn. Born in Dekalb, Illinois, educated in Baltimore. Ordained 1899.

Building style Romanesque. Finished in 1912. 125x65 feet, with an L. containing assembly hall, coal bin and boiler room. Architect, Joseph Mollitor; mason, Van Etten; carpenter, L. Baleb.

Teachers: Sisters of St. Joseph, La Grange, Ill. Grammar grades. Pupils, 200.

Societies: Altar and Rosary Society, Young Ladies' Sodality, Children of Mary, Holy Name Society, St. Vincent de Paul Society.

Notable persons: None.

Notable events: Corner stone laid by Bishop Rhode on Aug. 18, 1912.

Dedication by Archbishop Quigley, on June 8, 1913.

St. Anthony's (Lithuanian) Cicero, 1911

It was organized in 1911 by Rev. Anthony Ezerskis. Property of half a block was purchased on Fifteenth Street, between 50th Avenue and 49th Court.

One-story brick building was built on the corner of 49th Court and 15th Street, which is being occupied by church and school.

Rev. A. Ezerskis was pastor from the time of its organization till March 8, 1918.

In March, 1918, Rev. H. J. Vaičunas was made pastor of said parish. Since then he had built the second story of the building, enlarged the church, out of the old school parish made parish hall. He had purchased house for the Sisters as additional property of two lots.

The second story being all used for school. It is one of the finest schools in that district. The school has eight complete grades. More than 500 children in school. Nine Sisters of Nazareth as teachers. The parish now has about 500 families. It has church, school, restory and Sisters' house. Rev. H. J. Vaičunas as pastor and Rev. Francis Vaitukaitis as assistant.

There are more than twenty different parish societies, beneficial and benevolent, spiritual.

St. Anthony's (Lith.) Parish has a good future before her.

St. Barbara's—Brookfield, 1912

St. Barbara Parish, located at Brookfield, a suburb of Chicago, organized as a mission in 1912, by Father Bollman of La Grange, at request of Archbishop Quigley. First Mass said by Father Bollman Sunday, May 18, 1912, in village hall. In August, same year, laying of corner stone of new church by Very Rev. M. J. Fitzsimmons, V. G. On Sunday, May 18, 1913, church blessed by His Grace, Archbishop Quigley. Property for new church donated by Mr. Konrad Rieker, also paid part of cost of building.

Church named St. Barbara in memory of Mr. Ricker's mother. Organized as a regular parish in 1916 by His Grace, Archbishop Mundelein. Father Fortin appointed pastor in October, 1916. The Catholic population has doubled in the last seven years. Additional property has been acquired. Building of parish house and school contemplated in the near future.

Sacred Heart—Lombard, 1912

Sacred Heart Church, Lombard, Illinois, Du Page County, founded July 28, 1912, by Rev. A. J. Boecker, under Most Rev. J. E. Quigley. Rev. A. J. Boecker first and present rector. Combination building, church and school, erected in 1912. Rectory erected in 1914. Two School Sisters of St. Francis teach in the school.

Church Societies: Christian Mothers' Confraternity, and Young Ladies' Sodality.

St. Valentine's—Cicero, 1912

Founded by Rev. A. Halgas, in 1912, under the direction of the Most Rev. Archbishop Quigley. Rev. Halgas from late in 1911, to July, 1915. Rev. T. Langfort, from July, 1915, to December 18, 1918. Rev. S. Radniecki, from December 18, 1918, in charge at present.

A combination building, 120x60 feet. Hall for entertainments and society meetings on first floor. Church on second floor, class rooms and Sisters' home on third. Built by Architect Steinbach.

School established by Rev. A. Halgas, taught by Sisters of the Holy Family of Nazareth, grades eight.

Roman Catholic Union of America, and Polish National Alliance, insurance organizations, have their branches here. There are seven of them. There are fourteen societies in all, including the Rosary Sodality, for women and girls; Apostleship of Prayer, for all; the Young Men's Society; St. Cecilia's Choir, girls; and the Young People's Educational Circle. Their purpose is mutual help in all needs. Big share of the parochial burdens are borne by these societies. With their aid the parish is well organized and kept in harmony. The Most Rev. Archbishop G. W. Mundelein visited the parish and administered Confirmation June 5, 1917.

The parish is steadily growing, due to the numerous factories being established in the neighborhood, and has a chance of becoming one of the better parishes of the diocese.

St. Philip Neri—Chicago, 1912

St. Philip Neri Parish is situated in the beautiful district, comprising the South Shore, Bryn Mawr, and the Jackson Park Highlands. It is located just south of Jackson Park and west of Lake Michigan. It is principally a bungalow district, and as a consequence is composed of people looking for ideal home conditions.

The parish was organized under the direction of the late Archbishop James Edward Quigley, in October, 1912. Father Kinsella said the first Mass on the first Sunday in Advent, 1912. The foundation of the present chapel, which is located at East Seventy-second Street and Merrill Avenue, was laid in May, 1913, and the first Mass was said on Christmas morning of that year. The building was dedicated on April 26, 1914. Since then the parish has grown from sixty-three to nearly 400 families.

The school building was enlarged last year, having now a capacity of sixteen rooms. The Dominican Sisters, of Adrian, Michigan, have charge, and also conduct a High School for boys and girls. Both schools have flourished with phenomenal success from the start.

Among the societies are the St. Vincent de Paul Society, a flourishing Holy Name Society, the Big Brothers, the Women's Eucharistic League, the Woman's Club, the Children of Mary, the St. Aloysius Sodality, and the Holy Angels' Sodality.

The principle work of the Big Brothers in the parish life is to interest themselves in the youth and particularly in co-operating with the pastor in developing the recreation grounds for children of all ages.

The parish feels especially proud of its well trained Chancel Choir of male voices, who are inspired solely by the liturgy of the Church as expressed in the Motu Proprio of November, the 22nd, 1903.

Father William I. Murphy, assistant, was born in All Saints Parish, the Mother Church of Vocations, received his primary education in the parish school, is a graduate of the Cathedral College, and made his theological course at St. Viator's College, Bourbonnais, Illinois. He was ordained by the Most Rev. George William Mundelein, D. D., at the Holy Name Cathedral, June the 2nd, 1917. After a brief vacation he was appointed to St. Philp Neri Parish.

Father Henry Weber is a product of South Chicago. He received his primary education at St. Patrick's School, South Chicago, and made his theological course at St. Viator, Illinois. He was ordained December the 23rd, 1911.

Father William J. Kinsella was born in that part of Chicago formerly known as the Town of the Lake, made his grammar course in St. Gabriel's School, attended St. Ignatius College, and made his course of Philosophy and Theology at St. Mary's Baltimore, Md. He was ordained by his Grace, Most Rev. P. A. Feehan, in the Cethedral of the Holy Name, Chicago, June the 22nd, 1895.

St. Gertrude's—Chicago, 1912

The history of this parish is quite in keeping with the pace set by Catholicity in Chicago. One of the youngest parishes on the North Shore, its progress has been truly remarkable.

Early in 1912, Most Reverend James Edward Quigley, D. D., at the urgent petition of the residents of North Edgewater, established a new parish in this district, and placed it under the patronage of St. Gertrude. It was to extend from Thorndale Avenue on the south, to Devon Avenue, on the north, and from the North Western tracks, on the west, to Lake Michigan on the east. The territory was not large and the number of families could hardly be called great. However, it was to mark another mile stone in the progress of God's Church in this great city.

To guide the destinies of this new community, Rev. Peter F. Shewbridge came with full credentials from the Archbishop of Chicago. No time was lost in gathering the people together, and making a vital reality out of the newly created parish. The depths of winter had no terrors for this new pastor and his zealous people. Father Shewbridge soon found temporary quarters for himself and secured the use of the Hait School for divine services. The first public Mass was said there some time in the early part of February, 1912.

In the meantime a permanent site had been purchased on Glenwood Avenue, and another parcel of land on Granville Avenue. Owing to the already improved condition of the locality, the greatest difficulty prevailed in securing enough property to meet the needs of a growing parish in a prosperous section of the city.

After a few weeks in the Hait School, Father Shewbridge introduced his parishioners to the novelty of a portable church. This was hastily erected on Granville Avenue, and many a willing hand was lent to make it, at least in some way, a suitable place for divine worship. This portable church served as the shrine of St. Gertrude for six or seven months.

Meanwhile plans were drawn up for a three-story church and school combination building, to be erected on the original site on Glenwood Avenue. As this structure would not be ready for September, Father Shewbridge made haste to rent a large vacant house on Granville Avenue, near Broadway, to be used as the nucleus of the future St. Gertrude's School.

In this venture he was fortunate enough to enlist the services of the Sisters of Charity of the Blessed Virgin Mary, from Dubuque, Iowa. They are the pioneers of Catholic education in these parts; and the fact that they were placed in charge of the new St. Gertrude's School was enough to calm the young pastor's fears for the success of this most important undertaking. This temporary school opened in September, 1912, with five Sisters and about eighty pupils.

From his little flat on Magnolia Avenue, Father Shewbridge moved into the rectory, which had been purchased on Glenwood Avenue, next to the new church. Temporary quarters for the Sisters were also secured in the immediate neighborhood. Here, both priest and Sisters, could watch with keen interest the rapid progress made towards the completion of the new church and school. In due time the people could say good bye to their portable church, and the Sisters and children to their temporary school.

At last the day of dedication arrived. Amidst a large concourse of priests and people, Archbishop Quigley came with joy in his paternal heart to bless the new church and school, and to place them with all solemnity under the protection of St. Gertrude. Since that memorable day, the parish, thanks to the Grace of God and the prayers of its Holy patroness, has grown in strength and numbers, and has become an efficient source of religion and education among the people of North Edgewater. St. Gertrude's Parish has fully justified the petition of the people of this locality, and the action of that good Archbishop, who called it into existence. The Sisters of Charity have added another illuminated page to that wonderful album, which records the history of their achievements in the great city of Chicago.

A new convent has since been secured for the Sisters, and their number has grown to fourteen.

The school has been taxed to its utmost capacity, and the roster of pupils has passed the 500 mark. Several classes have been graduated; and their members have gone forth a credit both to the pastor and the Sisters of St. Gertrude's.

The number of families in the parish has grown to over 700, and they pride them-

selves upon being the most generous and loyal on the North Shore.

Ample ground has been secured to supply the future needs of the parish; and we hope and pray that the day is not far distant when a new and suitable church can be erected in honor of St. Gertrude's. To this end her good people are looking with anxious longing.

Father Shewbridge was not long alone in the administration of the affairs of St. Gertrude's Parish. Archbishop Quigley sent him a young and capable assistant in the person of the Rev. L. H. Lyons, who came about the beginning of 1913. He has remained at St. Gertrude's ever since. In a short time a second assistant was given to the parsh. Rev. J. Ambrose Murray, D. D., did efficient work as curate here for over two years. Rev. James G. McKeown came next and remained a little over a year in this parish. He was succeeded by the Rev. James E. O'Brien, who remained long enough to make his worth felt by all with whom he came in contact.

In September, 1918, Father Shewbridge was promoted by Most Rev. George W. Mundelein, D. D., to the pastorate of St. Leo's Church on the South Side. In his place came the Rev. B. C. Heeney from the Church of St. Mary of West Chicago. In his own quiet way Father Heeney has followed safe and reliable methods; and the parish has shown spiritual growth and marked prosperity. Under his management the funded debt has decreased in proper proportion.

In the guidance of St. Gertrude's Parish Father Heeney is ably assisted by Rev. L. H. Lyons, who has been here almost from the beginning, to bear witness to the remarkable growth of the Catholic North Edgewater. Rev. M. F. Kenneally is now associated with this parish, since November, 1919.

A large number of Sodalities, both among the children and among the grownups, have sprung into a healthy existence.

Catholic fraternal organizations have flourished among the people of this parish. A splendid Holy Name Society stands forth as a strong factor for spiritual advancement among the men of St. Gertrudes. In looking over the remarkable history and growth of this young parish, one is strongly inclined to render the holy verdict: "hic est digitus Dei."

Immaculate Heart of Mary Chicago, 1912

The Immaculate Heart of Mary Parish, situated in one of the most beautiful sections of the city, was founded by the Reverend Raymond Appelt, who is still its spiritual head. The parish at the present time numbers about 300 families. The combination church and school building, located at Grace Street and Spaulding Avenue, was built in 1912. The school, in charge of five Sisters of the Holy Family of Nazareth, has about 220 children in attendance. The church was dedicated by the Right Reverend Bishop Paul P. Rhode, D. D. The first Mass was celebrated New Year's Day, 1913.

The Rev. Paul Sobota was the first assistant. He was succeeded by the Rev. John F. Kendziora.

The societies at the Immaculate Heart Church are: the Holy Rosary Sodality, Apostleship of Prayer, two societies of Polish-Roman-Catholic Union, St. John's Society of the Polish Alma Mater, St. Raymond's Young Men's Society and two parochial clubs.

St. Sebastian's—Chicago, 1912

St. Sebastian's Parish is located on the North Side of the city in the old town of Lake View and extends from Diversey Parkway on the south, to Waveland Avenue on the north, and from North Clark Street and Sheffield Avenue on the east, to North Racine Avenue on the west.

The church is located on Wellington Avenue, about 200 feet west of Halsted Street, and the church property extends on Wellington Avenue from North Halsted Street to Florence Avenue, with a depth of 232 feet.

The parishioners are almost exclusively American, those of German and Irish descent predominating, and number about 850 or 900 souls. The parish was founded in September, 1912, by the late Archbishop Quigley, having been formed from part of the territory of the original parish of Our Lady of Mt. Carmel. The present pastor, Rev. E. Byrnes, was appointed on October 13, 1912, to organize the new parish. The Rev. John J. Doody, now professor at Cethedral College, was appointed assistant pastor in November, 1912, and the present assistant is Rev. James P. Kiely.

The first church was the old frame church that had served Our Lady of Mt.

Carmel Parish for twenty-five years. In April, 1914, it was transferred from its original location, at Wellington and Wilton Avenues, to its present site, and was remodeled and enlarged. In December of that year it was burned down. The following Spring, 1915, it was reconstructed and improved and again opened for services on Sunday, May 2nd.

In the year 1913 a parochial school was erected at a cost of $90,000. It is in charge of Mother Seton's Sisters of Charity, and has a present enrollment of 385 pupils.

A new parochial residence was built in 1914, and occupied for the first time in January, 1915.

The societies connected with the parish are the Holy Name Society, the St. Vincent de Paul Society, the Altar Society, the Young Ladies' Sodality, and the Children of Mary Sodality.

St. Venceslaus (Polish) Chicago, 1912

St. Venceslaus Polish Parish is located on the northwest side of the city. A block of ground has been purchased between Lawndale Avenue, Cornelia, Monticello and Roscoe Streets, for the sum of $21,000, by order of the Most Rev. Archbishop Quigley, in the year 1912.

The parish was organized by Rev. F. C. Scieszka in the year 1912, by order of Most Rev. Archbishop Quigley. Rev. James Szprenga was assistant from 1914 till 1918, who was transferred to St. John Cantius Parish, and Rev. Joseph Sehnke was appointed in his place.

A small frame building, donated by St. Hyacinth's Parish, was moved to Lawndale Avenue and served as church and school while the present combination building was being erected. On the 15th day of June, 1914, the building was completed and blessed by Rt. Rev. Bishop Rhode. The building cost $80,000. The building consists of three floors. The first contains a spacious hall, which serves for entertainments and meetings. On the second floor is the church auditorium, with 800 seating capacity. On the third floor are six class rooms and living quarters for the Sisters.

The school is conducted by the Felician Sisters. There are nine teachers and 540 pupils. There are six class rooms in the new building and three in the old wooden one. The parish, at the time of the organization, consisted of seventy families, and forty-two children attended school. A debt of $100,000 was contracted. The parish paid $14,000 for street improvements in the last four years.

In the year 1916 a house was purchased for $8,000 by order of Most Rev. Archbishop Mundelein, which serves as a temporary rectory.

Ascension—Evanston, 1912

Rev. Felix Feldheim was appointed pastor of the Polish Mission of Evanston, Illinois, on June 12, 1912, up to the present date. The mission was attended by Rev. Father Wojcicchowski from the Church of the Transfiguration.

Father Feldheim put up a combination building and a rectory for $52,500. The number of families was eighty-two, now 210. Children in the school at present number 198. Teachers—3 Felician Sisters, Superior Sister Mary Charitas, following Sister Mary Felicitas.

Previous to this the Poles had their services in St. Nicholas' Church, Father Biermann, pastor. First Mass in their own church was celebrated on February 9, 1913. Dedication of the church was on June 8, 1913, by Rt. Rev. Bishop P. Rhode, D. D.

There are four societies: St. Joseph's Society for Men; Holy Rosary for Mothers; Holy Rosary for Girls, and Apostalship of Prayer. Besides these there exists two branches of the Roman Catholic Union, one Polish National Alliance and a Polish W. Alliance.

St. Jerome (Croatian) Chicago, 1912

St. Jerome's (Croatian) Church was founded in 1912 by Rev. P. L. Medit, under the direction of His Grace, Most Rev. Archbishop Quigley. The building was formerly used as a Lutheran church. Father Medit was pastor from 1912 to August, 1916. He was succeeded by Rev. Ambrose Sirca, who was pastor from 1916 to August, 1919. In 1919 Father Sirca was succeeded by Rev. P. Bolavic, the present pastor.

St. Helen's—Chicago, 1913

St. Helen's Parish, Polish, is located at Oakley Boulevard and Augusta Street, with a frontage of 362 feet on Augusta Street and 104 feet on Oakley Boulevard, where church is to be erected.

It was founded by Rev. P. H. Pyterek, with the assistance of Messrs. P. Ligman, J. Rushkewicz, Anthony Klodzinski, P. Bykowski and F. Strobot, under the direction of the late Most Rev. J. É. Quigley, June 6, 1913.

The present pastor, Rev. P. H. Pyterek, was born August 1, 1878, a short distance from the parish, was educated at St. Stanislaus' Parochial School, St. Ignatius' College, St. Mary's College, Kentucky, and St. Mary's Seminary, Baltimore. He was ordained by Most Rev. James E. Quigley, March 28, 1903. He was appointed assistant at Immaculate Conception Parish, Polish, and St. Joseph's Polish Parish, and took charge of Polish missions at Posen and Blue Island, Illinois, from July 1, 1906, to June 6, 1913.

Rev. C. Marciniak was assistant from July 1, 1915, to January 1, 1917, when compelled to leave on account of ill health. Rev. P. Sabota, the present assistant, was born November 8, 1885, at Arcadia, Wisconsin. He was educated at St. Francis, Wisconsin, and at Kenrick Seminary, St. Louis, Missouri. He was ordained January 11, 1911, by Rt. Rev. P. Rhode, at that time Auxiliary Bishop of Chicago. Father Sabota was appointed assistant to Sacred Heart Parish, Polish, and transferred to St. Helen's Parish, February 4, 1917.

When the property was bought there were but two buildings on the premises, one of which is at present used as a rectory and the other to be remodeled for a convent this summer. The combination church, school and convent building, with basement hall, school style, located at Augusta Street, near Western Avenue, was designed and built by Worthmann & Steinbach, Architects. F. Klajda, general contractor. It has a frontage of 125 feet and a depth of 120 feet. The Felician Sisters are in charge of the school from the foundation of the parish.

Among various organizations are: Polish Roman Catholic Union; St. Helen's Society; St. Emily's Society; Polish National Alliance; Catholic order of Foresters (Ladies); St. Peter's Society; Polish Alma Mater; St. Ann's Society; King Casimir the Great (Men's) and Queen Wonda (Ladies' Club); Married Women's; Young Ladies' and Children's Sodalities; Chapin Dromatis and Music Circle; St. Helen's and St. Cecila's Chorus.

Among the more notable persons are the trustees, Max St. George and Anthony Kladzinski; A. Hibner, A. Urbanski, P. Mindok, E. Kirsten, M. Gostinowski, E. Jendizyik, J. Sadowski, M. Wouczynski, A. Ligman, L. Wroblewski, J. Frankowski.

When the parish was founded the services were held at Columbus Public School, Augusta and Leavitt Streets, from Sunday, July 13, 1913, to Ash Wednesday, February 25, 1914, when services were held in the basement to Easter Sunday, April 12, 1914, when Mass was said in the church. The corner stone of the combination building was laid November 2, 1914, by Rt. Rev. P. Rhode, D. D., and was dedicated by the Most Rev. James E. Quigley August 29th. Formal opening of school took place September 7, 1914. Confirmation was administered for the first time by our Most Rev. Archbishop G. W. Mundelein during His Grace's canonical visit on May 22, 1918.

Sts. Cyril and Methodius (Slovak)—Chicago, 1914

Sts. Cyril and Methodius' Parish was organized January 3, 1914, with 128 families. The first pastor, Rev. V. Blahunka, was appointed for this congregation March 2, 1915. Immediately preparations were made for building a church on the northeast corner of North Kildare Avenue and W. Walton Street. Plans were made for an edifice which would contain both church and school, and the building of same was begun on July 13, 1915. The Right Rev. Bishop McGavick laid the corner stone August 1st, of the same year, and the first Mass was celebrated in the new church on the following 19th of December. The next spring the building was completed, and on July 4, 1916, it was dedicated by the Right Rev. Bishop McGavick. The school, which was opened September 2, 1917, was placed in charge of the Sisters of St. Francis. In 1917 the rectory was built. At present the congregation numbers 178 families. Ten auxiliary societies have been formed since the foundation of the parish. Sts. Cyril and Methodius is still in charge of its first pastor.

Sacred Heart (Croatian) Chicago, 1914

Most Sacred Heart (Croatian) Church, at 96th Street and Exchange Avenue, was founded by Rev. John Stipanovic, who took the first steps to build it. It was dedicated by His Grace, the Most Rev. Archbishop Quigley, on May 17, 1914. The church and the school are one building, which is constructed of brick. The school is a grammar school, attended by about three hundred children, and taught by the Sisters of St. Francis.

During the existence of the church the following priests have been in charge of the parish, namely: Rev. John Stipanovic, for three years; succeeded by Rev. Matthew Canic, who labored for three years and died in the parish on March 3, 1919. His place was taken by Rev. Lucas Terzich, the present pastor.

The Immaculate Conception (Lithuanian)—Chicago, 1914

This parish is located on the southwest side of Chicago, bounding between Western Avenue from the east, and north from the Drainage Canal, and at present there is no bonndary line from southwest side. This parish was organized in the year 1914, on the 10th day of September. His Grace, Most Rev. E. J. Quigley, Archbishop of Chicago, appointed as first priest Rev. A. Briszko to organize this parish, and under his direction the work was begun. Then twenty lots were bought on 44th Street and Fairfield Avenue. The following year, 1915, the first part of the combination building was built, including the church, class rooms and living rooms for the pastor. The area of the building is 168x68 feet. At the beginning of this parish there were found sixty families, and to this day they increased to a number of 500 families. The school was opened in the year 1916, in September, and the lay teachers took charge of it. The number of pupils in the year of 1916 were 110, and 2 lay teachers; 1917, 221 pupils and 4 lay teachers; 1918, 277 pupils and 4 lay teachers. In the year 1919 the Sisters of Nazareth took charge of the school and the number of children increased to 306 pupils.

At the beginning of the year 1920 the structure was completed.

SS. Peter and Paul's (Lithuanian) West Pullman, 1914

This parish was organized in 1914 by Rev. Norbert Lukoszius. The Catholics of this vicinity in previous years belonged to All Saints Lithuanian Parish of Roseland, but on account of long distance and other inconveniences it was necessary to have a parish in West Pullman. Father N. Lukoszius, for four years, labored in that parish and died in March, 1918. Father Geo. Paskauskas succeeded him.

The whole property of the parish is valued at $50,000, consisting of six lots, combination building, which contains church, school and hall, also a residence.

The societies of the parish are as follows: Holy Cross, St. Joseph, St. Veronica, Lithuanian Knights, League to the Sacred Heart of Jesus and Lithuanian Charitable Society.

St. Pascal's—Chicago, 1914

St. Pascal's Parish was established for all Catholics living west of 56th Avenue, between Belmont and Lawrence Avenues. It includes among its members families who have come directly or whose forbears have come from various countries of Europe.

It was founded by Archbishop Quigley in the month of September, 1914, under the direction of the present pastor. The first services were held September 20, 1914, in a little theater at the corner of 64th Avenue and Irving Park Boulevard. The first census showed 29 families.

In the spring of 1915 property was bought between Austin and McVicker Avenues, with Cullom Avenue on the north. Plans for a combination building of school and church—Spanish Mission style—were made by B. Hotten, and approved by the Archbishop. Work on the new building was started in September, 1915. The corner stone was laid by the Most Rev. Archbishop Weber October 31st of the same year. School was opened February 14, 1916, with seventy-eight pupils enrolled, under the charge of the Franciscan Sisters of Mary Immaculate. From the start the prescribed diocesan grammar school course was carefully followed. Today the number of pupils have increased to 263. The building was dedicated June 6, 1916, by Archbishop G. W. Mundelein, who made this the occasion of his official visitation.

Within the first month of the establishment of this parish an Altar Society was organized. Later there followed the Young Ladies' Society and the Children of Mary Sodality. Last year, 1918, it was found opportune to organize the Holy Name Society, and its success was evident from the fact that 50 per cent of the men of the parish were enrolled on the day of its organization.

In this course of the five years of its existence the parish has quadrupled in membership, due, perhaps, to the fact that it is located in the highest and healtiest spot of the city. It is still very small, but the indications are that the future bids well. The present pastor, Father George Heimsath, is also founder of the parish.

St. James (Polish) Hanson Park, 1914

St. James (Polish) Parish, located in Hanson Park, on the northwest side of Chicago, was founded by Rev. W. S. Kukulski, who was appointed the first pastor by Most Rev. James E. Quigley. Following the resignation of Rev. W. S. Kukulski in March, 1918, Rev. F. Marcinek, the present pastor, was appointed his successor by Most Rev. G. W. Mundelein.

In 1919 a combination church and school building was erected by Worthmann & Steinback, architects. The building consists of the church, with 560 seating capacity, 4 class rooms, with provisions for addition of 4 more class rooms when need will arise, and Sisters' living quarters. The school was established by the first pastor, and remains in charge of Felician Sisters. The program of teaching prescribed by the School Board of Chicago Archdiocese is adopted. Eight grades in 4 class rooms with 240 pupils.

Societies belonging to fraternal insurance organizations: Polish Roman Catholic Union, Polish Alma Mater, Polish National Alliance. Political: Men and Women Polish Clubs. Financial: Building and Loan Association.

St. Ladislaus—Chicago, 1914

It is located on the northwest side, in the most elevated part, and is, therefore, the healthiest point in the City of Chicago. The settlement is composed of English and Polish-speaking people, mostly all of which own their own properties and estates.

The parish was founded by Rev. F. C. Scieszka in the latter part of the year 1914 On the 15th day of June of the following year Rev. A. Halgas was appointed pastor of the parish. The parish properties consist of one combination building (church and school), and one square block of ground.

The last census, taken in 1919, indicates that there are about one hundred and twenty families in the parish. There are 135 children attending the parochial school, under the care of Sisters of the Holy Family of Nazareth. The parish, although yet small and new, has had organized seven societies, namely: Holy Rosary (ladies), Holy Rosary (young ladies), St. Ladislaus (men), Holy Name Society and St. Ladislaus' Club (men and women).

The present trustees of the parish are Vincent Gramza and John Gawron, who are working eagerly with the pastor for the success of the parish.

St. John the Baptist Phoenix, 1914

St. John the Baptist Polish Roman Catholic Church is the only Catholic parish situated in the village of Phoenix, Illinois. It is located right next to Harvey, on Carry Avenue, one block east of Halsted Street, between 157th and 158th Streets. Its establishment dates back to the month of July, 1914, when, upon the request of Archbishop Quigley, Rev. D. Zine came out here to take charge as pastor. Rev. D. Zine began at once to hold religious services in Rogers' Hall at Harvey, while the present building was undergoing construction. Completed after a period of six months, it was dedicated and opened for public worship May 9, 1915. Rev. P. P. Rhode, then Auxiliary Bishop of Chicago, was the one who officiated and preached a sermon on that memorable and happy occasion. Others of the clergy who took part in these festive exercises, assisting the Bishop, were Rev. J. B. Obyrtaez, Rev. B. Nowakowski, Rev. L. Lange, D. D., Very Rev. S. Nawrocki, Rev. L. Zuchola, Rev. F. Marcinek, Rev. F. Feldheim, Rev. B. Szudzinski, Rev. L. Rzoska, Rev. M. Pawlowski, Rev. George T. McCarthy and the local pastor.

Rev. D Zine, from then on, applied himself to his work with renewed energy, and in a short time succeeded in uniting all the Pol-

ish Catholics into a strong body of men, who co-operated with him in looking after the Catholic interests, as well as those of the community and country at large. His pastorship, so full of zeal and self-sacrifice, covering a period of over four years, was suddenly terminated by death, to the great sorrow of those who knew him and loved him dearly. After a short lingering sickness, which increased during the "flu" epidemic, he passed away at St. Francis' Hospital, Blue Island, October 16, 1918. His beloved remains lie at rest in the cemetery of St. Adalbert's.

On November 6, 1918, Rt. Rev. George W. Mundelein appointed Rev. J. J. Strzyekl as pastor, to succeed the Rev. D. Zinc, of the St. John the Baptist Church.

The adult Catholic population of this parish runs above the seven hundred mark, the majority of whom reside in Phoenix. About one-third of the families, however, live in Harvey. There are also a few families scattered throughout Harvey town proper, and about a dozen living directly south of this place, in the village of Hazel Crest, who acclaim themselves members of this parish.

Before the final organization of St. John the Baptist Church, which took place in 1914, there is on record the fact that already in 1913, a number of Polish families, finding it too difficult to attend the church in Posen, the nearest Polish Catholic parish at the time, and seeing the community rapidly growing, grouped themselves into a society of the parish of St. John the Baptist Church. They held a meeting April 6th that year, at Dudek's Hall, and selected the following trustees: Frank Jurkiewicz, Anthony Ring, Peter Szepietowski, Frank Swierczynski, Andrew Kielbasa, Anthony Pajor, Joseph Czaja, Anthony Sobieski and John Maka. These men, acting as legal representatives of the majority of the families, deeded and conveyed to the Catholic Bishop of Chicago certain property, which was purchased as a site for the future church, and handed over the same to Rev. D. Zinc upon his arrival in 1914.

The parish, as it is now, holds sufficient land on which it can successfully maintain its future progress.

The church and school buildings, as well as the living quarters for the Sisters and priest, are all constructed of wood. They are now looked upon only as temporary quarters, which most probably in the near future, on account of the steady growth of the Catholic Polish population, will have to be replaced with more durable and larger buildings.

The school, consisting in the beginning of two class rooms and comprising five grades, grew to such proportions in the last year and a half that it now has five separate class rooms, covering the entire eight grades.

There are at present over three hundred families enrolled in the parish books, with 309 children attending the parochial school. Five Sisters of the Holy Family of Nazareth do the teaching.

Among the sodalities and societies affiliated with the successful start and continued progress of this parish we may name the following: The Rosary Women, the Young Men and Young Ladies' Sodalities, the Guardian Angel's and Children of Mary Sodalities, the Societies of St. John the Baptist, St. Ladislaus', St. Anne's, St. Hedwig's, St. Joseph's, Queen of Poland, Major Valerius Lukasinski, Kosciuszko's Sharpshooters and Country's Freedom.

Outside of the purely religious scope of the sodalities named, all the other societies, although they are purely fraternal organizations, yet preserve the element of religion in all their activities.

Holy Trinity (Croatian)

Chicago, 1914

Holy Trinity (Croatian) Church is located at 1850 S. Throop Street, Chicago. Founded in 1914 under the direction of Rev. Joseph Soric. Corner stone blessed about May, 1914, and church on July 4, 1914, by Rt. Rev. Quigley, D. D. Father Soric was pastor from 1914 to July, 1916. In 1916 Benedictine Fathers took charge of it. Rev. Boniface Tomek, O. S. B., was assigned as pastor, and remained until July 15, 1917, when, on account of ill health, resigned. In July, 1917, Rev. B. Haman, O. S. B., was appointed pastor, and remained until the present date. Five lots were bought. On three a combination building of brick was built. The structure is about 120x60 feet. The first floor is used as church and second as school. Accommodation for about three hundred and fifty children. At present there are about eighty-five children, taught by two lay female teachers.

XXIV.

Parishes Established Under the Administration of Most Reverend Archbishop George W. Mundelein, D. D.

St. Angela's—Chicago, 1916

We marvel at the rapid growth and development of the great Metropolis of the West. Yet with this wonderful progress of our fair city the Catholic Church has ever kept pace. And at no time in her history has the church in Chicago made greater progress than during the few short years of the administration of the Most Rev. George W. Mundelein. With his advent to the diocese began a new era of great activity. Many schools and churches were built, many parishes formed, etc. Among the first parishes established by him was the parish known as St. Angela's, located in the northwest section of the city, and comprising parts of Austin and Oak Park. The Rev. J. M. Fitzgerald was appointed its first pastor.

Its growth at first was slow, owing to the great World War, and even after the great struggle had ended it continued to make little progress because of the great strike, which stopped all building, and it was not until the beginning of the year 1920 that it began to show signs of development.

The first Mass was said in a store at 5814 W. Division Street, on the Feast of the Transfiguration of our Divine Lord, August 6, 1916, and there services continued to be held until present temporary building, at corner Potomac Avenue and Menard Street, was erected.

St. Angela's Parish gives promise of being one of the foremost parishes of the Archdiocese, and plans for the erection of a new parochial school are now being made.

Our Lady of Solace—Chicago, 1916

Our Lady of Solace Parish was created by His Grace, Most Rev. George W. Mundelein, D. D., our present Archbishop, in March, 1916. It was one of the first parishes formed by his Grace after his appointment to the Chicago Archdiocese. The Rev. T. E. O'Shea, who had assisted at Holy Angels, was appointed pastor.

The northern boundary of the parish is the railroad, between 58th and 59th Streets; the southern, 63rd Street; the eastern, Wallace Street, and the western, Loomis Boulevard. It is only one mile long by one-half mile wide, and is, therefore, one of the smallest parishes in the city. It is truly Catholic, having a representation of seven nationalities among its members.

The first great difficulty which beset the new parish was finding a place large enough and convenient enough in which to hold services. Finally, a small store, situated at 940 W. 59th Street, was secured and used for a short time. The first Mass was said in this chapel on Easter Sunday, April 23, 1916, and from that time on the early Masses of each Sunday were said there, while the later ones were said in the Empress and National Theaters, the use of which had been given to the parish when the seating capacity of the small chapel was found inadequate to the needs of the growing Catholic population.

So enthusiastically united were the parishioners in their desire to secure a site for their church that before a year had expired property had been secured at the corner of 62nd and Sangamon Streets, and on March 12, 1917, the ground was broken, while little more than a month later, April 15th, the corner stone was laid by Right Rev. A. J. McGavick, D. D. So rapidly did the work progress that the first Mass was celebrated in the new building August 15, 1917.

On June 15, 1917, His Grace, the Most Reverend Archbishop, appointed Rev. J. L. Sharp, who had been ordained on June 2, 1917, to assist the pastor.

On October 21, 1917, the Most Reverend Archbishop dedicated the church to the service of Almighty God, under the protection of our Blessed Mother, to be known as "Our Lady of Solace."

In September, 1917, the Sisters of Mercy from St. Xavier's Academy, 40th Street and Cottage Grove Avenue, undertook the difficult task of organizing the school. Opening with six grades and registration of 200 pupils, who had come from many public and parochial schools, their task was by no means an easy one. To add to their difficulties, they were forced to live in quarters which were by no means adequate to their ordinary needs. Nevertheless, with true pioneer missionary zeal, they forgot self and devoted themselves uncomplainingly to the cause for which they left the world—Christian Education.

Under the direction and guidance of Sister Mary Annuntiata, who was appointed the first local Superior, the work of training and teaching the children had gone on successfully. Realizing the fact that the school must needs be affiliated with the Public School System of Chicago, the Sisters lent their best efforts to raise the school to the highest standard. In February, 1920, only two and one-half years after its establishment, members from the Public School Board of Examiners visited the school, and after making a thorough examination pronounced the school 100 per cent efficient as to equipment, discipline and the educational ability of its teachers—thereby assuring the pupils access to any Public High School in the city on presentation of diplomas from Our Lady of Solace School.

The first Eighth Grade, consisting of twenty-eight pupils, will be graduated in June, 1920. The school now registers 425 pupils, an increase of over 200 per cent since its establishment.

In this short space has been recorded the brief history of the youthful parish of Our Lady of Solace. Many noteworthy facts are to its credit. The parishioners have generously and nobly aided their zealous pastor in every work which has been undertaken, and future years must necessarily hold even greater success than that which has crowned their former efforts.

St. Theodore—Chicago, 1916

St. Theodore Parish was officially established by George W. Mundelein, on March 6, 1916, when he appointed Rev. John J. Kearns to take spiritual charge and organize the Catholic people residing within the following limits: West—the railroad tracks at Leavitt Street. North—the railroad tracks, between 58th and 59th Streets. East—Loomis Boulevard to 63rd Street, Laflin Street to 65th Street, Ashland Avenue to 67th Street. South—67th Street.

The first Mass in the new parish was celebrated at 6218 Ashland Avenue, March 26th, in a building which was leased and remodeled to serve as a church until a new church and school building was erected. Property was bought at 62nd and Paulina Streets, the center of the new parish, costing $20,000. Ground was broken for a church and school building August 7, 1916. The corner stone was laid by Right Rev. A. J. McGavick October 22nd. The building, costing $85,000, was dedicated by His Grace, Most Rev. George W. Mundelein, September 9, 1917. Very Rev. F. A. Purcell celebrated the Mass and Very Rev. John Cavanaugh, C. S. C., preached the sermon.

A building on the property was remodeled for a convent, and school was opened September 15th, by the Sisters of the Holy Cross. The parish rectory was established at 6200 S. Marshfield Avenue. The school was too small from the beginning to accommodate the Catholic children of the parish; over four hundred registered the first week.

In June, 1919, work was begun to put a new story on the building, and was completed in December. The building now contains sixteen spacious class rooms, a church that seats 1,000 people and a hall accommodating 800. There are about six hundred children registered in the school. There are fifteen Sisters of Holy Cross in charge, living at 6205 S. Paulina Street.

On June 4, 1917, Rev. James J. Daley was appointed assistant to the new parish, and a priest from St. Rita's College assists on Saturdays and Sundays.

There are about seven hundred and fifty families in the parish, and there are six Masses on Sundays to accommodate them all, at 6, 7, 8, 9, 10 and 11 o'clock.

The most important event in the history of the parish was a mission given in May

and June, 1919, by the Holy Cross Fathers, when many stray Catholics were brought back to the fold.

St. Thomas of Canterbury
Chicago, 1916

One of the first official acts of the present zealous, youthful, active, Metropolitan of Chicago, Archbishop G. W. Mundelein, was to establish the new parish of St. Thomas of Canterbury. Acting on the frequent petitions emanating from the Catholics just north of Wilson Avenue, near the lake and, no doubt, on the advice of his consultors, he noted the outlines of the new parish, and on the morning of Saturday, March 4, 1916, appointed Rev. Francis M. O'Brien, senior assistant at Holy Name Cathedral, to take charge as pastor. To facilitate the purchase of a site for the parish buildings efforts were made to keep the matter a secret for a time. Finally, with the approval of the Archbishop, the property located at 4815-4829 Kenmore Avenue, aggregating a frontage of 165 feet, and 4858 Kenmore Avenue (50 feet) was purchased at a total cost of about $47,000. At the first meeting of the parishioners, held on Sunday, March 19, it was decided to secure, if possible, the Lakeside Theatre for services. The pastor called on the Ascher Bros., who kindly consented to give us the use of the theatre at a rental of $10 a Sunday. Providence favored us in this as Lakeside, spacious and fairly centrally located, is admirably adapted for the purpose.

Sunday, March 26th, the day on which the Holy Sacrifice was first offered up in the new parish, will ever be a memorable day in the history of St. Thomas of Canterbury; it may well be called a "perfect day." On that occasion, to the reflective mind, there seemed a strange, picturesque blending of "the old" and "the new," the ancient and modern. The rude portable altar, primitive paraphernalia attending the Holy Sacrifice recalling the pioneer missionary days, the days of a Marquette and a St. Cyr; and the graceful auditorium, refined, smartly dressed congregation, gorgeous limousines puffing without, reminding one of a fashionable up-to-date city church. For the time, in place of the figures moving ghost-like across the screen, depicting stories of love, joy, tragedy or intrigue, there is seen a priest clad in sacred vestments going through the solemn ceremonies of the Mass. In a word, the ultra-modern "moving pictures" gave place, for the time, to the ancient rites of the Roman Catholic Church.

The occasion was as joyous as it was spectacular in its setting. Masses were at 7:30 and 10:30 and at the latter the spacious theatre was crowded with not only the members of the new parish, but also friends and well-wishers from afar. The Archbishop's letter was read. The new pastor greeted his new parishioners and thus began what promises to be his life work.

Within a few days after the first Mass in the new parish, at a meeting of the men, the matter came up of providing some kind of a residence for the pastor. Here again fortune favored us. Mr. W. G. Lloyd was present and at once said: "I have a house at 4824 Sheridan Road which I will gladly rent to Father O'Brien for $40 a month." This is really less than half the actual rental value of the house. Moreover, it is conveniently located and admirably adapted for all the purposes of a rectory. Of course, we at once accepted this generous offer of Mr. Lloyd. Shortly after the ladies of the Canterbury Club held a meeting, and it took just one-half hour for these noble, generous women to furnish complete the new rectory. It was during Holy Week that the pastor moved into his new home; and on Easter Sunday Monsignor Kelly, President of the Catholic Church Extension Society, preached the sermon and was the first guest.

The matter of erecting a new building which would at once serve the purpose of both church and school was the next to receive attention. After several weeks devoted to collecting a "building fund" and discussing the undertaking from every angle, plans were finally perfected by the Architect, Jos. W. McCarthy, and contracts let for the erection of the splendid, substantial building now completed. The new building, a reproduction of which appears herewith on the cover, is as beautiful, graceful and artistic as it will be safe, comfortable, commodious and eminently useful. The corner stone of the new building was laid on the afternoon of October 29, 1916, Rt. Rev. Monsignor Fitzsimmons, V. G., rector of the Cathedral, officiated and preached on the occasion, which was signalized by the presence of a large number of interested parishioners and friends. The very severe winter and late spring delayed the work of construction longer than we anticipated. But "all's well that ends well," and we feel

happy and grateful that the church is at last finished and we are to enjoy the fruits of our labors. The great, arduous task now confronting both pastor and people is to pay for it.

It was on Palm Sunday of last year (1916) that the Rev. Dennis Dunne, D. D., Vice-Chancellor of the Archdiocese, assisted the pastor by saying two masses at the Lakeside Theatre. He was the first priest next to the pastor to offer up the Holy Sacrifice in the new parish. Later the Rev. Ferdinand Vanegas, one of the Mexican exiles from De Paul University, said Mass for a few Sundays. Then, in September, the Rev. Wm. D. O'Brien, Director of the Catholic Church Extension Society, a warm personal friend of the pastor, volunteered his services for Sundays and Holy Days. The present assistant, Rev. Patrick J. Molloy, was the first to receive regular appointment. Dr. Keating has lately been assigned to assist the pastor.

The school is under the care of the Sisters of Mercy, and is attended to full capacity by the children of the parish.

St. Justin, Martyr—Chicago, 1916

The patron of this parish, St. Justin, Martyr, was born in Flavia, Neapolis, about the year 100 A. D. He was converted to Christianity about 130 A. D.; taught and defended the Christian religion in Asia Minor and at Rome, where he suffered martyrdom defending the faith and defying his persecutors, about the year 165.

The parish of St. Justin, Martyr, was founded and named by the Archbishop of Chicago, Most Rev. George William Mundelein, D. D., on July 1, 1916, and the Rev. J. K. Fielding appointed its first pastor and organizer. It is bounded on the north by Marquette Road, on the south by 75th Street, on the east by Ashland Avenue, and on the west by Leavitt Street. There are about two hundred faithful families, principally of the Irish race, scattered over this territory. In former years they attended St. Brendan's Church at Marquette Road and Oakley Avenue, and St. Mary of Mount Carmel Church at Hermitage Avenue and Marquette Road. The Archbishop knew at a glance as he walked the streets of this district that the people needed a church. But he also knew that there was greater need for a school for the children.

The first meeting of the new pastor and his parishioners was of a rather romantic character. It was an open-air gathering, held in the rear of Mr. George McGonigle's home at 7152 South Paulina Street, on August 1, 1916. There was not room within to accommodate the number who came to meet and greet the new parish priest, so all retired to a vacant lot except the ubiquitous boys, who climbed the neighboring trees, from whence they kept up an uninterrupted round of applause to the great discomfort of the more serious souls seated on the green sward beneath. It was only when the bright rays of the moon eventually revealed the identity of those urchins in the trees that the fairies had followed Father Fielding from Ireland. Here, by the rising of the moon, the plans were made and the foundations laid for the new parish of St. Justin, Martyr.

Mr. Michael Doyle, a leader of men in this region, introduced the sagart more, who remarked that some of the zealous pastors of the vicinity had informed him that there were very few Catholics in this territory and that these were very poor, in reply to which Father Fielding said, "I have more Catholics here now than St. Patrick had when he came to Ireland, and see what a big, beautiful parish he has left to the church of God, a parish that has since been, outside of Rome, the Citadel of Catholicism and the Cradle of Christianity." "Catholics," he added, "are not made by money; but we have in this little parish something money cannot buy, something that makes parishes big and nations great, something that the Almighty puts a premium on, namely, the full of the House of Children and the Grace of God."

On Sunday, the 6th of August, 1916, the first Mass in the new parish was celebrated in the Assembly Hall of the Hermann Raster Public School at Hermitage Avenue and 70th Street, and continued to be celebrated there until Christmas Day of the following year, when it was said for the first time in the new church.

For the first six weeks after his appointment Father Fielding lived with his relatives four miles from the scene of his activities. No residence could be had in the parish until, through the kindness of Mr. Charles J. Ward, he was snugly ensconced in a comfortable cottage at 69th Street and Hoyne Avenue. Ground covering a city block was purchased at 71st Street and Honore Avenue, costing over $10,000. A brilliant young architect of exceptionally rare ability was selected to put into execution Archbishop Mundelein's idea of an economic and at the

same time spacious combination building that would accommodate the people at Mass, the Sisters in their convent and the children in their school. The present structure, which cost in these days of high-priced material and labor $50,000, will best show how well he did his work. Ground was broken for the new building on April 15, 1917, and the following day work was begun by expert contractors. On July 1, 1917, the corner stone was laid by the Right Rev. Monsignor E. A. Kelly, assisted by the Rev. E. F. Rice, Spiritual Director of the Saint Vincent de Paul Society, and the Rev. Thomas Small of Our Lady of the Angels Church, in the presence of a vast concourse of people, who had come from all parts of the city. The parade of Irish and Catholic societies preceding the ceremony was pronounced the largest, the most dignified and the most representative ever held in Chicago. Over one hundred priests were present. Right Rev. Monsignor E. A. Kelly preached an eloquent open-air sermon.

Five of our Diocesan Sisters of Mercy from Saint Xavier's Academy at 49th Street and Cottage Grove Avenue, accompanied by Reverend Mother Mary de Sales, came to take charge of the schools on Sunday, February 3, 1918. On Monday, February 25th, the schools were formally opened with 260 children in six grades.

The Archbishop of Chicago builds for the future and, because of the city's uncertain rise and fall in its vast area, he makes provisions that will meet the contingencies. Some are pleased to call it the Prairie Parish, others designate it as Goatville, but the goats shall yet be separated from the prairie, the parishioners shall live to see several subdivisions of the parish of St. Justin, Martyr, and the sheep shall show the wisdom of the shepherd who rules the greatest and most cosmopolitan diocese in the Church of Christ.

St. Dorothy's—Chicago, 1916

The parish of St. Dorothy is located on the South Side and bounded on the north by 75th Street; on the south by 83rd Street; on the east by Cottage Grove Avenue, and on the west by State Street.

The church property, consisting of twenty-four lots, is located on the southwest corner of 78th Street and Eberhart Avenue, and southeast corner of 78th Street and Vernon Avenue.

The parish of St. Dorothy was founded on June 30, 1916, by Rev. John B. Scanlan, under the direction of His Grace, The Most Rev. Archbishop Geo. W. Mundelein.

The first Mass in the parish was celebrated on July 16, 1916, by the Pastor, Rev. John B. Scanlan, in a store at 811 E. 75th Street.

The ground for the erection of a combination church, school and convent building, was broken on April 16, 1917; corner stone laid on May 20, 1917, by Very Rev. Hilary Doswald, O. C. C., and building completed on November 16, 1917. Zachary T. Davis, architect.

The first Mass in the new church was celebrated on November 18, 1917, by the pastor, Rev. J. B. Scanlan.

St. Dorothy's Church was dedicated on May 12, 1918, by His Grace, The Most Rev. Archbishop Geo. W. Mundelein, assisted by Rev. D. Dunne, D. D. The dedication Mass was celebrated by Rev. James M. Scanlan, assisted by Rev. Patrick McGee, deacon, and Rev. James E. O'Brien, sub-deacon. Sermon by Very Rev. Dr. Ryan of Kendrick Seminary, St. Louis, Mo.

The following sodalities and societies have been organized in the parish: Holy Name Society, St. Aloysius' Sodality, Altar and Rosary Society, Young Ladies' Sodality, Children of Mary Sodality, The Avoca Club. (A Catholic Club for the young people of the parish.)

St. Dorothy's Parochial School opened November 19, 1917, and is conducted by the Sisters of Charity, B. V. M. of Dubuque, Iowa; Sister Mary Lamberta, Superior. We now have 298 pupils attending our school.

St. Constance—Chicago, 1916

Church, school and hall 58th and Ainslee Streets, Jefferson Park. Founded by His Grace, Rt. Rev. G. W. Mundelein, under the direction of Rev. Alexander St. Knitter.

In charge of Rev. A. S. Knitter, born in Chicago, Illinois, July 19, 1884; attended St. Stanislaus' Parochial School; college course at St. Stanislaus' College, Chicago, Illinois; theological course St. Bonaventure Seminary, St. Bonaventure, N. Y.; ordained by the late Rt. Rev. E. J. Quigley, June 6, 1901; appointed to assist at St. Joseph's Parish, after one year transferred to St. Adelbert's Church, assistant pastor for six and one-half years. On July 16, 1916, appointed by His Grace, G. W. Mundelein, to organize new parish.

Combination building, church, school and hall, cost $55,000; land, $15,000. Structure built by Breilmaier & Sons, of Milwaukee, Wisconsin. School in charge of the Notre Dame Sisters; children in attendance, 175; 8 grades.

Societies: Polish R. C. Union, Alma Mater, Young Men's and Ladies' Aid Society, Holy Rosary.

St. Nicholas of Tolentine Chicago, 1916

In 1910 a mission was begun in Chicago Lawn by the Augustinian Fathers. A combination church and school building was erected in the same year. Services were given on Sundays and Holy Days by the priests from St. Rita's College until the year 1916, when the mission was made an independent parish. Rev. Daniel O'Brien was appointed pastor by His Grace, Archbishop Mundelein, on July 16, 1916. The parish extends over a large and sparsely settled territory, embracing within its limits Clearing, Ashburne and Chicago Lawn. A handsome two-story convent of pressed brick was built in 1919. The parish school, taught by Dominican Sisters from Adrian, is in a flourishing condition, having on its register over two hundred pupils. The Vincent de Paul, Holy Name, Altar and Rosary, and Children of Mary Societies meet regularly in the parish hall.

St. Sabina's—Chicago, 1916

On July 3, 1916, the Archbishop of Chicago, Most Rev. George W. Mundelein, commissioned Rev. T. F. Egan to organize St. Sabina's Parish in the growing district known as Auburn Highlands. The boundaries given were 75th Street on the north, Aberdeen Street on the east, 83rd Street on the south, and Ashland Avenue on the west, and all families south of 75th Street and west of Ashland Avenue are to belong to St. Sabinas till such time as a new parish may be created in that district. Later, in August, 1916, the district between Racine Avenue and Aberdeen Street, south of 72nd Street, were added to the new parish.

In July, 1916, the property on which the school-church now stands, extending on Throop Street, from 78th Street to 78th Place, with a depth of 244 feet, was purchased.

The first services were, in the absence of any better accommodations, held in a store south of 79th Street, on Ashland Avenue. Two Masses were said, and about two hundred people attended. Two weeks later, August 27th, services began to be held at the vacant store, 7743 Racine Avenue. The attendance here so increased that it was found necessary to have four Masses on Sundays. Rev. E. J. Calhoun, S. J., assisted the pastor. On the Feast of the Immaculate Conception of the Blessed Virgin, December 8, 1916, ground was broken for the present building, which was designed by Steinbuck & Davis. The winter was very severe, the work progressed slowly and on Sunday afternoon, May 13, 1917, in the presence of a vast multitude, the corner stone was laid by the Right Rev. A. J. McGavick, D. D.

During the summer months the parish and the building grew rapidly. The school opened with the Dominican Sisters of Sinsinawa in charge, on September 10, 1917, and the church was occupied in October of the same year, the Fathers of the Divine Word assisting on Saturdays and Sundays.

On May 5, 1918, the church was dedicated by His Grace Most Reverend George W. Mundelein, D. D. Rev. R. J. Ashenden was appointed assistant August 1, 1919.

St. Raymond's—Joliet, 1917

The Parish of Saint Raymond was established by Archbishop Mundelein June 28, 1917. It is situated in the N. W. section of the city of Joliet, on North Raynor Boulevard and Douglas Street.

Joliet, like most American cities, has increased rapidly in population within the past ten or fifteen years. This is particularly true of the west or residential portion of the city. The old parish church of St. Patrick's on Broadway became entirely inadequate to accommodate the ever-growing population west of the river, so it was deemed advisable to make a division of the old parish and establish St. Raymond's to care for the spiritual interests of the Catholics of the northwest section of the city.

The first pastor of St. Raymond's was Rev. Francis E. Scanlan, who received his appointment while assistant at Holy Cross Parish, Chicago. Through the kindness of the Sisters of St. Francis the new pastor held services in the chapel of St. Francis' Academy for his congregation, and for over a year the convent chapel became the "Parish Church" of St. Raymond's congregation.

Ground was broken for the new building

November 8, 1917, but after a few weeks' work had to be discontinued on account of weather conditions till the following March. The corner stone was set in place by Bishop McGavick on Sunday, April 28, 1918, and though our country had entered the great war and building material was at a premium and difficult to obtain, the work went on without interruption until its completion the following December. The parochial house was also erected during this period and was ready for occupancy before Christmas, 1918. The first Solemn Mass was celebrated in the new church on Sunday, December 8, 1918, the celebrant being the Rev. Thomas Small, and the sermon on the occasion preached by Rev. D. D. Hishen, pastor of Holy Cross Church, Chicago.

The school portion of the building was ready for the reception of the children in the first week of September, when 190 children applied for admission. Saint Raymond's School is under the direction of the Sisters of St. Francis.

Saint Raymond's Church was solemnly dedicated by Archbishop Mundelein in May, 1919. His Grace was pleased with the buildings erected and in the kindest words congratulated the pastor and the people for the work they had accomplished in so short a time.

Rev. Thomas F. Tormey, recently ordained in Rome, is the assistant pastor of Saint Raymond's Church.

St. Bartholomew—Chicago, 1918

Established by Archbishop Mundelein in September, 1918, the first pastor, Rev. Wm. J. O'Shea, said First Mass in Gray School, 51st and Grace streets, September 19, 1918. Formed from St. Viator and Our Lady of Victory Parishes, the boundaries are Irving Park Boulevard to Diversey Avenue, Kilbourn Avenue to Central Avenue. At present there is a parochial residence and a temporary church building. Property has been purchased at Addison and La Vergne Avenue for the permanent buildings, which the parishioners hope to erect soon, as the district is growing rapidly

St. Felicitas—Chicago, 1919

St. Felicitas Parish was created July 15, 1919. Its area is from Stony Island Avenue and the Pennsylvania tracks on the north, to 87th Street and from the Nickel Plate elevation to Yates Avenue west to east.

In the summer of 1916 the Rev. Trayner, pastor of St. Ailbe's Church, opened a mission chapel in a building at 8061 Stony Island Avenue. The structure, 20x40, was erected in the early 90's by the Board of Education as an annex to the Warren School of Jeffery Avenue and 93rd Street. The mission grew from thirty to seventy-five families within three years.

With the formation of the parish of Our Lady of Peace twenty-five families were taken from the mission. St. Felicitas now has nearly eighty-five families.

In July, 1919, Rev. John S. Morris, pastor of St. Ailbe's, was directed to select ground for the new parish of St. Felicitas. The site chosen comprises the block on Blackstone Avenue, Eighty-third Place to Eighty-fourth Street, and extending east to Harper Avenue—265x214 feet. Plans are being prepared for chapel, school and hall, 56x80 feet, two stories high. The building is expected to be ready for occupancy by September, 1920.

Our Lady of Peace—Chicago, 1919

Our Lady of Peace Parish is situated far to the southeast in the city of Chicago. It is bounded on the north by Seventy-fifth Street; on the south by the N. Y. C. R. R.; on the east by Yates Avenue; and on the west by Stony Island Avenue to Seventy-seventh Street; and from Seventy-seventh Street to the N. Y. C. R. R. It comprises part of the four older parishes surrounding it—St. Philip Neri, St. Bride's, St. Patrick's, South Chicago, and St. Laurence's.

The wonderful growth of the city towards the south and east, made it necessary to establish this new parish to keep pace with the increasing Catholic population that flowed into the new district from all parts of Chicago, and who were inconvenienced by long distance from the churches nearest them. Accordingly, the new parish was founded by His Grace, The Most Rev. George W. Mundelein, in June, 1919.

Its beautiful name, Our Lady of Peace, was the inspiration of Archbishop Mundelein, given to the parish at a time when the Great Nations of the World had laid down their arms and were struggling for a peace that was not yet formally declared. And again, because its first pastor was Chaplain of the 122nd Field Artillery in all the campaigns of the A. E. F. in France.

July 15, 1919, the parish was announced to the public and Rev. Edward F. Rice appointed pastor.

The first census showed 139 families; the first Mass was celebrated in the Assembly Hall of the Bryn Mawr Public School, Seventy-fourth Street and Jeffrey Avenue, Sunday, September 7, 1919.

Property for the new parish and future buildings was purchased at the northeast corner of Seventy-ninth Street, between Jeffrey and Chappell Avenues, and the first church(a temporary portable, seating 300) was made ready for the foundation Sunday, November 16, 1919. The first Mass was offered by the pastor on this occasion.

Father Rice is a graduate of St. Pius School, Chicago; made his classical course at St. Ignatius' College; his philosophy and theology at Niagara University, N. Y., and was ordained by The Rt. Rev. Peter J. Muldoon of Chicago, May 24, 1902.

St. Carthage—Chicago, 1919

The Rev. D. H. Riordan was appointed to the pastorate of the newly organized parish of St. Carthage on September 18, 1919, by His Grace, Archbishop Mundelein. Father Riordan served for twelve years as assistant at St. John's Church, and for nine years at St. Columbanus.

The boundaries of the new parish are south—Seventy-ninth Street; west—Stewart Avenue, from Seventy-ninth to Seventy-fourth Street; R. R. tracks from Seventy-fourth to Seventy-second Street; Wentworth Avenue from Seventy-second to Seventieth Street; north—Seventy-second Street from R. R. tracks to Wentworth Avenue; Seventieth Street from Wentworth Avenue to State Street; east—State Street from Seventieth to Seventy-ninth Street.

Property was purchased by His Grace, Archbishop Mundelein, in the block on Yale Avenue between Seventy-third and Seventy-fourth Streets in the fall of 1919, and on this property, which is very valuable, and most desirably located, being the center of the parish, arrangements are now being completed for the erection of a beautiful church, school and hall.

On the property stands two buildings, one of which is now being used as the Parochial Rectory, and the other will be occupied by the Sisters at the opening of the school.

The census taken in October, 1919, shows 305 families and about 150 children.

On September 21, 1919, four Masses were celebrated in a hall at Seventy-third Street and Wentworth Avenue for the first time, and this number of Masses will continue to be celebrated until the opening of the new church at 7316 Yale Avenue.

St. Carthage is known in history as the Bishop of Lismore, on the Blackwater in Ireland. He was born in the County of Kerry in the year 555. He became a Monk in a monastery near his home, subsequently receiving priest's orders. In 580 he built a hermit's cell at Keltallagh, where his fame attracted many pilgrims.

He built churches at Kelcarragh and Kelferghney, and founded a monastery at Rahan, near Fullamore, in the present Kings County, where he soon had hundreds of disciples gathered about him.

Later he established his Episcopal City of Lismore, where relics of a famous Abbey, and traditions of a great Cathedral and a University honor his memory. He lived for the last eighteen months of his life in solitary contemplation in a cave near the present St. Carthage well.

He died May 14, 637.

San Callisto—Chicago, 1919

San Callisto is a recently established Italian parish, the church being located at DeKalb and Leavitt Streets. A rapid influx of Italian-speaking Catholics necessitated the establishment of a new parish in this vicinity, which heretofore was within the limits of St. Michael's Church at Twenty-fourth Street and Western Avenue. Its boundaries are Western Avenue on the east; Fourteenth Street on the south, and Madison Street on the north; the western boundary being undetermined.

In July, 1919, William A. Murphy was commissioned by Archbishop George W. Mundelein, D. D., to organize the new parish. Post-war conditions rendering the construction of a new edifice extremely difficult, it was decided to purchase an abandoned church, which was admirably located, and entirely satisfied the needs of the new parish. The church was repaired and remodeled, and Mass celebrated therein for the first time on Sunday, September 7th. It was formally dedicated by His Grace, the Archbishop, on Sunday, October 19, 1919, the entire Italian community of the West Side participating in the celebration. Since then the Day Nur-

sery has been added, and plans are under way for the establishment of a school and a social center. The parish counts within its boundaries about a thousand Italian-speaking families and bids fair to become one of the large Italian parishes of the Archdiocese.

Our Lady of the Mount Cicero, 1919

Our Lady of the Mount Parish, situated at Sixty-first Avenue and Twenty-fourth Street, Cicero. As a result of the many requests and petitions made by the Bohemian people of Mary Queen of Heaven Church, a Bohemian and English parish, His Grace, Archbishop Mundelein, decided to establish a church for them west of the present parish in a new Bohemian center, where more than three thousand Bohemian families were already settled. Of these about two hundred were regular church-goers, about the same number more or less indifferent Catholics and the rest were fallen away or unbelievers.

The Rev. A. J. Dedera, the founder of Mary Queen of Heaven Parish was requested by the Archbishop to establish a parish for the Bohemian people of his church.

In January, 1919, a frontage of 420 feet on Sixty-first Avenue, with all improvements, was purchased and in September a temporary stucco church, 25x65 feet, was built, and in December of the same year a rectory was bought across the street from the church. The cost of the vacant property, church and rectory was approximately $25,000, and less than one-half was mortgaged.

The location promises to become a center of the largest Bohemian parish in the Archdiocese. The class of people settling in that locality are mostly of American birth, with American ideas and ideals; they are well educated and well to do. Bohemians are known for their law abiding and thriftiness and there is every reason to believe that Our Lady of the Mount Parish will progress rapidly and be an important factor amongst the Bohemians in that locality.

Chaplains of the Archdiocese of Chicago in the Army and Navy

Rev. W. J. Bergin, C.S.V.,
Rev. F. J. Bergs,
Rev. A. Biskup, O.S.B,
Rev. C. C. Boyle,
Rev. S. Bubacz,
Rev. T. Burke,
Rev. J. P. Campbell,
Rev. T. A. Canty, D.D.,
Rev. M. A. Cummings,
Rev. E. I. Dankowski,
Rev. H. A. Darche,
Rev. C. Donovan,
Rev. L. Frawley,
Rev. A. L. Girard,
Rev. J. Grembowicz,
Rev. T. L. Harmon,
Rev. J. J. Harrington,
Rev. L. M. Hartke,
Rev. M. J. Heeney,
Rev. W. Kane, S.J.,
Rev. S. Koralewski,
Rev. F. Kulinski,
Rev. U. Lager, O.C.C.,
Rev. J. Lauermann,
Rev. B. Maguire, O.S.M.,
Rev. J. Maguire, C.S.V.,
Rev. J. T. Martel, S.J.,
Rev. G. T. McCarthy,
Rev. J. McKeon,
Rev. E. McNally,
Rev. J. Moissant, C.S.V.,
Rev. S. J. Morrison,
Rev. F. P. Murphy,
Rev. W. A. Murphy, D.D.,
Rev. M. Nealis,
Rev. J. L. O'Donnell,
Rev. J. J. O'Hern,
Rev. H. Retzek,
Rev. E. F. Rice,
Rev. A. Savary,
Rev. J. Schiller,
Rev. B. J. Shiel,
Rev. A. V. Simoni, C.R.,
Rev B. Tarskey.
Rev. G. Wunder.



St. Ignatius College - 1869



Loyola Academy



Loyola University - 1909
Chicago



Rt. Rev.
J. N. Jaeger
O.S.B.



St. Procopius Abbey, College & Seminary
Lisle, Ill.

XXV.

Earliest Catholic Educational Institutions

The teaching mission of the Church has been prosecuted with effectiveness in Illinois. From the very earliest days of the missions, it is certain that missionaries sought to impart to their neophytes at least the rudiments of education. Early in the eighteenth century, Father James Gravier, S. J., who was the third in succession to follow Marquette, composed a dictionary of the Peoria language, the original of which is held in the library of Harvard University. Many of the numerous letters written by the missionaries that have been preserved to us contain references to their instruction of the savages, not alone in religion, but in the science of civilization so to speak—agriculture and domestic economy.

Jesuit College—Kaskaskia, 1721

It is beyond controversy that an institution was established in the lower Kaskaskia, Randolph County, in 1721, which was always referred to as a Jesuit College. Early writers, undoubtedly recording tradition, speaking of this institution, give it the character of a school. Statements can be found to the effect that the Jesuits not only ministered there as teachers, but that in emergency they supplied teachers for early schools at other points.

This institution is said to have existed and flourished from the time of its establishment in 1721 until the Jesuits were banished in 1763. It has been asserted that this institution was not, in fact, a school, but merely the dwelling place of the missionaries—the Latin word "collegium" usually employed in speaking of the institution, it is said, may be translated in that sense, and, since we have no record of the curriculum and we can find nothing of the roster of students or particular designation of professors or teachers, it is asserted that the claim for a school or college is not well sustained. It is perhaps true that this was not a college in the sense which we now understand the word college, as being a place where a regular course of studies is pursued, degrees conferred, etc., but that much teaching of one kind or another was done by the Jesuits, and that the "Jesuit College" was the situs of much of the teaching seems to be beyond controversy.

After the banishment of the Jesuits there were perhaps no regular schools, but the priests continued to be teachers and in a general way supervised the education of the young by their parents.

Popular education was unknown in the Illinois territory until after the Revolutionary War. Succeeding the war days, the schools began to spring up, taught by discharged soldiers, nearly always Irish, and, from their names, Catholic Irish. Two of the most noted of this time and the very earliest teachers in Illinois, were Doyle and Halfpenny. As time passed other Irishmen kept schools. As was the case in almost every other state in the Union, the Irishman was the first teacher, and invariably these Irish school-masters were Catholics, though there were some notable exceptions, like Mr. Allison, who, though Irish, was not a Catholic.

The Trappists, Monk's Mound, 1810

Near Cahokia is a great artificial heap of earth, 998 feet long and 102 feet high, said to be piled up by a race of people that were in Illinois before the natives found by the earliest white explorers—called the Mound Builders. In the year 1810 Father Urban Guillet, a Trappist Monk, accompanied by several associates, secured by donation from Nicholas Jarrot, a distinguished Catholic Frenchman of Cahokia, the title to this and other smaller mounds on the Jarrot land, and in the same year established a community on one of the mounds, erecting twenty houses made of logs. The highest and largest of the buildings erected in the center was the church, another the chapter room and another the refectory, all constituting the monastery and dwellings of the community. Here a school was opened to the youth of the territory, which was attended by a large number of boys and girls. This was the first regular educational institution in Illinois.



St. Mary's Mission House - 1903
Techny, Ill.



Passionist Monastery - 1903
Norwood Pk, Ill.



1888-1906

St. Viator's College - 1868
Bourbonnais - Ill.

Academy of the Visitation, Kaskaskia, 1833

In 1833 seven nuns of the Visitation order came from Georgetown, Md., under the leadership of Mother Agnes Brent, and established the Academy of the Visitation at Kaskaskia. Here the regular curriculum of study, together with the finer accomplishments of music, painting, etc., were pursued by a large number of the daughters of the Illinois residents until 1844, when the academy and a large part of the town of Kaskaskia was destroyed by floods of the Mississippi. The story of this academy is a most interesting one and has been well told by one of the original company of sisters at the institution. It is also beautifully intertwined into the "story of Kaskaskia," by Mary Hartwell Catherwood.

University of St. Mary of the Lake—Chicago, 1844

Mention is made in some of the letters of the time of a Catholic school during the time that Father John Mary Iranens St. Cyr was pastor at Chicago from 1833 to 1836, but no definite information of such a school is available. It is well known, however, that Bishop Quarter, who arrived in Chicago to take charge of the Chicago Diocese on May 5, 1844, opened a school on June 3, the same year, and that within less than a year after his arrival here he had in operation a college, and that in 1846 he opened the University of St. Mary of the Lake, chartered by the State Legislature, and officered and equipped as a classic institution and also as a seminary.

The University of St. Mary of the Lake was the first institution for higher education in Chicago and continued in operation from 1846 to 1866. During its existence more than five hundred students attended the school and aside from the many who became men of capacity and prominence, more than twenty-five of the students of St. Mary's were ordained priests.

The very interesting story of the University of St. Mary of the Lake has been written in detail by the Rt. Rev. Msgr. Daniel J. Riordan and published in the Illinois Catholic Historical Review.

It is interesting to state that the University of St. Mary of the Lake is to live again in much greater pre-eminence. The state charter is still in force, and, under the powers granted therein, one of the greatest universities in the world is to rise on the banks of the little inland Lake Area near the town of Libertyville, west of and not far from the city of Chicago.

While this manuscript was in preparation arrangements were completed by His Grace, Most Reverend Archbishop Mundelein, for the creation of a great university, through which the principal educational institutions of the diocese will be co-ordinated, and which will be the center and seat of Catholic education in the diocese.

A gift of five hundred thousand dollars by Mr. and Mrs. Edward Hines in memory of their son, who gave up his life in the service of his country during the World War, has brought this great educational project more nearly to realization, and a gift from the clergy of the diocese in commemoration of the Diamond Jubilee of the diocese and the Silver Jubilee of the priesthood of the Most Reverend Archbishop, and which His Grace has requested shall be applied to the fund for the creation of the university, gives further assurance of the early establishment of the institution.

What a consolation it must be to the spirit of the saintly Bishop Quarter if, from his home on high, he can look back to earth and see the University of St. Mary of the Lake—the institution in which he centered so much of his hopes—revivified and perpetuated in such a wondrous way as is proposed.

St. Francis Solanus, Quincy, 1859

St. Francis Solanus of Quincy, Ill., was opened in 1859 under the direction of the Franciscan Fathers of the Province of the Sacred Heart and has ever since been a popular and efficient Catholic educational institution.

From the beginning the school had three departments, the purposes of which were: first, to supply the deficiencies of an imperfect common school education; second, to prepare young men for commercial pursuits, and third, to fit students for such professional studies as require a previous classical and philosophical course or make it advisable. The college, on completion of the course, conferred the degree of Master of Accounts, Bachelor of Arts and Master of Arts.

History of St. Viator College Bourbonnais, 1868

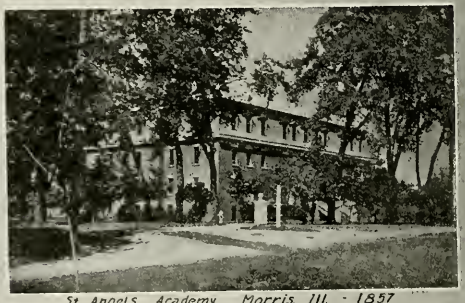
St. Viator College was founded in 1868 for the higher education of Catholic youth. The foundation was the result of the need of



Marywood Academy, Evanston, Ill. - 1915



Notre Dame Academy - 1882
Chicago, Ill.



St Angels Academy, Morris, Ill. - 1857



Loretto Academy, Chicago, Ill - 1905

supplying secondary and higher education for the rapidly growing Catholic population of the northern part of Illinois. In response to the requests of the Bishop of Chicago, the Community of St. Viator sent Father Peter Beaudoin, C. S. V., and Brothers A. Martel, C. S. V., and J. B. Bernard, C. S. V., to Bourbonnais in 1865 to found a school. This school, which at first was merely parochial, evolved into St. Viator College in 1868, upon the arrival of the Rev. Father Thomas Roy, C. S. V., who became the first president. He quickly undertook the erection of a suitable building, and in 1874 the young college obtained its university charter from the Illinois State Legislature, and from that day the growth of St. Viator College has been steady.

Failing health compelled Father Roy to resign the presidency in 1879, and he was succeeded by the Rev. M. J. Marsile, C. S. V., who continued as president until 1906. In that year the principal buildings of the college were totally destroyed by fire. They were, however, rebuilt immediately upon a new plan. According to this plan, the new college will consist of a double row of separate buildings extending northwesterly through the old campus, enclosed at the south by the chapel, facing north. Four of these main buildings are now completed, and a new infirmary building has recently been added.

Father Marsile was succeeded in the presidency by the Rev. J. P. O'Mahoney, C. S. V., who, after a wise and successful administration extending over thirteen years, yielded the office to the Rev. J. F. Ryan, C. S. V., in 1918. Father Ryan was succeeded in the presidency by the present incumbent, the Rev. William J. Bergin, C. S. V., in September, 1918.

St. Viator College offers courses in the arts and sciences, in literature, languages, history, economics, sociology and philosophy; and is able, at the present time, to accommodate about four hundred students. The accommodations for boarders are excellent, the buildings being entirely of stone, absolutely fireproof, and equipped with every modern convenience, every room in the dormitory buildings being supplied with hot and cold water. St. Viator College belongs to the Association of Illinois Colleges and also to the Catholic Educational Association, and her athletic teams compete in the "Little Nineteen" Intercollegiate Conference.

Saint Ignatius College and Loyola University—Chicago, 1870, 1909

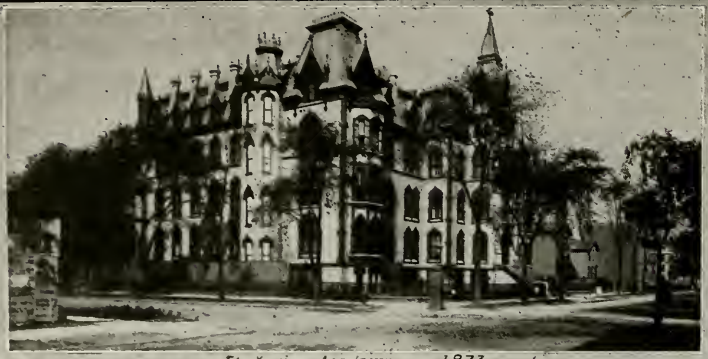
It is hard to keep a Chicagoan from boasting of his city. Most of all his civic pride distends itself when he thinks of the astounding growth of his city. Chicago is a thing of yesterday, as cities go; and it has become the equal of a great state in area and population.

Poor men built the city, as they have built all cities. Men of hard toil, with little leisure for mental development and refinement, made up the bulk of the ten thousand pioneers that Bishop Quarter found when he came here seventy-five years ago. It was a frontier town that they were making then, huddled along the lake front and about the mouth of the sluggish river. But to their children the frontiersmen of Chicago were to leave a great city, and they wished their children to be trained to the best ideals of Christian civilization.

So, when the great-hearted Arnold Damen came to work for the Catholics of this city in 1857, and to the astonishment of every one settled "away out on the prairie" at Twelfth and May Streets, he knew that his people were as eager for schools as he was. Schools be organized for them—elementary, of course, to begin with. And when the children of the pioneers were ready for it, he built and opened Saint Ignatius College. The building was not entirely completed when the first students were enrolled, on September 5, 1870. There were thirty-seven of them, and their professorial staff was practically limited to one man, Mr. J. J. Stephens, S. J.

The great fire came a year later, but the college was not in its path. That year saw the number of students quadrupled. The Museum of Natural History, one of the glories of the school, was begun, and the foundation made of an exceptionally good library. Men and money were scarce, as they usually are in Catholic institutions; but unselfish good will was never wanting—and in the long run nothing can defeat that. The college grew steadily. Members of the faculty came and went, but the uniform character of their work persisted.

That character was religious. It was the formation of good men, good citizens, good Catholics, which the Jesuits had chiefly at heart in Saint Ignatius College; yet they strove to secure this end through a course of secular studies which they kept diligently abreast of every advance in educational practice, and which was none the less an effective



St Xavier Academy. - 1873



St Agatha's Academy 1854



First Orphan Asylum 1849



St Xavier Academy 1846



St Xavier Academy 1871-1873



Ruins after Chicago Fire - 1871



St. Xavier Academy 1847



First St. Mary's Church and School 1833



St Xavier Academy Chicago

training for this life because it was permeated with the sense of values of a life to come. With insufficient funds, low charges for tuition (much of it even gratis), with an undermanned staff, they struggled successfully to meet every new educational requirement of the developing years. The course was lengthened from six to seven, then to eight years. The preparatory, high school, and college departments were carefully differentiated. When the Catholic school system throughout the city had been sufficiently developed, the preparatory department was dropped. College activities were fostered. A college publication was begun in 1888. A scientific academy and a camera club were organized in 1892. Later, debating and dramatic societies, an orchestra, and other student organizations grew and flourished. For its numbers, the college was always prominent in athletics. When the Silver Jubilee of the college was commemorated in 1895, its students numbered over five hundred. In that year the Alumni Association was formed.

Beginning with the rectorship of the Reverend Henry J. Dumbach, S. J., in 1900, the college entered upon a new stage of development. The curriculum was much improved. A post-graduate school of philosophy was begun. In 1906 the Department of Law was established. In that year, too, the site of Loyola Academy in Rogers Park was purchased, in the hope that the twenty-two acres so secured might one day bear a great group of buildings, suited to the Catholic university needs of such a city as Chicago.

Under Father Dumbach's successor, the Reverend Alexander J. Burrowes, S. J., Loyola University began to take definite shape The Medical, Engineering, and Pharmacy Departments were begun. In 1909 the first school building was erected on the Rogers Park tract, to house Loyola Academy. Three years later, through the generosity of Mr. Michael Cudahy and his son Joseph, the splendid fire-proof Cudahy Science Hall was added to this. A School of Sociology was opened, in the Ashland Block, in 1914. About the same time, a course of Extension Lectures was begun, which now counts over fifteen hundred students, largely drawn from religious communities.

These are the few points possible to touch upon in so brief a sketch of Loyola University. It is not a small matter of pride to the Catholics of Chicago that, whilst their city has developed from a frontier town to a city of nearly three million people, Saint Ignatius College should have grown in fifty years from a little handful of students to the present Loyola University, with an enrollment, in all its departments, of nearly three thousand. It is the Catholic people of Chicago who have made Loyola University. The University exists for them. It is for them to will what it shall be in the future.

St. Procopius Abbey—Lisle, 1887

St. Procopius Abbey is a branch of the American-Casinese Congregation of the Benedictine Order of the United States. It was established with the express purpose that its members should work for the spiritual welfare of the Bohemians of this country. The Abbey was incorporated under the laws of the State of Illinois, under the corporate title of the "Bohemian Benedictine Order." In the year 1887 the Rt. Rev. Boniface Wimmer, Abbot of St. Vincent's Abbey, Beatty, Pa., with the consent of the Most Rev. Patrick A. Feehan, Archbishop of Chicago, sent a petition to Rome, requesting the erection of an independent canonical priory in Chicago. The papal brief granting this petition was received August 22, 1887. The following announced themselves as members of this newly founded religious community: Rev. Wenceslaus Kočarník, O. S. B.; Rev. John Nep. Jaeger, O. S. B.; Rev. Sigismund Singer, O. S. B.; Rev. Ildephonse Wittmann, O. S. B.; Rev. Valerian Havlovic, O. S. B.; Rev. Valentine Kohlbeck, O. S. B., and two clerics with simple vows, namely, Ven. Frater Procopius Neužil, O. S. B., and Ven. Anastasius Rebec, O. S. B. These men, therefore, may be called the charter members (or the founders) of St. Procopius Abbey. The home of this newly founded religious community was at 1641 and 1643 Allport Street, Chicago. May 23, 1888, the Very Rev. John Nep. Jaeger, O. S. B., was elected as canonical prior. In the year 1894, on petition of its members the Holy See raised St. Procopius Priory to the status of Abbey and the Very Rev. Prior John Nep. Jaeger, O. S. B., to the dignity of Abbot. On July 4, of the same year, Prior John Nep. Jaeger was solemnly blessed as Abbot by the Most Rev. Archbishop Patrick A. Feehan at St. Procopius Church. In the year 1914, St. Procopius Abbey was transferred from Chicago to Lisle, Ill., where a very spacious and modern building had previously been erected. Age, work and manifold cares having undermined the health of the saintly abbot, a co-adjutor-abbot was elected March 25 in the



St Anne Academy St. Anne Ill - 1883



Academy of St. Scholastica Chicago Ill - 1907



Academy of Our Lady Chicago Ill - 1875



Academy of The Sacred Heart
Chicago Ill.



Convent of The Sacred Heart - 1858
Lake Forest Ill.

person of Father Valentine Kohlbeck, O. S. B., and the same was solemnly blessed July 2, 1919, by the Most Rev. Archbishop George W. Mundelein at St. Procopius Church, Chicago.

St. Procopius Abbey controls St. Procopius College, Lisle, Ill.; St. Procopius Seminary likewise in Lisle, Ill., and the Bohemian Benedictine Press in Chicago. Several of its members are engaged in pastoral work in the Archdiocese of Chicago, and in the Diocese of Superior, Wisconsin. St. Procopius Abbey has today 30 priests, 4 deacons, 19 clerics, 2 novices and 29 lay brothers.

The Rt. Rev. Abbot John Nep. Jaeger, O. S. B., was born in Kuttenberg, Bohemia, on February 24, 1884. He came to this country with his parents when still a child. Having made his classical and theological studies in St. Vincent College and Seminary, Beatty, Pa., he was professed July 11, 1871, and ordained to the priesthood July 14, 1875. The first years of his priesthood were spent in teaching at St. Vincent College, and in giving missions amongst the Slavs in the coal regions of Pennsylvania. Later, Father Jaeger was appointed pastor of St. Wenceslaus church, Allegheny City, Pa., and finally, in the year 1885, he was sent to Chicago to take charge of St. Procopius Parish, which had been entrusted to the Benedictines by the Most Rev. Archbishop P. A. Feehan. Abbot John Nep. Jaeger has been a tireless worker all his life, and St. Procopius Abbey, College, and Seminary in Lisle, and the Bohemian Benedictine Press in Chicago are monuments to his religious zeal.

St. Procopius Seminary

St. Procopius Seminary was founded in the year 1914 by the Rt. Rev. John Nep. Jaeger, O. S. B., Abbot of St. Procopius Abbey. This seminary has practically the same course of studies as other up-to-date seminaries. It has, however, a special mission. It was founded particularly for the Bohemian and Slovak students, and it endeavors in a special manner to prepare these future priests for the work that awaits them amongst their own people. For this reason special attention is paid to the Bohemian and Slovak languages, history and literature, for it is evident that every priest ought to have a thorough knowledge of the language and history of the people amongst whom he is to labor. Besides this, the Bohemians of this country have been for many years more than perhaps any other people exposed to the dangers of atheism spread by an anti-Christian press, by atheistic and socialistic agitators and irreligious societies, and on this account it is necessary to prepare by a thorough course of apologetics the future Bohemian and Slovak priest for the enemy that he is to encounter in his apostolic field of labor. An ordinary course will not do, for the enemies of the Church draw their weapons not only from the natural sciences but especially from Bohemian history. Thus, for instance, the Bohemian atheists proclaim in every possible form that Rome, meaning the Catholic Church, has been, is, and ever will be, the enemy of the Bohemian people, and for that reason no good Bohemian can be a Roman, that is, a Catholic. Arguments of this kind prejudice the mind against the Catholic Church and are the cause of so much opposition amongst the Bohemians to the Catholic Church. It is, therefore, absolutely necessary that a Bohemian priest know the danger to which his people are so much exposed and be able to counteract these baleful influences. To prepare the Bohemian and Slovak priests for this work is one of the principal aims of St. Procopius Seminary.

St. Procopius College

St. Procopius College was founded by the Rt. Rev. Nepomucene Jaeger, O. S. B., Abbot of St. Procopius Abbey, in 1886. In the same year the institution was incorporated and empowered by the Legislature of the State of Illinois to confer all academic degrees. In 1917 the high school and college were accredited to the State University, receiving full recognition for all branches taught.

The cradle of St. Procopius College was in Chicago, at Eighteenth and Allport Streets, where for several years it served as a day school. However, in 1900, a large modern building was erected at Lisle, Ill., a snug little village twenty-five miles west of Chicago. The corner-stone of this structure was laid by Bishop Leo Haid, O. S. B., of Belmont, N. C. A year later the building was dedicated by the Rt. Rev. Peter Muldoon, D. D., Bishop of Rockford, then Auxiliary Bishop of Chicago. The college thrived beyond expectations. The curricula, both of the high school and of the college, had been developed and broadened so as to include not only the usual courses in the humanities, but also to include complete courses in the sciences. Consequently, it became necessary to add buildings, which was done in 1907, 1914 and 1916.



St Joseph's Seminary. - Kankakee Ill.

Convent of the Maternal Heart
Chicago 1893

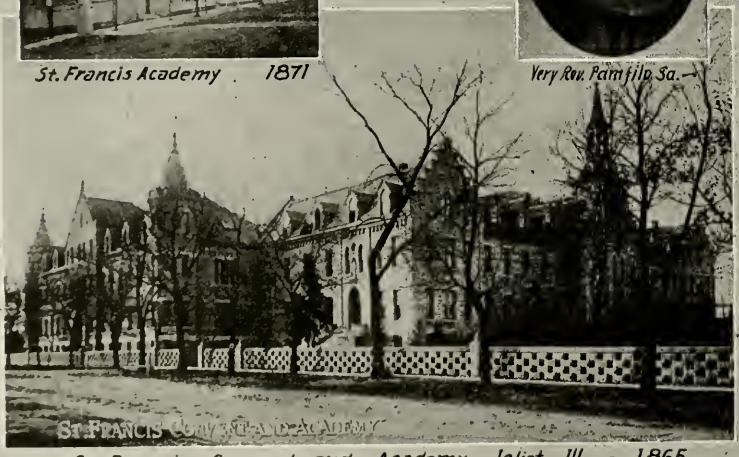




St. Francis Academy 1871



Very Rev. Pamfilo Sa.—



St Francis Convent and Academy Joliet, Ill. - 1865

Thus the three departments—high school, college and seminary—are housed in the same building. The high school and college pupils have common study halls, and dormitories and refectories, located in the northern wing of the building. The center building is devoted to the private rooms of the seminarians and to their classrooms. The southern section is reserved for the monastery. The physical, chemical, botanical and zoological laboratories are fully equipped, offering complete high school and collegiate curricula in these sciences. The two reference libraries contain some 13,000 volumes of works of reference.

St. Procopius College is open only to Bohemian and Slovak students. In 1919-20 it had the following attendance: High school, 154; college, 40; seminary, 40.

Bohemian Benedictine Press

The Bohemian Benedictine Press is owned and operated by the Bohemian Benedictine Fathers. Here are published the Bohemian Catholic Daily "Národ," the Bohemian Catholic semi-weekly "Katolík," the weekly "Přítel Dítek" and the Bohemian semi-monthly "Hospodářské Listy." These papers have been founded and are published solely in the interest of religion and morality. It may seem surprising that a religious community should so deeply go into a newspaper enterprise. But conditions amongst the Bohemians of the United States were such that a large Catholic press in the language of these people was an absolute necessity. There are published in the United States a number of Bohemian newspapers which ex professo attacked all religion, but especially the Catholic religion, and were doing everything in their power to destroy religious faith in the hearts of their readers. Thousands of Bohemians by reason of this atheistic press have lost their faith, or have grown lukewarm in its practice. For that reason it became necessary to pit paper against paper, book against book. The financing of so large a press entailed indeed great sacrifices; but the Bohemian Benedictine Fathers thought it their duty to God and the Church to bring these sacrifices. Truly the beginnings were extremely difficult, but, with the help of God and of many loyal priests and laymen, the venture has succeeded. There is no doubt but that by the publication of these papers thousands of Catholics have been saved to the faith. Besides the above mentioned periodicals, the Bohemian Benedictine Press also published several organs of benevolent organizations, Catholic books and pamphlets in the Bohemian languages.

St. Viator's Normal Institute Chicago, 1890

St. Viator's Normal Institute is the novitiate of the Clerics of St. Viator in the United States. It was first opened in Bourbonnais, Illinois, in October, 1882, under the direction of Very Rev. C. Fournier, C. S. V., who had been appointed head of the newly erected American province. The novitiate was transferred to Chicago in 1888 under conditions of peculiar historic interest. In that year the Most Reverend Archbishop P. A. Feehan, D. D., desiring to provide for the spiritual needs of the scattered Catholics of Irving Park and Avondale, advised the Very Rev. C. Fournier, C. S. V., to purchase a sixteen-acre tract at Milwaukee, Crawford and Belmont Avenues, as a site for his community headquarters in the city, and also as a center from which the spiritual interests of the faithful could be attended to. Father Fournier bought the property and took up his residence in the spacious farm house beside which he opened a temporary chapel. Shortly after this, Mr. P. Sweeney donated an acre of ground on the opposite side of Crawford Avenue, and in 1890 the first Church of St. Viator was erected on this site. In these thirty years at least ten parishes have been established in the territory originally covered by the Viatorian Fathers. In 1892 Father Fournier built the present St. Viator's Normal Institute, which has since served as the novice house of the community, the ordinary residence of the provincial and also of the parish priests until the change of St. Viator's Church to its present site on Addison and Kedvale in the year 1908. The novitiate building is three stories high, a hundred feet long by fifty in width, and can easily accommodate twenty novices and the teaching staff; it stands on a ten-acre tract owned by the St. Viator's Normal Institute Corporation. The grounds afford to the entire personnel of St. Viator's Normal Institute ample room for recreation and opportunity for home gardening.

Young men are received here usually after the fourth year of high school and are trained to the religious life and in the principles of pedagogy. After finishing their noviceship, they prosecute their further studies in one of the colleges of the Province of Chicago. Often they are sent to universities at home and



St. Stanislaus College - 1890
Chicago



De La Salle Institute - 1892
Chicago



St. Viator's Normal Institute - 1890
Chicago



St. Cyril's College - 1900
Chicago



De Paul University - 1898
Chicago

abroad to specialize in some branch of learning. Thus St. Viator's Normal Institute, with the help of its scholasticates, supplies the major part of the teaching staff of the colleges and schools of the province and also furnishes pastors to parishes in six dioceses. Previous to the World War it had a very successful band of missionaries which suspended its operations when four chaplains were sent to the army. With an increase of membership, St. Viator's Normal Institute will be able to resume its missionary activities and to extend its educational work.

Since its foundation the novitiate received 320 novices, of whom forty per cent made the first profession. St. Viator Normal Institute maintains a department of preparatory students in St. Viator College, at Bourbonnais, Ill. Boys who have finished grammar school and desire to become religious teachers are thus provided the opportunity of prosecuting their high school studies, at the successful termination of which they are allowed to enter the novitiate.

At present in the Archdiocese of Chicago the parishes of St. Viator and St. Edward, the Municipal Tuberculosis Sanitarium, the Oak Park Hospital and the Ephpheta School, St. Viator College, Notre Dame Academy and Maternity Parish in Bourbonnais, and the North Illinois State Hospital in Kankakee are supplied with priests from St. Viator's Normal Institute.

From 1882 to 1900 Very Rev. C. Fournier was Provincial Superior, Master of Novices and Pastor of St. Viator's Church, Chicago. Ill health then compelled him to take a year's rest, and he was succeeded as provincial by Very Rev. A. Corcoran, who endowed St. Viator's with its first school and dedicated St. Edward's Church. After Father Corcoran's death in 1904, Father Fournier again resumed the functions of Provincial Superior, until 1908, when age and infirmity caused him to resign. He spent his last years in Bourbonnais as spiritual director of the faculty and students of St. Viator College. He closed his laborious career by his edifying death, November 13, 1910. Very Rev. J. A. Charlebois became Provincial and Master of Novices upon the retirement of Very Rev. Father Fournier in 1908, and was himself succeeded in these same functions in 1912 by Rev. E. L. Rivard, the present provincial. Among those who assisted the provincials in the capacity of Master of Novices were Rev. Fathers J. D. Laplante, M. J. Breen, and J. E. Belair. (Cf. St. Viator and the Viatorians, P. 214 and P. 226.)

St. Stanislaus' College Academy Chicago, 1890

The St. Stanislaus College, founded in the year 1890, is conducted by the Fathers of the Congregation of the Resurrection. At times, obstacles seemingly insurmountable had to be overcome, and now, at the cost of the most strenuous sacrifices, the St. Stanislaus completes its thirtieth year of successful existence.

Since its foundation, the men in charge of its destinies have aimed at the highest ideals, and thanks to their painstaking efforts and patient collaboration of those whom they called to their aid from time to time, has been able to obtain results eminently satisfactory among the students of Polish descent, so as to gain the recognition of the State University and of the North Central Association of Colleges and Secondary Schools.

The teachers at all times display broadness of view and knowledge of the human mind. The individuality of students is respected and developed along sound lines; this respect proceeds from the inherent love of liberty, which has ever been a characteristic of those of Polish descent.

Towards God, the student is animated not so much by a servile spirit, as by a spirit of filial confidence. Mildness and breadth of view governs the relations existing between the teacher and the pupils. All unnecessary severity is avoided, and the greatest amount of liberty, consistent with his advancements in his studies and his moral obligations, is accorded him. The student is trained to fulfill his tasks from a sense of duty rather than of compulsion; so that, when he leaves the school and is no longer under constraint, he may be guided by obedience to the voice of conscience and the love and appreciation of God's laws. The student is drawn to God, not so much by giving him a multitude of pious exercises to perform, but rather by imparting a deep knowledge of God and His eternal truths and laws. It is deemed better that the student may acquaint himself at the school with difficulties found in religion, accusations hurled at it by the incredulous, and the manifestations of human frailties in the Church, than learn them from others, when the true explanation may not be forthcoming and he may come to doubt the sincerity of his instructors.

The following fathers followed one another as heads of the institution: Late Rev. J. Halter, C. R., Very Rev. F. Gordon, C. R., Rev. J. Piechowski, C. R., late Rev. J. Kru-



Our Ladys Academy - 1907
Manteno



St. Patrick's Academy - 1883
Chicago



Nazareth Academy — 1899
La Grange



St Mary's High School — 1899
Chicago



St Joseph Institute for Boys - 1912
La Grange



St Catherine Academy - 1895

szynski, C. R., and late Rev. J. Kosinski, C. R.

The present executive officers and teachers are: Very Rev. L. Zapala, C. R., president; Rev. T. Ligman, C. R., vice-president; Rev. F. Karwata, C. R., disciplinarian; Rev. F. Ladon, C. R., Rev. L. Siess, C. R., Mr. P. R. Schaedler, A. M., S. R. Pielrokicz, M. D., and Mr. A. W. Hillgeth, M. A.

Besides high school work, at different times one or two years of college work were done. Evening commercial courses were given a number of years, and of late special courses for the sisters are given on Saturdays and during the summer.

De La Salle Institute
Chicago, 1892

This renowned institution of learning opened its doors to the youth of the great city of Chicago in 1892. The Reverend Brother Adjutor, an indefatigable laborer in the cause of education, a zealous and devoted disciple of St. John Baptist De La Salle, was the founder of the De La Salle Institute.

In 1879, Brother Adjutor was commissioned by his superior to take charge as Director of St. Patrick's Commercial Academy, then one of the leading Catholic schools of Chicago. For nine years the academy flourished under his wise and prudent administration. His keen foresight made it evident to him that the field for the educator must be enlarged to meet the rapidly growing needs of the Catholics of this great metropolitan see. He at once proceeded to carry into execution his scheme for building a new school to meet these demands.

In November of 1888, he was relieved of his duties as Director of the West Side School and given permission by the Most Hon. Brother Superior of the brothers to collect funds to carry his plans to a successful fruition.

In his efforts he was kindly and generously encouraged by the Most Rev. P. A. Feehan, D. D., Archbishop of Chicago, who was delighted to learn that the brothers were about to extend the sphere of their usefulness to broader fields.

After a careful study as to the most suitable locality, a piece of property located on the northeast corner of Wabash Avenue and Thirty-fifth Street was selected. This property was purchased April 5, 1888, from Samuel D. Babcock, by and in the name of Mr. M. W. Kerwin, who was acting then as agent for the brothers. The purchase price paid was $25,000.

In the truly apostolic spirit, moneyless and poor, Brother Adjutor took up the work of construction. His confidence in the generous-hearted Catholics, as well as the non-Catholics, of Chicago, gave him unlimited courage. His subscription list grew day by day; and before the ground was broken for the foundation, $100,000 had been subscribed. Mr. H. Lee Borden headed the list with $7,000, followed by Michael and John Cudahy, each with $5,000.

Ground was broken September 6, 1888, and the corner-stone laying took place on May 19 of the following year. His Grace, Archbishop Feehan, assisted by eighty priests, performed the ceremony. Seldom has a more imposing sight been witnessed in the city of Chicago. It was the greatest outpouring of Catholics that ever took place in the west. Over 15,000 marchers were in the line of parade.

During the summer of 1889, the work of construction was pushed to a rapid conclusion so that in September, 1892, classes were opened and more than two hundred pupils enrolled. Each year the enrollment increased until it became necessary to put an addition to the original structure to care for the numbers that flocked to De La Salle for admission.

During the thirty years of its existence, De La Salle Institute has successfully accomplished the work for which the Christian Brothers were established—the Christian education of youth. The Christian Brothers who compose the faculty of the De La Salle Institute look back with pleasure and see the thousands who have been influenced to a more Christian life—the thousands whose faithfulness to religious ideals has not deterred them on the road to material success—who have, because of their adherence to the Christian teachings of the brothers, become an honor to themselves, to the brothers, and to Holy Mother Church. This indeed is a reward which more than compensates for the lack of a material reward. Yes, De La Salle Institute has and IS accomplishing the ideals of the saint after whom it is named—Saint John Baptist De la Salle, founder of the Order of the Christian Brothers.

The brothers glory in the faithfulness of all their former students; but for their real laurels they look to their alumni—more than 2,000 graduates, found in all the professions and in positions of trust in the business world —2,000 reasons proving the wisdom of Brother Adjutor in founding the De La Salle Institute.



Convent of The Holy Child Chicago, Ill. - 1907



Josephinum Academy Chicago, Ill - 1890



Holy Family Academy 1881
Chicago, Ill.



Notre Dame Academy 1860
Bourbonnais Ill.



Notre Dame Convent - 1910
Bourbonnais, Ill.

And the work is still going on. At present more than 500 students are distributed in the four years of high school. Although the choice of the students in the third and fourth years of the course has been for commercial work, nevertheless they are enabled during their four years to obtain a sufficient number of credits to admit them to any university. The course in the Freshman and Sophomore years includes, besides Christian Doctrine, English, History, a science, a modern language, Algebra and Geometry. This foundation work fits them thoroughly for special work in accounting and stenography taken up in the last two years of the course. The work in History and English as well as Religion is continued throughout the course.

More than one hundred young men will complete the course May 28 of this year, and before that time all of them will be placed in good positions. Their own energy, coupled with adherence to the principles of right-doing impressed upon them during their school days, will, in a short time, enable them to advance to positions of trust and influence in the community. The graduates of past years have done so, and, being equipped in the same way, this year's graduates as well as the graduates of the coming years will cover their Alma Mater with the same glory and honor.

The school today is among the leading Catholic educational institutions of the archdiocese. With its faculty of twenty-one and enrollment of more than five hundred students, it ranks high among the high schools of the state.

The following is the course of studies pursued in the school:

FIRST YEAR

Christian Doctrine	½
English	1
Algebra	1
History, Ancient	1
Physiography	1
Spanish or French	1

SECOND YEAR

Christian Doctrine	½
English	1
Geometry, Plain	1
History, Modern	1
Biology	1
Spanish or French	1

THIRD YEAR

Christian Doctrine	½
English	1
Algebra (first semester)	½
Phonography	½
Typewriting	½
Bookkeeping	½
Commercial Law (second semester)	½
History, English	1

FOURTH YEAR

Christian Doctrine	½
English, including Correspondence	1
History, Advanced American	1
Phonography	½
Typewriting	½
Bookkeeping	½
Economics	½
Geometry, Solid	½

De Paul University
Chicago, 1898

De Paul University, with its more than two thousand students, is a tribute to the foresight of the first archbishop of Chicago. At the request and under the auspices of the Most Reverend Patrick A. Feehan, D. D., the Vincentian Fathers opened in September, 1898, Saint Vincent's College to serve the educational needs of the north side of Chicago. The first year saw only seventy students. The classes were conducted in the building at Webster and Osgood, which had formerly served the double purpose of parish church and school. From these humble beginnings evolved the institution which today may be considered an honor to the educational system of the Catholic Church in Chicago. The first president of St. Vincent's College was the Very Reverend Peter V. Byrne, C. M. Under his able administration the young institution prospered to such a degree that new buildings became a necessity. The old building, which had successively served as a church, parochial school and college, was demolished, and the present large structure of De Paul University was completed in 1907. A new charter, granted by the State of Illinois, December 24, 1907, changed the old Saint Vincent's College into De Paul University.

Very Reverend John J. Martin, C. M., succeeded Father Byrne as president of De Paul University in May, 1909. Father Martin, who had been a member of the faculty, of old Saint Vincent's College in the pioneer days, found himself in charge of a splendidly equipped institution: a modern university building, a large lyceum building, and the most beautiful auditorium building in the



Holy Name High School - Chicago Ill - 1904



Academy of Our Lady of Providence
Chicago, Ill. 1897



Sisters of the Resurrection Academy - Chicago Ill. - 1915

city. The lyceum and auditorium are located in Sheffield Avenue, opposite the large De Paul campus. In July, 1910, Father Martin was succeeded in the presidency of the university by the Very Reverend Francis X. McCabe, C. M., LL. D.

The history of Father McCabe's administration is the story of unprecedented growth. At the earnest request of the late Archbishop Quigley, De Paul University opened its doors to women. In 1911, a summer school, intended primarily for the teaching members of religious communities, and other teachers, was opened. Through this new departure, the scope of De Paul's influence was widened immensely. Catholic doctrine and the Catholic view on secular matters were given the opportunity of being brought to the attention of the young generation and of being applied in the formation of the citizens of tomorrow. The summer school of 1911 was the beginning of the university extension courses, later adopted by other schools in the country, which have continued regularly every summer, and every autumn and winter since the year 1911.

In the year 1912, the Illinois College of Law, a solid law school, founded in the year 1897, was affiliated with the university, and became the College of Law of De Paul University. The College of Commerce of De Paul University was organized in 1912. Classes in this department were opened in January, 1913. The quarters, occupied by the College of Commerce in Wabash Avenue, and those occupied by the College of Law in the university building in Webster Avenue, had become overcrowded. In the summer of 1915, both colleges were removed to the Tower building in Michigan Avenue, at Madison Street. In 1918, De Paul University was one of the schools selected by the Government for the training of members of the Students' Army Training Corps. The beautiful auditorium was temporarily converted into barracks, and the campus into a perfect drill field for the future officers of the American army.

The addition of a preparatory department and a shorthand school in the downtown quarters of the university brought such an increase of students that new quarters were again needed. De Paul University, in addition to the large quarters in the original location at Webster Avenue and Osgood Street, in the spring of 1920, took over five floors of a new building in Randolph Street, between Michigan and Wabash Avenues. Although in the loop district, and, therefore, convenient for students in every part of Chicago, the new location is one with a distinctly cultured atmosphere. It is difficult to forecast where the growth of the institution is going to stop. The increase in the academy and high school enrollments indicates that one of the departments will soon be forced into new quarters.

In April, 1920, Father McCabe, who, for nearly ten years had guided the destinies of De Paul, was transferred to another post, and was succeeded in the presidency of the university by the Very Reverend Thomas F. Levan, C. M., Ph. D., D. D. The beginnings of Father Levan's administration prove that De Paul will continue in the ways of progress mapped out by Father McCabe.

The present Archbishop of Chicago and Chancellor of De Paul University, the Most Reverend George W. Mundelein, D. D., has shown himself intensely interested in all matters connected with education, as fostered by the Catholic Church. Under his inspiration and leadership, it is only natural to expect that De Paul, as well as the other institutions of tried worth, will continue to grow and, in time, become party to the realization of the great ambition of His Grace—the Catholic University of Chicago.

Society of the Divine Word Techny, 1900

Techny is a healthful and pleasant country place in Cook County, Illinois; it comprises a tract of land of about 700 acres. It is only ten miles north of the Chicago city limits, on the main line of the Chicago, Milwaukee & St. Paul Railroad.

The corner-stone of the building now known as "St. Mary's Mission House" was laid on July 8, 1900, by Rev. John Peil, S. V. D. The institute was first known as "St. Joseph's Home," but on October 24, 1902, the name was changed into "St. Joseph's Technical School," its object being the instruction of boys in various useful trades, and to give them a good systematic schooling combined with a sound moral training. It is from the character of this school that the place itself was finally named "Techny."

Father Peil was succeeded in 1907 by Rev. Francis de Lange, S. V. D., who was Superior of the institute till 1913. Conditions made it urgent to open an institution for the education and training of future members for the society in this country, with the view of pro-

viding its foreign missions with American priests and missionaries. So the *first American Mission House* was founded on February 2, 1909, with the Rev. Peter T. Janser, S. V. D., as the first rector. The undertaking was placed under the special protection of the Mother of God.

The opening of "St. Mary's Mission House" was highly commended by many archbishops and bishops of the country, and also by the Apostolic Delegate in Washington, and the Holy Father himself. The temporary quarters at St. Joseph's Institute soon had to be given up for a more spacious farmhouse near the Techny station, about a mile away. The dedication of this building, April 26, 1909, was the occasion of a grand eulogy of the work of the society for the missions by Archbishop Quigley of Chicago. Thus inspired, the faculty and students resumed their contented, happy and studious life, in spite of the rather primitive appointments of their new house. But the quarters of the farmhouse soon proved too small. In 1910 the students were again installed at St. Joseph's; in the fourth story of the west wing of the building they had their chapel, school, and living rooms. The number of students, however, continually increased, so that finally, in September, 1912, practically the whole building was occupied by the candidates, and consequently it changed its name to "St. Mary's Mission House"—only the east wing was reserved to the limited number of boys who were learning a trade.

The complete course of studies comprises thirteen years and includes all branches of high school, college and seminary. The classical course lasts six years. This is followed by one year novitiate, two years of philosophy and four years of theology. At present there are 90 students in the classical course, 17 in the novitiate, 6 in philosophy, and 8 in theology. Twenty-three Fathers of the Divine Word reside at Techny.

With the opening of "St. Joseph's" in 1900, the Fathers of the society established a printing department, which has since grown to large proportions. The first magazine published was the "Amerikanisches Familienblatt." in January, 1902. This was followed by "The Christian Family," in 1906. The latter has today more than a hundred thousand subscribers. "The Little Missionary" published its first number in September, 1915, and today has close to a hundred thousand paid subscriptions. The editors of these magazines are all Fathers of the Divine Word, who take care of the advertising and propaganda work necessarily connected with an institution like St. Mary's Mission House.

Besides the Fathers and candidates, there are over 50 Lay Brothers of the society at Techny. They are in charge of the printing, farming, and manual work in general, and thus at the same time training over 60 working boys or apprentices of the department of "St. Joseph's Institute."

Besides St. Mary's Mission House, the Fathers of the Divine Word at Techny have established a second mission house at Girard, Pa., in the diocese of Erie, the Sacred Heart Mission House. Furthermore, six missions were opened for the Negroes of Mississippi and Arkansas.

On December 3, 1919, the first three missionaries of the American province of the Society of the Divine Word sailed from Seattle for Shantung, China. His Grace, Archbishop George W. Mundelein, personally attended the historic celebration of their departure.

The Archdiocese of Chicago is the home of the Catholic Church Extension Society, that wonderful organization for home missions. It also claims the honor of harboring the first American Seminary for Foreign Missions.

St. Cyril College—Chicago, 1900

The phenomenal growth of the South Side of Chicago caused Archbishop Feehan to provide for the higher education of boys in that section of the city. On July 26, 1900, His Grace gave permission to the Rev. Cyril J. Feehan, O. C. C., to establish a college for boys, to be conducted by the Carmelite Fathers. Father Feehan at once bought property in the Hyde Park district, which was later given up for a site in Woodlawn more accessible for students. School was opened in September, 1900, in the house at Fifty-fourth Street and Harper Avenue, and was later changed to the large, frame building—once a World's Fair hotel—at Sixty-fourth Street and Blackstone Avenue. Fourteen students were enrolled.

In the meantime the Rev. Cyril C. Kehoe, O. C. C., who had been appointed president, began the erection of the present building at 6413 Dante Avenue. The new building, designed to accommodate 250 students, was ready for dedication, July 13, 1900. But as Archbishop Feehan, who had promised to perform the dedication ceremonies, died July 12, 1902, the ceremony was performed by Bishop Muldoon, August 10, 1902. The first com-

mercial graduates received their diplomas in June, 1904, and the first college graduates received their B. A. degrees in June, 1906.

Father Kehoe, under whose wise direction the college had so signally flourished, was succeeded in 1909 by the Very Rev. Anastatius J. Kreidt, O. C. C. To make room for the increase of students, the seventh and eighth grades were discontinued. Music was now given a prominent place, so that St. Cyril's has since been linked with the best in music. In September, 1910, the faculty and student body had the honor of welcoming His Eminence, Cardinal Vanutelli, who paid a visit to Chicago after he had attended the Eucharistic Congress at Montreal.

Since 1912 the Very Rev. Hilary J. Doswald, O. C. C., has been at the head of St. Cyril's. His qualifications as a teacher and as a director fit him eminently to hold his position. The increase of high school students and the entrance of the United States into the World War caused the discontinuance of the college department in 1918. Today St. Cyril, with an enrollment of 200, offers a thorough training in the classical, commercial and scientific courses. St. Cyril is recognized by the Chicago Board of Education and by the University of Illinois at Urbana. Twelve priests and four brothers now devote their time and efforts to the cause of Catholic education.

The Passionist Fathers
Chicago, 1903

The great city of Chicago had long been regarded by the Passionist Fathers as a most suitable location for a retreat of their institute. Its huge population, its great commercial activity, and the fact of its being the largest railroad center in the world make it for a missionary order, like the Passionists, a position of the first importance.

However, not until His Grace, Archbishop Quigley, invited them into the archdiocese in 1903 did an available opportunity for realizing their wishes present itself.

Pursuant to this invitation, the Very Rev Father Felix Ward, during the year of 1903, made a number of preliminary visits to the city and its suburbs to secure a suitable site for the proposed foundation.

With the permission and approval of His Grace, Father Felix, through the agency of Messrs. Cremin and O'Connor, purchased the old Burnham estate in Norwood Park. This estate contained fifty-four acres of slightly rolling land, situated about three-quarters of a mile southwest of the Chicago & North western station.

In the same month a contractor was engaged to repair and enlarge the residence on the premises for the accommodation of eight religious.

It was at this time also that His Grace requested the Fathers to look after the spiritual needs of the Catholic people of the neighborhood, and to this end assigned them as parochial limits all the territory included in the townships of Norwood Park, Niles, Edison Park and Park Ridge. Previous to this, the Catholics of Norwood and the above named suburbs had been under the care of the chaplain at Feehanville, and, later on, of the pastor of St. Viator's Church at Fortieth and Belmont Streets. The first census, which was taken this year, numbered two hundred and eighty-six souls.

On April 10, 1904, Father Felix Ward, C. P., celebrated the first parochial mass for the people of Park Ridge in the chapel of the asylum conducted by the Sisters of Charity. From this time on, mass was said every Sunday at Park Ridge and at Norwood Park. This arrangement continued until September 5, when the parish church at Norwood Park was dedicated. After that the people of Park Ridge, Edison Park and Niles attended mass at Norwood.

The new church, which was completed in August, was solemnly dedicated on September 5 by His Grace, Archbishop Quigley, in the presence of a distinguished gathering of church dignitaries from various parts of the United States. Solemn pontificial mass was celebrated by Bishop Muldoon. After the mass, His Grace preached the dedicatory sermon, in which he commended the work of the order and extended a cordial welcome to the Fathers in behalf of the Archdiocese.

From the time of the purchase of the property at Norwood Park, it was the intention of the Fathers to build a suitable monastery of the order. Until the division of the province of St. Paul of the Cross, this was not found feasable.

When, on July 29, 1906, the province of Holy Cross or the Western province was established, a new monastery became a necessity. Plans were immediately drawn up and submitted to the authorities at Rome for approval.

On October 4, 1908, ground was broken for the new foundation, and on June 9, 1909, the corner-stone of the future retreat was laid before a large number of the clergy and



Rev. A.A. Goyke



Rev. W. Mockenhaupt



Rev. E. Mc Carthy



Rev. J. Doody, D.D.



Rev. G. Beemsterboer



Cathedral College



Rev. B. Urba



Rev. R. Maguire -



Rev. P. Mahoney



Rev. S. Bona



Rev. J. Halleran, D.D.



Rev. G. Kealy



Mr. G. Krebs

laity of the archdiocese by His Lordship, Bishop Rhode. The sermon on the occasion was delivered by the Rev. David Phelan of St. Louis, editor of the Western Watchman.

Just one year later, June 10, 1910, the new building, a magnificent four-story structure of brick and stone, was completed and ready for occupation.

The new monastery, which is one of the largest of the order in this country, was dedicated by His Grace, Archbishop Quigley, on Sunday, June 12, 1910. Thousands of Catholics of Chicago and surrounding suburbs participated in the ceremony and parade held in connection with the dedication. Following the blessing of the new home of the Passionists in Chicago, His Grace delivered an address which was a resumé of the history of the order and a commendation of the work and enterprise of the members of the Norwood Park community.

Immediately after the ceremony of dedication the new monastery was thrown open to the inspection of the public. As the order is strictly cloistered, no woman is ever permitted to enter the monastery after the members of the community take up their residence there. Announcement of this fact was responsible for the large number of women in attendance at the dedication. It was estimated that of the ten thousand people who inspected the new building, eight thousand were women.

The new retreat was occupied immediately by a community of forty religious, and at the same time became the headquarters for the superiors of the western province.

As the Catholic population of the neighborhood had doubled itself during the previous two years, the fathers decided to transfer the parish church to the large chapel attached to the monastery and use the former church as a parochial school. On September 3, 1910, the first Catholic school in this extreme northwest part of the city was opened under the direction of the Sisters of Providence.

Due to the large extent of territory and the inconvenience of transportation for the people of Park Ridge and Edison Park, it was thought best to separate these two suburbs from the parish at Norwood and to build another church at Park Ridge. On June 3, 1912, the present beautiful little church was dedicated by His Lordship, Bishop McGavick. One of the fathers continued to look after the spiritual needs of this parish, exclusively, until the advent of His Grace, the present Archbishop of Chicago, when the Passionists were relieved of the care of the parish of Park Ridge.

The present parish of the Immaculate Conception at Norwood Park has an enrollment of eighty families. For various reasons its growth has been slow, the main cause being the disadvantages of transportation. Once this difficulty is removed, Norwood Park will have bright prospects of becoming the center of greater Catholicity in the northwest portion of the city.

Cathedral College—Chicago, 1905

1905-06

The Cathedral College was founded by the Most Rev. James Edward Quigley in June, 1905. Classes were opened in the building at 719 Cass Street in October. Enrollment in the first year work, 52.

Faculty

Very Rev. Francis A. Purcell, D. D...Rector
Rev. Edward F. Hoban, D. D.....Treasurer
Rev. Edward S. Keough, D. D.....Secretary
Rev. James D. O'Neill, D. D.....Spir. Dir.

Professors

Rev. Anthony J. Wolfgarten, D. D.
Rev. Dennis J. Dunne, D. D.
Rev. Thomas C. Gaffney, D. C. L.
Rev. Thomas Walsh, D. C. L.
Rev. Albert Lohmann, D. Music.
Rev. August Mueller, D. D.

The Rev. Dr. Mueller, secretary to the archbishop, and canonist of the archdiocese, discontinued his work in the college at the end of the first month.

The Rev. Dr. Walsh died during the vacation of 1906.

Cathedral College.
1906-07

Enrollment of the new students, 45.
First and second year.
Total enrollment, 80.

The Rev. Father Lohman resigned during the summer because of lung trouble and went to San Antonio, Texas.

Reverend Vincent Brummer appointed to the college.

Enrollment, 52.
First, second and third years.
Total 120.

1907-08

Mr. B. H. Wortmann appointed to teach Gregorian Chant in place of Father Lohmann.

Rev. Edward F. Hoban, D. D., discontinues at the college to devote himself exclusively to the chancery work. March, 1908.

Rev. Vincent Brummer appointed pastor of Sag Bridge.

Rev. John L. Kelly appointed from Annunciation to professorship in college.

First, second, third and fourth years.

1908-09

Enrollment, 51.

Total enrollment, 130.

Rev. Christopher Rempe appointed from St. Clement's.

Rev. William O'Shea appointed from All Saints.

Mr. Lucius M. Somers appointed professor of English.

Four graduates: W. Cummings, J. Murphy, M. Konwinski and E. Traynor.

1909-10

First, second, third, fourth and fifth years.

Enrollment, 71. Total, 165.

Reverend Herman Wolf appointed from Our Lady of Perpetual Help with residence at the Cathedral.

Mr. Thaddeus McGillan appointed to teach elocution.

Nineteen graduates. Six sent to Rome, viz.: Joseph Burger, Joseph Harrington, Frank McCarthy, William Mockenhaupt, Paul B. Smith and Richard Ryan.

1910-11

Enrollment, 48. Total, 175.

Reverend Thomas C. Gaffney, D. C. L., leaves the college to take the pastorate of West Chicago.

Graduating class taught by the rector, who filled vacancy created by Dr. Gaffney.

Sixteen graduates. Four sent to Rome, viz.: James Halleran, Gerald Kealey, Philip Mahoney and John Wagner.

1911-12

Enrollment, 55. Total, 190.

Eighteen graduates. Nine sent to Rome, viz.: William Burke, Paul Brennan, Peter Engeln, Thomas Hart, Samuel Lucey, William O'Brien, Roger Hayes, Martin Tobin and James Walsh.

1912-13

Enrollment, 72. Total, 210.

Reverend J. Talbot Smith of New York visits college.

Right Reverend Thomas F. Kennedy, D. D., rector of the American College in Rome, visits the college.

Fifteen graduates. Six sent to Rome, viz.: William Gorey, Edmund Long, Aloysius Ludden, John Sprengel, Thomas Tormey and Francis Mueller.

1913-14

Enrollment, 67. Total, 225.

Twenty-five graduates. All sent to American seminaries because of European war.

1914-15

Enrollment, 88. Total, 254.

Reverend Paul Lacosky appointed to the college.

Msgr. Charles O'Hern, vice-rector of the American College of Rome, visited the college and gave glowing accounts of our alumni.

Twenty graduates. Sent to American seminaries.

Mr. Paul Dillon, who finished one year of philosophy at Rochester, is sent to Rome to complete his studies. Total Cathedral College alumni in Rome, 26.

Archbishop Quigley dies at home in Rochester, New York, July 10, 1915.

Rector attends the Solemn Requeim Mass for the Archbishop in Rochester Cathedral on July 12.

Celebrant and preacher, Bishop Hickey of Rochester.

Solemn Requiem for the Archbishop in Holy Name Cathedral, Chicago, on July 13. Celebrant, Bishop McGavick; preacher, Bishop Rhode.

The college boys sing the Mass.

The Children's Memorial Mass for Archbishop on July 14, in Holy Name Cathedral. Celebrant, Bishop Rhode; preacher, Bishop McGavick. Cathedral college boys sing the Mass.

Solemn funeral of Archbishop Quigley. Celebrant, Papal Delegate Bonzano; preacher, Archbishop Hanna of San Francisco. Cardinal Gibbons and many archbishops and bishops present in the sanctuary. Mass sung by Gregorian choir of the college, assisted by choir of Polish organists of the city.

Twenty graduates.

First priest alumnus orgained, Reverend William Cummings, who graduated in 1909.

1915-16

Enrollment, 88. Total, 275.

Mr. Krebs appointed to teach elocution.

Installation of Archbishop Mundelein at Holy Name Cathedral, February 16, 1916. The college boys sang the Mass.

The archbishop paid his first official visit to the college the day after installation.

Reverend John Mielcarek, D. D., appointed to teach in the college with residence at St. Josaphat's. This was the first appointment of Archbishop Mundelein. March, 1916.

Rev. D. J. Dunne, D. D., appointed Assistant Chancellor.

Twenty-three graduates.

Fifteen alumni ordained priests: Rev. Joseph Burger, Thomas Burke, John Coleman, Matthew Cummings, Lawrence Frawley, Joseph Harrington, James Horsburgh, William Moekenhaupt, Francis McCarthy, James McCormick, William Owens, William Plunkett, Francis Shea, Paul B. Smith, Francis Tony and George Wunder.

1916-17

Enrollment, 138. Total, 280.

Reverend Joseph Burger, D. D., appointed professor, with residence at the Cathedral. Cathedral College alumnus.

Reverend Francis McCarthy, Ph. D., appointed professor, with residence at St. James. Cathedral College alumnus.

Father Lacosky leaves the college.

Rev. Paul B. Smith, Ph. D., appointed from the Cathedral to the college with residence at the Cathedral. Cathedral College alumnus.

Twenty-two graduates. All sent to American seminaries.

Eighteen alumni ordained priests: Rev. Raphael Ashenden, Rev. Peter Engeln, Rev. Harry Friel, Rev. Francis Gallagher, Rev. James Halleran, Rev. Albert Janiszewski, Rev. Gerald Kealy, Rev. Francis Keefe, Rev. Richard Kelly, Rev. Theophil Kendziora, Rev. Philip Mahoney, Rev. Patrick Malloy, Rev. Charles Mareinkiewiez, Rev. James McKeon, Rev. William Murray, Rev. Albert Rebedeau, Rev. Boleslaus Urba and Rev. John Wagner.

1917-18

Enrollment, 107. Total, 312.

Father William O'Shea appointed pastor of new parish, St. Bartholomew's.

Reverend Gerald Kealy, D. D., Reverend William Moekenhaupt, Ph. D., and Reverend George Beebsterboer, M. A., appointed professors in seminary.

Mr. Hans Merx appointed to teach Gregorian Chant in college.

Seventeen alumni ordained priests: Rev. Joseph Barrett, William Burke, John Collins, Joseph Cussins, Thomas Donovan, Daniel Frawley, Francis Gillespie, William Gorey, Thomas Hart, Samuel Lucey, Cyril Meade, Robert Maguire, Vincent Novakowski, William O'Brien, Eugene Taillon, Martin Tobin and James Walsh.

Quigley Preparatory Seminary 1918-19

Enrollment, 166. Total, 380.

Rev. Philip Mahoney, D. D., appointed professor, with residence at St. Mel's. Cathedral College alumnus.

Rev. John Doody, Ph. D., appointed professor, with residence at St. Dominic's.

Rev. Stanislaus Bona, D. D., appointed professor of Polish.

Rev. Boleslaus Urba appointed professor of Lithuanian. Cathedral College Alumnus.

Rev. J. Edgar Bourget, Diocesan Director of Music, appointed to teach in the seminary, succeeding Hans Merx.

Visitors: Rt. Rev. J. T. McNicholas, Bishop of Duluth; Very Rev. John Cavanangh, president Notre Dame; Archbishop Ceretti, assistant secretary of state; Msgr. Charles O'Hern, vice-rector American College, Rome; Bishop Keating of Manchester, England, with members of the English War Delegation, and Mgr. Staypleton-Barnes, chaplain of Oxford; Rt. Rev. Julien of Arras, with members of French War Delegation; Mgr. Brudillart, V. G., of Paris, and rector of Sorbonne; Abbe Patriek Flynn, and Abbe Klein.

Twenty alumni ordained priests: Rev. Matthew Canning, Joseph Connelly, Aloysius Drnek, William Gavin, Harold Hyland, John Kendizora, William Leyhane, Edward Long, Aloysius Ludden, Edward McDonough, Francis Mueller, Leopold Pesehon, Henry Puetz, Francis Quinn, John Rengel, Michael Sesterhenn, James Sheridan, John Sprengel, Thomas Tormey and Joseph Welch.

1919-20

Enrollment, 164. Total, 425.

Reverend Herman Wolf is sent to the University of Notre Dame to study science.

Reverend Stanislaus Bona, D. D., appointed regular professor.

Reverend James Halleran, D. D., appointed to teach in the seminary with residence at St. Mary's of the Lake.



Rev. J. Burger



Rev. F. A. Purcell, Rector



Rev. John L. Kelly



Quigley Preparatory Seminary



Rev. J. Mielcarek



Rev. J. E. Bourget



Rev. P. B. Smith

Reverend Robert Maguire appointed to teach in the seminary with residence at St. Jerome's.

Reverend Anthony Wolfgarten, D. D., appointed pastor at Niles Center.

Rev. Anthony Goyke appointed professor with residence at St. Clement's.

Reverend John Keating, D. D., appointed professor with residence at St. Thomas of Canterbury.

Reverend Eugene Taillon appointed professor with residence at St. John the Baptist.

Students enrolled in the Holy Name Society by Father Thuente, O. P.

Students enrolled in the Sodality of B. V. M.

First Sacred Concert held in Quigley Chapel, November 22. Organ blessed by Archbishop Mundelein.

"Hamlet," played by members of the Sophomore Class in Quigley Auditorium, December 23. Gerald Scanlon in title role.

Visitors: Cardinal Mercier, primate of Belgium; Bishop Wachter, auxiliary bishop of Malines; Most Rev. Austin Dowling, D. D., of St. Paul; Rt. Rev. Thomas J. Shahan, president Catholic University; Very Rev. Edward Pace, of Catholic University; Very Rev. James S. Burns, C. S. C., president of Notre Dame, and other members of Educational Committee; Rt. Rev. Daniel Gorman, bishop of Boise; Very Rev. Father McMenamy, Prov. of Jesuits; Rt. Rev. Bishop Schrembs, of Toledo; Msgr. Casimiri, director of the Vatican Choir; Father Schwartz, procurator general of the Redemptorists of Rome; Rt. Rev. John P. Carroll, bishop of Helena, Mont.; Rt. Rev. Joseph S. Glass, C. M., of Salt Lake; Rt. Rev. Bishop McCort, auxiliary bishop of Altoona; Very Rev. Ser. Cimino, O. F. M., Superior Gen. of Franciscans, Rome, accompanied by Msgr. F. C. Kelly, president Church Extension Society.

Commencement exercises in the Seminary Chapel, June 7, 10 a. m.

"Macbeth" played in the Quigley Auditorium, June 7 (afternoon). Louis DeCelle plays title role.

Graduates, 40.

Priest alumnus ordained: John Leach. Total priests alumni of Seminary, 75.

Diocese of Vincennes, Eugene Trainor.

Diocese of Superior, Michael Konwinski.

Diocese of Boise, Michael Ryan.

Diamond Jubilee banquet in seminary, June 8.

Dedication of seminary building and blessing of chapel by Most Rev. John Bonzano, D. D., papal delegate. Solemn Mass sung by papal delegate in presence of church dignitaries and students of the seminary. Sermon preached by Most Rev. John J. Glennon of St. Louis. Seminary choirs under direction of Fathers Smith and Mahoney render dedication music. Rev. J. Edgar Bourget at organ.

June 10, seminarians take part in Jubilee parade.

XXVI.

Educational Institutes for Girls

St. Xavier's Academy, Sisters of Mercy, 1846

The Pioneer Religious Community of Chicago

The Sisters of Mercy

In the history of the Diocese of Chicago the Sisters of Mercy must be reckoned with, not merely as religious, who were necessary for the temporary upbuilding of the church in Chicago in the early days of its precarious existence, but as courageous women who kept the even tenor of their way during times when the diocesan affairs in Chicago were strained. Their strength today may be well measured by their calm perseverance in the face of pecuniary difficulties and hardships.

According to the constitutions of the congregation, the Sisters of Mercy look upon the diocesan suffragan as their chief superior. They owe no allegiance to a motherhouse outside of the diocese in which they labor. From the beginning, therefore, the Sisters of Mercy have taken up the task of supplying the wants of the diocese as far as has been in their power. When the first superior and her four companions, who came to Chicago at the urgent request of Bishop Quarter, said farewell to Mother Francis Ward—she had piloted the band of five from Pittsburgh—they severed all connections with the old diocese and pledged themselves to work for the new one which had been formed the previous year.

The story of the Sisters of Mercy is one of adaptations. The sisters had come as assistants to the bishop, and the needs of the diocese, no matter how varied, were always their first and deepest interest. No tract of land had been offered them, no means of sustenance assured them other than the simple promise made by Bishop Quarter, that he would provide amply for the sisters.

When the first group of sisters arrived, September 24, 1846, the good bishop vacated his own poor abode, corner of Michigan Avenue and Madison Street, to give them shelter while he retired to one more miserable on State Street. The poverty and self denial of the saintly bishop animated the zeal of the sisters, and a school was immediately opened in the old church back of the pro-Cathedral at the corner of Madison and Wabash. Thus it was that the building which had been the first Catholic Church built in Chicago served also as the first parochial school.

Since the schools of the Sisters of Mercy have ever been first and foremost among their cherished works, they deserve a chapter by themselves. The history of the sisters in Chicago as here outlined is merely an attempt to survey the growth and development of the community activities which center around Saint Xavier Academy and Mercy Hospital.

The first profession of a religious in Chicago took place November 21, 1846. Bishop Quarter presided when Sister Mary Gertrude McGuire read he rvows in the crowded Cathedral. She was also the first of the pioneer sisters to be called to her reward. A young woman who joined the community just seven days later was destined to be one of its pillars. With a letter from Archbishop Hughes, New York, her father's friend, Mary Monholland, accompanied by two sodality girls, traveled from New York to Chicago to enter the struggling community. The journey was made partly by way of the Great Lakes. The passage from St. Joseph, Michigan, was very stormy, and just opposite Milwaukee the deck of the ship was swept by the angry waves. Men, women and children found themselves in the seething waters. Mr. W. B. Ogden, the first Mayor of Chicago, rescued Miss Monholland, who was later received into the community as Sister Mary Francis.

The scant accommodations the convent afforded, as well as the piercing frosts, intensified by the lake breezes, told heavily on the sisters' health. For daily sustenance the community had to depend on the generosity of the early settlers. Bishop Quarter, harassed on all sides by debts and difficulties, was unable to give the sisters much material aid. An appeal to the Society of the Propa-

gation of the Faith at Lyons brought a donation of $4,000 and three oil paintings. A brick building adjoining the pro-Cathedral at 131 Wabash Avenue, which was erected in 1847 by Bishop Quarter for an episcopal residence, was on its completion turned over to the sisters as a temporary home. Then the far-seeing bishop saw to the incorporation of the community and obtained a charter for the Saint Xavier Academy.

Meanwhile the community was increasing in numbers, and the academy had outgrown the building at 131 Wabash Avenue. There was nothing for the sisters to do but make improvements in a building which did not belong to them. Practically all the works of Mercy were thriving, for although the academy was the only source of income, yet the sisters found means to dispense help to the poor in St. Mary's Parochial School for Girls, and in St. Joseph's Parochial School for Boys. Instruction classes for converts were organized, and a night school for adults was among the first works undertaken. An employment office in connection with a boarding house for working girls was another channel of mercy opened by these pioneer sisters. On the first Sunday of January, 1848, the first Sodality of the Children of Mary in Chicago was organized by Rev. Mother Agatha. Mercy in the meantime was quietly working for the individual in the almshouse and jail; and the only social worker who sought out the sick in their own homes in those days was the Sister of Mercy of Saint Xavier Academy.

Mindful of his promise "to provide amply for the sisters," it was Bishop Quarter's intention to dower the community with land now worth millions, but he died in the spring of 1848 without making a will. Father Walter Quarter, knowing his brother's plans to aid the Sisters of Mercy, thought it but right to carry them out. When he became administrator he deeded to the sisters the seventeen acres that lie between the present archiepiscopal residence and the lake, together with three lots on Desplaines Street, on which the Christian Brothers' School now stands. The lake, in receding, made the seventeen acres twenty. Bishop Van de Velde, the second Bishop of Chicago, had peculiar views about religious possessing property even in common. He questioned the right of the administrator to transfer this property, of which the community held the deed. They held title to no other property at the time. The roof over their heads was not theirs, although they had invested money in the improvement and extension of the building.

In 1849 it was agreed that if the Sisters of Mercy would build a hospital, a number of doctors would assist as a regular medical board, leaving the control of affairs to the sisters. A green stagnant swamp on Wabash Avenue, between Harrison and Van Buren Streets, was on sale at the time, and Mother Francis Monholland proposed buying it. The undesirable lots were accordingly purchased as a site for the new hospital. Urged on by an indomitable will, Mother Francis, "in the sweat of her brow, and with the strength of her woman's arm," assisted in filling up the swamp while she superintended the work of erecting the first Mercy Hospital owned by the sisters. To defray part of the expense, a few fairs were held. Bishop Van de Velde was in Rome at the time of the purchase, but on his return he recorded the hospital as diocesan property. A smaller building was moved to the back of the hospital, and served as an orphanage. In 1852 the Mercy Hospital and Chicago Orphan Asylum were incorporated.

Two other important property acquisitions were made in the time of the first superior. These were the lots at the corner of Twenty-sixth Street and Calumet Avenue for $600, and fifty acres of swampy land just north of what is now Washington Park. This tract of land was purchasd for $8,000.

About this time Rev. Mother Agatha wrote to a friend in Pittsburgh: "We have charge of three Sunday Schools, viz.: St. Mary's (the Cathedral), St. Patrick's, west, and the Holy Name, north. These last are about three miles from us, yet we have to walk, as we are too poor to own a conveyance. We also have two free schools, which are well attended, two asylums caring for over 125 orphans, the hospital and the select school. . . . Of course, we are dreadfully crushed for want of room, as we number forty-six, but we must have patience until Providence sends us the means to build."

In 1853 a generous contractor improved the lots at Twenty-sixth Street by a brick building designed for an academy. While this house was in the course of construction the cholera epidemic of 1854 cast its gloom over the city. Rev. Mother Agatha and her sisters busied themselves in the homes of the stricken poor. She and three other sisters of the community fell victims to their zeal.

The details that would make the personality of the first superior of the Sisters of Mercy living must be passed over. She seems

to have had a keen understanding of the wants of the church in Chicago, coupled with a willingness to do her part for the furthering of its interests. Although only thirty-two years of age when she died, a martyr to duty, she bequeathed to her followers a spirit of sympathy for the wants of the diocese of Chicago, and an interest in the possibilities of dispensing mercy in the future—an interest which has never died.

Rev. Mother Paula Ruth succeeded Rev. Mother Agatha O'Brien as superior, but died within a year. The third superior was Rev. Mother Vincent McGirr, whose father and brother were two of Chicago's pioneer physicians. It was during Mother Vincent's term of office that Bishop O'Regan asked the sisters to exchange the lake shore property on the north side for the deed of the convent and ground at 131 Wabash Avenue. After demurring for some time, the sisters were obliged the accede to the bishop's demand. The transaction, however, was not closed. But as the sisters considered the bargain His Lordship made it a shade worse, requiring an additional cash consideration of $4,000 to be paid in installments. When Bishop O'Regan left the diocese (1858 or 1859), he did not remove this obligation, and the first thousand dollars was paid to his successor, Bishop Duggan. The remaining three thousand dollars came, curiously enough, from Bishop O'Regan's own pocket. It seems that when a question of a new Mercy Hospital came up in his time he had headed the subscription list with a promise of $3,000. Mindful of this unfilled agreement, he willed this amount to the Sisters of Mercy of Chicago, which they immediately turned over to Rev. Thomas Halligan, the administrator, for the redemption of their promissory note.

Mother Vincent McGirr absolutely refused to accept the superiorship for a second term, and Mother Francis Monholland was then appointed superior. She, too, had property difficulties, for, holding no deed to the hospital and orphanage property, which she herself had purchased, she could only voice a feeble protest when Bishop Duggan offered it for sale. The orphans were given in charge to the Sisters of St. Joseph, who moved into the buildings just vacated by the St.-Mary of the Lake University, and Mother Francis was told to find a place for her patients. There was nothing to do but move the students from the new academy at Twenty-sixth Street—which had been called St. Agatha's in memory of the first superior—back to the already crowded buildings at 131 Wabash Avenue. The vacated building was then converted into a hospital. The development of the hospital from that memorial day in 1864 until the present time demands separate treatment.

Larger quarters for the Saint Xavier Academy and the motherhouse at Madison and Wabash were demanded by this new order of things. Rev. Mother Francis was very well pleased, therefore, when Dr. Dennis Dunne, after some negotiation, deeded to the community the lots at 133 and 135 Wabash Avenue, and took in exchange the three lots at Desplaines and Adams Streets. Mother Francis was planning the erection of a new building when the Civil War broke out.

At the request of Colonel Mulligan six sisters were given permission to go to the front. They were placed in charge of the Jefferson City Hospital for the sick and wounded soldiers. Rev. Mother Francis and her assistants accompanied the sisters to their destination and sent two more volunteers after her return to Chicago. "At the beginning of the summer of 1862, the Federalists in Jefferson City received an order to join another division. This order closed the City Hospital. . . . A Sanitary Commissioner induced them to take charge of a steamboat hospital that was conveying to different points, where they could be properly cared for, the men who had fallen on the bloody field of Shiloh. . . . General Fremont was in command of the Western Department. Hard fighting was taking place on the Mississippi. The Confederates poured shot like hail stones on the Federal gun boats that swarmed in the river. . . . General Fremont held one of the sisters before him, as a talisman and a shield. He believed her presence would ward off his deathblow." The dauntless Sister Mary Alphonsus neither fainted nor fled, and her prayers doubtless saved the life of the great general. He was the only man on the boat who escaped unhurt.

Rev. Mother Francis' sympathies with the suffering soldiers in Camp Douglas were manifested when she and two other sisters visited the wounded, and distributed food which was put into her charge for this purpose by a committee of interested citizens.

From almost every standpoint St. Xavier's never had such a run of prosperity as at this time. The Ottawa foundation made by Mother Francis was a success, and the new academy erected at 135 Wabash Avenue was the most up-to-date institution of its kind in

the city. When Mother Francis Monholland resigned her superiorship in 1867 there was not a cent of debt on any property held by the community, and the academy and grounds at Wabash Avenue and Madison street were valued at over a quarter of a million.

Mother Mary Scholastica Drum, the fifth superior, sent out two foundations, one to Davenport, Iowa, and the other to Harrisburg, Pa. She opened a new hospital just south of the first building on Calumet Avenue, and contemplating the removal of the academy and motherhouse to a more suitable location, purchased property at 2834 Wabash Avenue for $75,000. To make a payment on this property she mortgaged the buildings at 131-135 Wabash Avenue and then negotiated for their sale. The papers were ready to be signed October 7, 1871, but the transaction was transferred until the ever memorable October ninth. The fire swept away everything. The lots covered by the ashy ruins of dear old St. Xavier's were sold a few years later for $61,000, subject to a mortgage. After deducting taxes, interest and fees, there remained only $370.

Mercy Hospital served as the motherhouse for the sisters until the new building at 2834 Wabash Avenue was ready for occupancy in 1873. In the meantime, the Rotheberger mansion at Thirty-fourth Street and Cottage Grove Avenue was used as an academy.

The financial predicament of the community was made public when Rev. Mother Genevieve Granger succeeded Mother Scholastica. Every piece of property, even the furniture, was mortgaged. Bishop Foley advised the superior to sell the academy and the hospital at auction. One of his representatives bought them and the deeds were in the bisohp's name at the time of his death in 1879. Rev. Mother paid the interest semiannually, and a small portion of the principal each year.

When Dr. McMullen became administrator, the interest was lowered from ten to seven per cent. The deeds were returned to the community by Archbishop Feehan, who cancelled what remained of the debt, which amounted to about $10,000. There were those who had been firmly convinced that the community could never surmount the difficulties, but good Rev. Mother Genevieve always said: "God will provide."

In 1896 Rev. Mother Genevieve erected St. Mary's Convent, Libertyville, on a tract of twenty acres, which had been given to the community by Mr. Copeland. St. Mary's is now used as a summer home for the sisters. But St. Xavier's had been growing even during the difficult times following the fire. It was decided to utilize the five acres between Forty-ninth and Fiftieth Streets, bounded by Langley and Evans Avenue. The building, erected at a cost of $300,000, serves as the present motherhouse, novitiate and academy. It was ready for occupancy in June, 1901, and is a monument to the bravery, devotion and faith of Rev. Mother Genevieve Granger, who served the community faithfully and well for thirty-one years. If Rev. Mother Agatha O'Brien had enkindled the spirit of mercy in the life of her children, it was Rev. Mother Genevieve who fanned the flame when untold obstacles threatened to extinguish it. Her knowledge of the past history of the community, together with her straight thinking and great trust in God, made her fit to cope with the difficulties of her trying position. She kept her troubles to herself and was wise enough to let her children serve the Lord in gladness so that their work for the Master might not be vitiated by worry. No foundations outside the diocese were made in her time. The growing Catholic population of Chicago was clamoring for parochial schools, and Rev. Mother Genevieve did not have laborers enough for the harvest. The list of schools opened in her time is a long one, for she, like the venerable pathfinder of the Sisters of Mercy in the United States, considered the education of the young "the most appealing work of mercy."

Rev. Mother de Sales Ryan, who came into office after the death of Rev. Mother Genevieve, had been a student at "old St. Xavier's." With the community she had climbed a long ascent, and from the height which she had reached caught a distinct vision of what lay before her. The wealth of possibilities for the development of the works of Mercy must have been embarrassing, but she wisely took up the great responsibilities of her position where her much revered predecessor had laid them down. At the suggestion of Archbishop Quigley, Rev. Mother de Sales purchased the five acres in front of the new motherhouse for a campus. In 1906 the sisters, at her direction, took up the care of the orphans, after a lapse of forty-two years, at St. Mary's Training School, Desplaines, Ill.

When Rev. Mother Xavier Flanagan became superior in 1910, she, too, recognized that the problems before her were not those of either the founder or the savior of the

community. It was quite clear that the lives of the poor lacked the simplicity usually attributed to them. The truly poor were not so easy of access as in the pioneer days. If they were to be reached, it was to be by training young women for leadership to compete with the "social worker" of non-Catholic denominations. Mother Xavier encouraged the sisters to continue their studies, and sent some to the Catholic University at Washington, D. C., and several to Europe. In the meantime, she obtained a charter for the Saint Xavier College for Women in 1912, and kept pace with the onward march of education. The possibilities are that the future leisure class may not be those in the hard-driven professions, but those who work in the factory or shop, and the demand for a college education is likely to be as common in the next two decades as that for a high school course has been in the past twenty years.

In 1916 Rev. Mother de Sales was again re-elected to the office of superior. During the three years that followed, her efforts were mainly directed to a systematization of the many splendid grammar and high schools which the Sisters of Mercy now controlled. A isster supervisor was appointed. Professors of the Loyola University were invited to give courses of instruction at the motherhouse, and no advantage was denied the sisters that would increase their efficiency in the classroom. The World War made the erection of a proposed new college building impossible, but the purchase of a building adjoining the college quarters made possible the opening of the new laboratory facilities.

The present superior of the Sisters of Mercy of Saint Xavier's is Reverend Mother Sophia Mitchell, formerly supervisor of the schools. The number of sisters in the community is 412. There are 625 students registered in the college and academy, of whom 120 are in residence. One hundred and thirty resident nurses are in training at Mercy Hospital and fifty graduate nurses retained for special cases. The sisters have charge of six high schools and nineteen grammar schools. The total number of students under the care of the Sisters is 10,000.

The Mercy Home of the Sisters of Mercy of St. Xavier's, 2831 Wabash Avenue.

The building now occupied by the Mercy home was erected in 1873 as a motherhouse and novitiate of the Sisters of Mercy. Saint Xavier's Academy was located here from 1873 until its removal to Forty-ninth Street in 1901.

At present it is the place of residence of the sisters who teach in the parochial schools of All Saints', Saint James', and Saint Elizabeth's parishes. Mother Mary Xavier Flanagan is local superior.

St. Angela's Academy
Morris, 1857

This institution is under the direction of the Sisters of the Holy Cross, whose central house is St. Mary's, Notre Dame, Indiana.

St. Angela's is located on the outskirts of the picturesque little town of Morris, in Northern Illinois, about sixty miles west of Chicago, on the Rock Island Railroad.

Buildings.

The buildings are spacious, thoroughly ventilated, and well lighted; they have been recently remodeled, and provided with the necessary improvements. These, with the extensive grounds, twelve acres, and the healthy location, make St. Angela's a very desirable select boarding school for young ladies.

Convent of the Sacred Heart
Lake Forest, 1858

The Society of the Sacred Heart, an institute of religious women, taking perpetual vows and devoted to the work of education, was founded at Amiens, November 21, 1800, by Blessed Madeleine Sophie Barat, who was beatified May 24, 1908. In 1804 a second house was opened at Grenoble, from whence came a new member, Venerable Philippine Duchesne, who introduced the society into the United States in 1818. Under the protection of Bishop Dubourg, the first house was founded in Missouri and Louisiana, under the direction of Mother Aloysia Hardey, the first American Religious of the Sacred Heart. The society spread rapidly, and today there are twenty-five houses in the United States, containing over 1,100 religious.

A foundation in Chicago had been long asked for by Msgr. O'Regan, but owing to the lack of subjects, this wish could not be complied with until 1858, during the administration of Bishop Duggan. On August 24, 1858, Reverend Mother Gallwey, with six religious, took possession of their temporary home and opened their doors to a small number of children, who very soon grew too numerous for the little house, and another

temporary dwelling had to be found. The search was successful, thanks to the kindness of the Bishop, who deigned to accompany Reverend Mother Gallwey on their house hunting expeditions. The property at 485 West Taylor Street was purchased in 1859, and the first stone of the new building laid May 29, 1860. In September school opened with over 300 children. In June, 1863, the first pupil was baptized, and from then on the convent records note several times a year the baptism of two or three Protestant children, often accompanied by the conversion of whole families.

Meanwhile, the society was most anxious to open a parish school, and in December, 1863, a bazar was held to help raise funds, all the parishes in the city contributing generously. The building was not completed till 1866, when it was opened under the direction of Mother Ganthreaux, with over 700 children. From that time on the numbers rarely fell below 900, and often nearly reached the thousand mark. Every year more than 200 were prepared for First Communion and Confirmation.

In 1870 the chronicler signals the first visit of Bishop Foley, and the following years the same entry is repeated at frequent intervals, each visit hailed with reverent and affectionate gratitude. The nuns saw him last only a short time before his death, the news of which was received with deepest grief. In the entry of the First Communion ceremony the following spring, it is noted with sorrow that this is the first time in years their beloved bishop had not been present. At the commencement exercises his place was prepared as ever. In the following spring the new chapel he had promised to bless was dedicated by Bishop Pellicier of San Antonio, and it was here that Archbishop Riordan said his last Mass in Chicago, before leaving for San Francisco. It has also been its privilege to receive His Eminence, Cardinal Gibbons, then Bishop of Richmond.

The names of the superiors of whose early years are all known and revered in the society as holy and capable religious—Mothers Gallwey, Gauthreaux, Nierderkorn, Bourke, Freret, Sheridan; Mother Foley, now superior of our convent in Malta, and Mother Sullivan, who was one of the missionaries to make the first foundation in New Zealand. In 1875 a second house of the Sacred Heart was asked for, and a day academy and parochial school were opened on North State Street. This academy was later transferred to Pine Grove Avenue and the parochial school was taken by the good Sisters of Charity of the Blessed Virgin Mary. The convent on Pine Grove Avenue, besides being a prosperous day school, is the center of many good works—the Sodality of Ladies, Children of Mary, from whom are recruited members of the Tabernacle Society affiliated with the Roman Center. These ladies work twice a week, making vestments and altar linen for poor churches. There is the Duchesne Club for Teachers, with its monthly meeting, lecture and Benediction of the Most Holy Sacrament. The Thesaurus Club, whose members visit the sick in their homes and devote themselves to other good works. There is, besides, a class for converts, who come in the evening, or at their convenience, for instruction.

In 1901 the purchase of a property in Lake Forest made it possible to move the boarding school from West Taylor Street to this more suitable locality. The corner stone of the new building was laid by Bishop Muldoon March 23, 1903, and the school opened in September, 1904.

The education of children in boarding or day schools, and in the poor schools as we have them in Europe, is the most widely spread and best known of the external works of the Society of the Sacred Heart. The society has its own program of studies, and the superstructure is adapted to the wants of each country in which there are houses. The object is to enable those who have gone through it to judge wisely of persons and things, to distinguish between the "precious and the vile" in questions of literature, art, taste, conduct and manners, and the studies which conduce most effectively to this end are considered, relatively, the most important.

In the Life of St. Melania, by Cardinal Rampola, is given a scheme of studies for the Roman ladies of the time. Our times have so many points of likeness with those of the Roman Empire in the fourth and fifth centuries that it is interesting to read the plan. "It was based on the knowledge of the Latin and Greek languages, not a superficial knowledge, but one that gave intimate familiarity with the genius of each tongue. . . . grammar, rhetoric, poetry, mathematics, philosophy, music, the arts of embroidery and weaving were matters of careful study for ladies of rank. The religious and devotional instruction in Christian families was equally well proportioned—it began by committing the Psalter to memory, the study of Proverbs

followed as an instruction in the art of living wisely—Ecclesiastes to arm them against the vanity of vanities—Job as a preparation for adversity to come, while the Gospels, the Acts of the Apostles, the Epistles were the treasure for their whole life time. How strong an anchorage and how adaptable to every change of circumstance, prosperous or adverse, that may search and test the foundation of a human life! There is a striking likeness to the main lines of Blessed Madeleine Sophie Barat's own education—which must have influenced, to a large extent, the scheme of studies which she drew up. Her aim was to give some bases that are for all time—so that the whole plan may have true shape and leave room for liberal choice and liberal exclusion, aiming at knowledge that is good for woman's life, leaving time and space for the gifts and arts and sciences that go to the making of home. What stands by us in life is, after all, discipline of mind, habits acquired, steady application and such knowledge of first principles as will enable new knowledge and experience, of any kind, to find its right place and true proportion in what has already been acquired. Thus, in fact, by this adaptability of mind and habits, by the power of judging and acting rightly in new circumstances, the educated mind is distinguished from one that has been merely instructed how to move in a well-known and expected order of things."

There is a popular saying that the measure of a soul is that of his prayer, and those who have watched religious at work have no difficulty in verifying this—for real value of work, it is not talent that makes the difference, but prayer, and all that prayer stands for. The difficulty of the mixed life is accentuated by the pressure outside, and in the work of education every resource of legislation is taxed to drive religious off the field altogether—"but no one can know, who is not in direct touch with it, how God's upholding grace can make itself felt and give victory, when the Kingdom of God has been first sought and the religious life and Spirit of Prayer safeguarded before all things."

Notre Dame Convent Bourbonnais, 1860

Notre Dame Convent, under the direction of the Sisters of the Congregation de Notre Dame of Montreal, Canada, is delightfully situated in a quiet and healthful country—surroundings most conducive to earnest study and physical development—three miles north of Kankakee, and fifty-six miles south of Chicago.

History.

In the summer of 1860 Reverend Alexis Mailloux, rector of the church of the Maternity of the Blessed Virgin Mary, in Bourbonnais, went to Montreal for the purpose of bringing to Bourbonnais some of the Sisters of the Congregation de Notre Dame. He returned with three sisters, viz.: Sister Saint Alexis de Saint Joseph, Superior; Sister Saint Alphonse de Ligori, Sister Saint Marie de la Victoire. They arrived in Kankakee on September 21, 1860, and the new pastor of Bourbonnais, Reverend Joseph Neree Gingras, who had been left in charge by Reverend A. Mailloux, and had been appointed pastor during his absence by the Right Reverend James Duggan, Bishop of Chicago, met them at the station with many parishoners, who drove the sisters to Bourbonnais, and installed them in a stone house which had been already used as a village school.

Two previous attempts had been made to open a school for girls. One in 1852, when four Sisters of Merey left Chicago on February 20 to form an establishment here. Sister Mary Paula was in charge, one of the others being Mother Genevieve (nee Sophie Granger, of Bourbonnais). No doubt obedience won for them a glorious recompense, though under the guise of failure, as the parish was so poor the foundation proved not self-supporting, so the sisters were recalled.

Three years later, 1857, a second attempt was made. The Sisters of the Holy Cross came from South Bend, Ind., to take charge of the village school for girls, Mrs. George Lambert (nee Labrie) having kept a Catholic school for boys and girls up to that time. The sisters were: Sister Euphrosine, Sister Saint Pierre, Sister Raphael, Sister Clementine and Sister Eulalie. After two years of trials, privations and hardship, these also were forced to abandon the undertaking.

On June 26, 1861, the sisters moved out of the old stone school into a two-story building, which had been put up at the expense of the township, in 1859. They remained here until another residence was ready. Progress was at first slow and attended with many hardships, but the painful beginnings over, later years brought success. On May 20, 1865, they broke the ground for their new school and erected a frame building on the sight of the present parterre. As the per-

sonnel increased, this was twice enlarged, and in 1910, the year of the Golden Jubilee of the foundation, a long-cherished plan was realized in the laying of the corner stone of a magnificent, substantial, fireproof structure, having the most approved modern appliances for water, heat, light and ventilation. This convent, with its laundry, farm buildings, orchard and cultivated acres extending to sides and rear, are the gradual growth of sixty years.

The Grounds and Surroundings.

The admirable location of Notre Dame Convent among the trees and cultivated fields of this section of the country, and the mild climate, invite to outdoor life. Its park-like grounds, concrete walks, circling concrete rink—available to the lovers of roller skating —the tennis courts, and basketball ground, force the student to put aside all work and care during recreation hour and enter into into the games with carefree and joyous spirit.

Spring tempts the student far into the woods and ravines in search of wild flowers; autumn allures them to nutting expeditions, while all seasons invite to long cross-country walks, which are a source of ever fresh delight.

Purpose and Ideals.

The aim of the school is to combine religion and science, that the faith of the students may become stronger as their knowledge widens and deepens, and as their appreciation of the good, the beautiful and the true matures and expresses itself in active life.

The education given embraces all that is comprehended in the term education; the development of the physical, mental and moral powers of the pupil.

General Features.

The classrooms, study halls, music hall, dormitories, recreation and dining halls, the long cheerful corridors, are all arranged with a view to health, comfort and convenience, with a corresponding equipment for the cultivation of the heart, intellect and taste.

In the dormitory each pupil has a section or alcove, the fourth wall being replaced by lace curtains. There is a system of private apartments for those students who wish to have them. Some of them are sufficiently large to accommodate members of the same family who desire to remain together.

In the music hall a suite of practice rooms and teachers' studios are arranged around a central room, thus giving each pupil the advantage of being alone when preparing her musical recitation.

Course of Studies.

True education includes the development of the intellectual faculties, the training of the moral instincts, and the formation of character; and as there is no solid morality without religion, religious instruction is considered of the first importance. There is one recitation of catechism daily, and a weekly lecture given on moral subjects, by one of the professors from Saint Viator's College.

The rest of the course embraces all the branches of the Illinois course of studies for the elementary, grammar, high school and commercial classes.

Special courses in normal training are conducted for students preparing for teachers' certificates, etc. Careful instruction in all subjects pertaining to this course as prescribed in the Illinois State Course of Study is given.

Private classes are arranged for students desirous of devoting their time particularly to music, painting and household arts.

Teachers qualified by the Art Publication Society of St. Louis, Mo., supervise the credited courses for piano. As the progressive series of piano lessons makes possible the standardization of piano teaching and solves the difficulties which have hitherto prevented the giving of credits for music, they have been adopted, and can be followed by all who wish to specialize in that branch, or obtain credits towards graduation.

Saint Marguerite's School.

In 1918 Saint Viator's College gave up the district school for boys in the grammar grades. The Board of Directors had long ago conceived the plan of securing the services of the sisters for the instruction of these boys, realizing the advantage of woman's refining influence during their early years. Their desires were realized, and Saint Marguerite's has now reached a degree of proficiency which entitles it to be recognized as a standard school. Fifty-two enthusiastic, ambitious boys are now the joy and pride of their teachers.

Ninety-six day pupils and seventy boarders are in attendance at Notre Dame.

Congregation of the Sisters of the Third Order of St. Francis of Mary Immaculate Joliet, 1865

The Congregation of the Sisters of the Third Order of St. Francis of Mary Immaculate at Joliet, Illinois, in the Archdiocese of Chicago, was founded August 2, 1865, by the Very Rev. Pamfilo da Magliano, Custos Provincial of the Province of the Immaculate Conception at Allegany, Cattaragus County, New York, with the approbation of the Bishop of Chicago, the Rt. Rev. James Duggan, D. D. Sister Mary Alfred Moes was appointed Mother Superior, and with her three companions, Sister Mary Bernard Peacard, Sister Mary Barbara Moes, and Sister Mary Alberta Stockhof, formed the first community of religious teachers in Joliet, as also the first Sisterhood of the Third Order Regular of St. Francis in the State of Illinois.

During the years of disquietude and worry, when the independence of the Sisters of the Holy Cross from their motherhouse in France was pending, not a few members severed their connection with the congregation of Notre Dame, among them these four sisters. Having been dispensed by the Rt. Rev. J. H. Luers, Bishop of Ft. Wayne, Ind., from their obligations towards the said congregation in 1863, they forthwith sought and obtained affiliation to the Third Order of St. Francis. Rev. Karl Kuemin, pastor of St. John the Baptist Parish, Joliet, made them the offer to teach in his parish school, which was gladly accepted, November 3, 1863.

In the spring of 1865 Father Pamfilo permitted the reception of postulants, and on March 24, 1865, Miss Mary Rosenberger of Peoria County, Illinois, was admitted as first postulant.

During the summer of 1865 Sister M. Alfred received an invitation from Father Pamfilo to bring the postulant to Allegany, where she received the religious habit in St. Bonaventure's Chapel, August second, and was named Sister Mary Angela. On the same day Father Pamfilo appointed Sister Mary Alfred the first Mother Superior of the new congregation at Joliet, Illinois. August 8, 1867, the community was canonically aggregated to the Third Order of St. Francis by document, which is preserved in the archives of the congregation.

In 1867 the Very Rev. Pamfilo was called to Rome. He recommended the young congregation to his secretary, the Rev. Diomede Falconio, O. F. M., who later on became Cardinal Protector of our congregation. Mother Alfred found in him a true friend and a prudent director. Father Pamfilo was succeeded in office by the Very Rev. Charles Vissani, O. F. M., of Italy, who had been appointed Provincial of the Franciscans in the east. In 1876 the Rt. Rev. Thomas Foley, Bishop of Chicago, withdrew the sisters from the jurisdiction of the Friars Minor.

Mother Alfred presided over the congregation until August 21, 1876, when her successor, Sister M. Alberta Stockhof, was elected for one year. The Very Rev. Charles presided at the election as delegate of the Bishop of Chicago. This was the last official act performed for the congregation at Joliet by the Friars Minor of Allegany, New York.

The Franciscan Fathers of Teutopolis, Illinois, who since 1869 had taken an active interest in the new congregation of the Franciscan Sisters at Joliet, occasionally presiding at the ceremonies of reception, profession, and conducting the annual retreat, were temporarily placed in charge of St. John the Baptist Parish in Joliet during the illness and death of the pastor, Rev. F. X. Nolte, December 4, 1876. Shortly after his death, the Bishop of Chicago, Rt. Rev. Thomas Foley, D. D., gave the fathers full charge of St. John's Parish. As late as 1874, by appointment of the Bishop of Chicago, the Redemptorist Fathers rendered spiritual services to the sisters at regular intervals.

A few months after the election of the new Mother Superior, a letter, addressed to the former superior, Mother Alfred, announced to the community that Bishop Grace of St. Paul, Minnesota, had recommended the Franciscan Sisters of Joliet for the establishment of a school in his diocese for the higher education of young ladies. The communication came from Rev. Alexander Christie, since 1899 Archbishop of Oregon City, Ore. The stipulations were that the motherhouse at Joliet was to defray all expenses for building and equipping the new institution. Mother Alberta, with her council, regarded the offer providential, as it afforded the opportunity for an immediate investment of the money that had been raised for a new academic structure in the diocese of Chicago, but which project had, on account of the change in the administration of the community, been postponed and later entirely abandoned. Father Christie's proposition was, therefore, accepted, and made effective by a written con-

tract. Mother Alberta charged Mother Alfred with the supervision of the building to be erected at Owatonna, Minn., and on its completion, Mother Alfred was appointed directress of the new academy.

In December, 1877, a second educational establishment by the community of Joliet at Rochester, Minn., diocese of St. Paul, was ready for the admission of pupils. This institution was formally dedicated on December eighth, the Feast of the Immaculate Conception. The Mother Superior of Joliet, Mother Francis Shanahan, accompanied by another sister, attended the ceremonies.

Unexpectedly, a new era in the history of the community had now arrived, for on the twenty-third of the same month, December, 1877, the Bishop of Chicago, Rt. Rev. Thomas Foley, D. D., wrote to the Mother Superior at Joliet, directing that the foundations in Minnesota be severed from those at Joliet, at the same time giving the sisters their choice in joining Mother Alfred in Minnesota or remaining united with the motherhouse at Joliet. The outcome was that twenty-five sisters out of the community of 117 members now formed a new community under the superiorship of Mother Alfred, with their motherhouse at Rochester, Minn.

During the chapter held in Rochester in the following July, 1878, under the presidency of Bishop Grace of St. Paul, His Lordship appointed Mother Alfred as the first Mother General of the new congregation.

These seemingly adverse circumstances for the community at Joliet eventually proved, by the direction of an all-wise Providence, a boon to humanity in the establishment of other institutions by Mother Alfred, notably among them St. Mary's Hospital at Rochester, Minn., with Dr. William Worrall Mayo as its first medical head, and, for some years past, under the direction of his sons, Doctors William James Mayo and Charles Horace Mayo, of international renown.

At the time when Mother Alfred's successor was elected, the congregation was in charge of twenty-three schools in various states, as far south as in Memphis, Tenn. In this city the sisters conducted two schools, one at St. Bridget's parish, the other at St. Mary's. When the yellow fever epidemic raged in the south in 1873, the sisters lent themselves to nursing the sick until four of them were also stricken with the plague, two dying in consequence. Having no teachers at the motherhouse to substitute them, the remaining sisters were withdrawn.

Since then the acting Superiors General have been the following sisters:

Mother M. Francis Shanahan, who had been appointed by Bishop Thomas Foley of Chicago for one year, and in 1878 elected by the sisters for a term of three years. The revision of the constitutions under the direction of Rev. Clementine Deyman, O. F. M., in which changes had already been made by Bishop Foley, was completed during her term of office. These constitutions received the approbation of the Most Rev. P. A. Feehan, Archbishop of Chicago, June 13, 1881. Mother Francis died in 1916.

Mother M. Celestine Sontag, 1881 to 1887. Under her direction the Book of Customs of the Congregation was compiled. To her fell the burden and the worry of completing the building of the new convent on Plainfield Avenue. During sixteen subsequent years she filled the office of mistress of novices.

Mother M. Lucia Raub, 1887 to 1893, deceased 1917. She added the chapel wing to the original building. In the spring of 1897 she was charged with the care of the forlorn little ones at the "orphan home" till 1911.

Mother M. Angela Rosenberger, 1893 to 1899. During her term of office the "orphan home" became a reality. In earlier days she was mistress of novices. Though stricken with partial blindness since the last ten years, she is nevertheless ever intent on finding ways and means to aid the young sisters in teaching the rudiments of English reading, especially articulation and enunciation, absolutely requisite in our cosmopolitan elementary schools.

Mother M. Angela was succeeded in office by Mother M. Alexander Muench, 1899 to 1911. During this period the newly revised constitutions received the approbation of Rome for six years. The final approbation was granted by Pope Pius X., May 4, 1909. Previous to her election as Superior General she had been local superior for twenty years at St. Mary's, Columbus, Ohio. At present she holds the position as vicaress of the congregation.

The acting Superior General at the present time is Mother M. Vincent Hunk, who for fourteen years had been Directress of the Industrial School for Indian Girls at Bayfield, Wis., and for twelve years local superior at the motherhouse. Within her administration the new addition to St. Francis' Academy was built. Her second term of office expires in August, 1923.

The little band of four sisters, which formed the congregation in 1865, has increased to 565. Within this time the Lord has called 120 to their eternal reward.

Seven sisters have lived to see the fiftieth anniversary of their reception into the congregation, namely: Mother M. Angela Rosenberger, 1915; Mother M. Celestine Sontag, 1918; Sister M. Stanislas Droesler, 1918; Sister M. Agnes Tehle, 1918; Sister M. John Rooney, 1919; Mother M. Alexander Muench, 1920; Sister M. Ambrose Osthoff, 1920.

In 1915 the congregation reached the fiftieth milestone of its foundation. The celebration lasted four days, and ranks in the annals as one of the most joyous events of the congregation.

Schools.

The number of children first taught by the sisters engaged at St. John the Baptist School in 1863 averaged eighty. Now, after a lapse of fifty-five years, the pupils taught by the sisters of the entire congregation number about 12,500. They are distributed through the grades, a two-year commercial, and a four-year high school course. The schools in which the sisters are engaged at present are located in the following dioceses:

Archdiocese of Chicago, Ill., 22; archdiocese of St. Louis, Mo., 1; diocese of Rockford, Ill., 3; diocese of Peoria, Ill., 4; diocese of Alton, Ill., 1; diocese of Superior, Wis., 2; diocese of Cleveland, Ohio, 2; diocese of Columbus, Ohio, 1; diocese of Toledo, Ohio, 2; diocese of Altoona, Pa., 1.

St. Francis Academy

St. Francis' Academy at Joliet, Ill., was organized as a boarding and day school in 1869, and chartered as an institution of learning under the laws of Illinois in 1874. Notable among the directors was Sister M. Stanislas Droesler, who conducted the work of education and training duirng twenty-two consecutive years. Thoroughness and perfection were her motto, and that the faculty acted according to this principle was evidenced by the work done in the different departments for exhibition at the World's Fair in 1893. The work done by the students received high recognition from the authorized judges of academic and high school work. Many awards were granted both by the Catholic and State authorities.

The academy was closed in 1904 to extern pupils in order to direct all energies to the preparation of teachers for parochial school work. It was reopened in the jubilee year, 1915. Sister M. Faustina Wisler, who had been a member of the faculty in the former years, later mistress of the schools, was placed in charge of the institution. The number of students is 281 at the present time.

The academy offers five academic or high school courses, consisting of the classical or general high school course, the scientific course, the arts and crafts course, the household arts and science course, and the elementary and grammar school courses.

St. Francis concedes to music the high position it should hold in the curriculum of an expansive educational system. Dramatic art, oil and china painting, water color and crayon work receive the attention suited to these branches.

St. Francis Academy is accredited to the De Paul University of Chicago, to the State University of Illinois, and to the Illinois State Normal, De Kalb.

Normal Department.

Until 1893 the duty of teaching the normal methods to the young sisters who prepared for the teaching profession devolved mainly upon the mistress of novices and her assistant. In 1894, however, regular teachers were appointed for this important work.

From the very foundation of the congregation means for the acquisition of higher knowledge were provided in the form of correspondence courses, private lessons and summer schools, for which both clerical and secular teachers were engaged. Regular annual institutes have been held at the motherhouse since 1887, not only for the purpose of advancing the younger teachers, but also to exchange views and determine upon good methods.

St. Mary's Industrial School

As early as 1879, on the application of the Provincial of the Friars Minor of the Sacred Heart Province, an Industrial School for Indian girls was opened at Bayfield, Wis. Sister M. Xavier Hunk was the first director. In 1884 the institution received support from the United States Government for seven girls, at the rate of $108 per capita. In the year 1895 payment for forty girls was advanced at the same rate. But since that time, when a bill was passed in Congress to withhold support to sectarian schools, the above allowance was gradually decreased by a yearly reduction of ten per cent. At the present time the institution receives a nominal sup-

port from the Catholic Indian Bureau in addition to what is earned by the sale of needle work made by Indian girls.

In 1880 the Red Cliff Reservation School, Wisconsin, was accepted with no remuneration for the two teachers, but since 1896 the United States Government has salaried them.

The Humble Beginning and the Development of the Congregation.

Upon their arrival in Joliet, Mother Alfred and her companions took up their temporary abode in the second story of a stone house near the church, an outside stairway leading to their apartments. Their first permanent residence in Joliet was a small stone house on Broadway and Division Streets, which, with the two adjoining lots, they purchased, March 23, 1864, for the sum of $600. In 1868 another lot was purchased for $850, and a front addition built to the first homestead. This, with gas improvement, cost the sum of $3.060.

As application for higher learning became more urgent, four additional lots were purchased and a more spacious stone building erected, which was completed in 1871. Gas and two hot-air furnaces were the only modern improvements. The cost of the lots, the new building, and a stone wall enclosing two sides of the property amounted to $28,100.

In November, 1879, the site for a new building was selected, and fourteen acres of land secured for $3,425 at the western limits of the City of Joliet. The foundation of the new building was begun October 4, 1880. The corner stone was laid in 1881 by Archbishop P. A. Feehan of Chicago. The basement and two stories were ready for occupancy in August, 1882. Its eastern front extends 182 feet from north to south, while two short wings extend forty-five feet westward. The total cost of the new structure was $52,000.

In 1892 the third story was completed, the middle west wing of 110 feet built, and laundry machinery and steam heating installed for $43,000. For improvements on the premises, street paving, sewerage, water main, cemetery lots, walls, $40,766 were expended till 1917. The present main academy building, 151 feet front, was erected and equipped during the years 1912 to 1914 at a cost of $121,553. Since then property adjacent to the present academy on Taylor Street has been purchased for the sum of $8,500. The acquisition of this real estate was necessitated by a lack of accommodation for the increasing number of boarding and day students.

Dates of the Establishment of the Schools Taught by the Sisters of St. Francis, Joliet, Illinois.

St. John's, Joliet, Ill., established in November, 1863, Rev. Karl Kuemin.

St. Francis Assisi, Chicago, established in September, 1867, Rev. Ferd. Kalvelage.

St. Boniface, Chicago, established in September, 1867, Rev. Jas. Marshall.

St. Joseph's, Freeport, Ill., established in July, 1868, Rev. Ig. Baluff.

St. Wenceslas, Chicago, established in May, 1869, Rev. Jos. Molitor.

St. Francis Academy and Normal, established in October, 1869.

St. Mary's, Rock Island, Ill., established in October, 1869, Rev. Dr. Jos. Roles.

St. Peter's, Mansfield, Ohio, established in August, 1871, Rev. A. Magenhann.

St. Mary's, Columbus, Ohio, established in April, 1875, Rev. F. X. Specht.

St. Procop's, Chicago, Ill., established in September, 1876, Rev. Wm. Choka.

St. Michael's, Sigel, Ill., established in Sept., 1879, Rev. A. Butzkueben, O. F. M.

St. Mary's Institute, Bayfield, Wis., established in Sept., 1879, Rev. C. Vogt, O. F. M.

Christ School, Bayfield, Wis., established in September, 1880, Rev. C. Vogt, O. F. M.

Indian Reservation, Red Cliff, Wis., established in Sept., 1879, Rev. C. Vogt, O. F. M.

St. Joseph's, Galion, Ohio, established in September, 1879, Rev. H. Kempker.

St. Patrick's, Galion, Ohio, established in January, 1880, Rev. H. Kempker.

SS. P. and P., South Chicago, Ill., established in December, 1882, Rev. M. Barth.

St. Stephen's, Streator, Ill., established in September, 1889, Rev. E. Gelhoff.

St. Denis, Cicero, Ill., established in September, 1892, Rev. D. Konen.

St. Francis Xavier's, Chicago, established in September, 1892, Rev. E. Goldschmit.

St. Francis de Sales, Chicago, established in September, 1893, Rev. Jos. Diekmann.

St. Ludmilla's, Chicago, established in September, 1893, Rev. M. Faruik.

Sacred Heart, Englewood, Ill., established in October, 1894, Rev. A. Wolfgarten.

St. Stephen's, Johnstown, Pa., established in September, 1895, Rev. J. Martyon.

St. Procop's, Cleveland, Ohio, established in September, 1895, Rev. W. Koerner.

Holy Cross, Joliet, Ill., established in September, 1895, Rev. B. Pawlowski.

St. Joseph's, Joliet, Ill., established in September, 1895, Rev. Father Sustersic.

St. Joseph's, Elgin, Ill., established in January, 1896, Rev. A. Riss.

SS. Cyril and Methodius, Chicago, established in September, 1896, Rev. Thos. Bobal.

Guardian Angel Home, Joliet, Ill., established in September, 1897.

Sacred Heart, Hubbard Woods, Ill., established in September, 1902, Rev. F. Haarth.

St. Clement's, Chicago, established in September, 1906, Rt. Rev. F. A. Rempe.

Annunciation, B. V. M., Aurora, Ill., established in August, 1908, Rev. H. Bangen.

St. Denis, Benton, Mo., established in September, 1909, Rev. T. A. Dette.

Branch, Holy Cross, Joliet, Ill., established in October, 1915, A. S. Olszewski.

St. Pascal's, Chicago, Ill., established in February, 1916, Rev. George Heimsath.

Sacred Heart, Chicago, established in December, 1916, Rev. M. Bajor.

St. Raymond's, Joliet, Ill., established in September, 1918, Rev. Father Scanlan.

SS. P. and P., Tonica, Ill., established in September, 1918, Rev. M. Gensler.

St. Joseph's, Pesotum, Ill., established in September, 1918, Rev. H. Prost.

Immaculate Conc., Kankakee, Ill., established in September, 1918, Rev. A. Korthals.

St. Bernard's, Joliet, Ill., established in September, 1919, Rev. T. Quinn.

The Academy of Our Lady
Longwood, 1875

The Academy of Our Lady is located in Longwood, one of the attractive suburbs to the south of Chicago.

The present chapel was built by the Benedictine Fathers, as a parish church, in 1871. In 1875 this church and the adjoining buildings were taken over by the School Sisters of Notre Dame, and converted into a resident and day school for girls. The institution was chartered in 1886. By a steady and healthful growth it has become one of the largest and best schools of its kind in the archdiocese. The buildings are spacious, conveniently arranged, and equipped in good modern fashion.

The curriculum includes a normal and college preparatory high school, a commercial course, and well-organized departments in art, music and household science.

The work of the school is broadened by the use the management makes of the educational advantages of Chicago in the way of libraries, art galleries, museums, lectures and concerts.

About 350 students are enrolled in the school, 150 of whom are in residence.

Longwood is within easy access of Chicago. The Rock Island Railroad station, Beverly Hills, Ninety-fifth Street, is a half mile west, and the Halsted Street car line crosses Ninety-fifth Street three blocks east of the academy.

Notre Dame Academy
Chicago, 1882

Notre Dame Academy, situated on Oregon Avenue, was founded in 1882, under the pious and enlightened direction of Reverend J. Coté, the worthy pastor of Notre Dame (French) Church. This institution of learning is conducted by Sisters of the Congregation de Notre Dame of Montreal, Canada, one of the pioneer teaching orders of America.

As early as 1869 the zealous Father Coté earnestly solicited the Superior General of the above-mentioned congregation to send sisters who would teach the children of the numerous French-Canadian families in his parish. The statistics of this period show that as many as 30,000 French-Canadians were then dispersed in different parts of Chicago.

Father Coté's request for Sisters of the Congregation of Notre Dame was frequently reiterated, but, owing to the difficulty in acquiring a suitable place of residence for the sisters, it was not until September 8, 1882, Feast of the Nativity of our Beloved Lady, that two sisters—Sisters Saint Emerentienne and Saint Jean de Matha—arrived from Montreal to open their first mission in Chicago. On September 11 classes were begun in the church, the basement not being ready to accommodate the children. Three hundred and fifty pupils, boys and girls, were taught by the sisters the first year.

In 1884 Reverend A. Bergeron succeeded Father Coté as pastor at Notre Dame. The foundation of the present school had been laid, but Father Bergeron thought it prudent to modify the plans. The building was not terminated until the following year. Father Bergeron's incumbency lasted until May, 1918, when the Reverend Fathers of the Blessed Sacrament took charge of the parish of Notre Dame.

The course of instruction at Notre Dame Academy includes religion, church history, and every branch taught in the public schools. Music, French and art receive special attention, and may be taken apart from the reg-

ular course. Private lessons in the same are also given.

St. Anne Academy
St. Anne, 1883

St. Anne Academy, under the direction of the Sisters of the Congregation de Notre Dame (Montreal) is situated in the beautiful village of St. Anne, Ill., sixty miles south of Chicago. The C. & E. I. Railroad (Dearborn station) and the Big Four (Illinois Central depot) connect St. Anne with Chicago and the surrounding places.

The founder of this institution was Rev. M. Letellier, who transacted the undertaking with the Reverend Mothers of Montreal and obtained two sisters for the opening of the classes. His laudable undertaking was approved by His Lordship, Mgr. Feehan, Archbishop of Chicago.

The Rev. M. Martel, who in September, 1883, became parish priest of St. Anne, received the sisters—S. S. Marie du Crucifix, Superior, S. S. Valere, and a secular teacher, laid the foundation of all that is great and good in St. Anne's Academy today. Their first classrooms were in the basement of the church. Their dwelling place was a one-story building, twelve by sixteen feet, containing a small garret, where the sisters slept. Eighty pupils (boys and girls) were registered the first year.

In June, 1884, the contract for a suitable house was given out, the sisters having taught a year amidst untold privations and difficulties of every kind. The land, an acre wide by an acre and nine perches long, was graciously donated by their devoted archbishop. The Lebeau Brothers of Kankakee were the contractors, the plans having been made by Rev. Father Martel and approved of by our Rev. Mother Superior General. The house was to be four stories high, of wood bricked over (seventy-five by fifty). Several donations were taken up the sisters in the surrounding parishes. They also held concerts and bazars, in order to raise the necessary funds for the new building. Glorious St. Joseph and good St. Anne showed, on many occasions, the power of their intercession. The work was commenced on July 15, 1884, and soon two stories were completed. Great were the rejoicings when the sisters took possession of their new home. The house was incorporated under the title of St. Anne Academy, October 25, 1884.

Year after year the number of pupils increased, but slowly, and now, after thirty-five years of active work, the interior of the convent having been finished and remodeled, is supplied with everything conducive to health and comfort. The pupils number 150—thirty-six boarders and over a hundred day pupils. The course of instruction comprises grammar and high school grades, the French language, all kinds of useful and ornamental needle work, drawing, water colors, oil and china painting.

Deportment, personal neatness, and principals of morality are objects of unceasing attention.

The actual Mother Superior is Sister Saint Aubert. The teachers are S. S. Edwin, S. S. Joachim, S. S. Joseph, S. S. Roger, S. S. Elphege, S. S. Angela, art department and French; S. S. Mary Aglae, music school, piano, organ and harmony. The pupils in general are hard workers and very respectful to their teachers. Much good is being accomplished under the holy guidance of Good St. Anne.

Fifteen pupils of this academy have consecrated their lives to God in the religious state.

Since the opening of the high school in 1906 we count seventeen graduates and six teachers in the State of Illinois.

The Sisters of Mercy
St. Patrick's Academy
Chicago, 1883

When the Most Rev. Patrick Augustine Feehan came to Chicago in the month of November, 1880, he found a vast field for the exercise of a well directed zeal. Justly was the Archbishop entitled "Patron of Catholic Schools," for upon the building of churches in the newly created parishes, schools soon followed at his suggestion, and often by his financial aid. With the erection of new schools came the demand for teachers, so frequently repeated that the religious sisterhoods already established in the diocese were not able to furnish the required number. Then His Grace applied, in 1883, to the community of the Order of Mercy in Nashville, Tenn., of which his sister, Mother M. Catherine, was the superior, to send a band of teachers to open schools in the new parish of St. Malachy. The request having been granted, the sisters arrived in Chicago June 5 of the same year, and immediately took possession of the residence that had been rented for them. The following Sunday they

entered upon duty, taking charge of the first Holy Communion classes, which they continued to teach every day during the vacation.

On the Feast of St. Thomas, December 21, the sisters moved into their new convent. It was a happy coincidence that religious destined to labor in the fold of Christ should take possession on the feast of an apostle. The building is well equipped with all modern improvements. Study halls, classrooms, music and art studios, science hall, library and recreation halls are well designed for the maintenance of study, recitation and discipline.

Among the advantages enjoyed by the pupils is the privilege of hearing lectures delivered within the academy by specialists in literary, ethical, biblical and scientific subjects.

Branch Houses.

Subject to the motherhouse are the following parochial schools in the City of Chicago:

St. Malachy's, opened during the month of September, 1884; Mt. Carmel, 1888; St. Catherine's High School, Austin, 1895; St. Finbarr's School, 1901; the Most Precious Blood, 1908; St. Lucy's, Austin, 1907; St. Thomas Aquinas', 1910; the Resurrection School, 1911; St. Catherine's, Oak Park, 1917.

Knowing how potent a factor religion is in the formation of character, the sisters strive earnestly to procure every spiritual advantage for the pupils entrusted to their care, putting in practice the teaching of their venerable foundress, Mother Catherine MacAuley, who devotes an entire chapter of the "Holy Rule" to the subject of schools, from which we quote the following:

"The sisters shall feel convinced that no work of charity can be more productive of good to society, or more conducive to the happiness of the poor than the careful instruction of women; since, whatever be the station they are destined to fill, their example and advice will always possess influence, and wherever a religious woman presides, peace and good order are generally to be found."

Holy Family Academy
Chicago, 1887

The Holy Family Academy is located at 1444 West Division Street. The building is a four-story one. On the main floor is the chapel, reception rooms, and the physical and chemical laboratories. The second floor is occupied by the grammar classes. On the third floor are the high school classes and wardrobes. The fourth floor comprises the living rooms of the sisters and the dormitories of the students.

The academy was founded in the year 1887 by the Very Rev. Mother Frances Siedliska, the foundress of the Community of Sisters of the Holy Family of Nazareth, under whose supervision the institution is thence conducted.

The first superior of this school was the Rev. Mother Raphael, who was followed by Rev. Mother Lauretta, the present Superior General of the said congregation. Her successor was Rev. Mother Frances. After her, Mother Stanislas was appointed. Her administration, which lasted twelve years, had stamped itself with indelible results in the development of this institution. She was an active, brilliant and devoted pedagogue and religious. It is eight years since her death, but in the memory of those to whom she was dear — the sisters as well as students — she lives today. Sister Lucy, her successor, supervised shortly.

Sister M. Euphemia succeeded. Her administration lasted three years.

Sister M. Donata, who died in office in the year 1918, ruled three and a half years.

The present superior and directress is the Rev. Sister M. Virginia.

The system of instruction in the Holy Family Academy is modeled after the plan established in the Chicago Public High Schools, including the teaching of religion and special classes for the Polish language and history.

Both departments—the preparatory and academic, were accredited by the Board of Education in the year 1903, enabling, thereby, our grammar grade graduates to enter any high school without examination, and the academic graduates to compete for admission to normal schools. Since its establishment, the school numbers about 6,000 pupils.

In order to keep the graduate student body together, as well as to retain and augment their interest and love for their Alma Mater, there was called into existence by the Rev. Mother Stanislaus, in the year 1905, the Alumnæ Club. Each Alumna looks forward in anticipation to the monthly meeting, because then is their "happy reunion."

Here also exists the Women's Auxiliary, established in the year 1910, the purpose of which is to aid the institution materially as

well as to grant scholarships—entire or partial—to those students who are able and willing, but have not the means financially. The first president of the Women's Auxiliary was Mrs. A. Nering, the vocal artist. Women like Mrs. H. Mazurkiewicz, Mrs. B. Dyniewicz, Mrs. K. Lagodzinska, Mrs. B. Hibner, noted for their abilities as organizers, succeeded.

Besides following the curriculum very closely, the Holy Family Academy strives to give a practical, solid and refined education, which embraces the development of the entire pupil, her physical, mental and moral powers. This school not only endeavors to give the girls entrusted to its charge an education, but it also aims to develop a delicacy of feeling, an appreciation of the good and the beautiful, and that elegance and simplicity of manner so essential to cultured women. They are led to right thinking and right doing by motives drawn from religion and principle. This tends to develop self-reliance, strength of character and the appreciation of those virtues, which are the ornament and glory of the noblest type of Christian womanhood.

Sisters of Christian Charity Josephinum Academy Chicago, 1890

The Josephinum Academy, a boarding and day school for girls, 1515 North Oakley Avenue, Chicago, was founded by the Sisters of Christian Charity under the direction of the Provincial Superior, Mother Regina, with the approval of the Most Reverend Archbishop Feehan, who dedicated the institution on the first of October, 1890.

Since its foundation, the institution has been in charge of said sisters, and has been directed by the following superiors: Sister Eduarda, 1890-1895; Sister Feliciana, 1895-1896; Sister Eduarda, 1896-1903; Sister Attala, 1903-1909; Sister Julitta, 1909-1919. Sister Hyacinth is the present Superior.

The academy comprises four departments: the primary, the interemdiate, the commercial and the academic.

The primary department consists of the first, second, third and fourth grades.

The intermediate department includes the fifth, sixth, seventh and eighth grades.

The commercial department covers a period of two years and is designed for students who wish to prepare for a business career.

The academic or high school department extends through a period of four years and conforms to all the requirements for the four-year high schools of Illinois. It prepares students for college and gives special attention to the preparation of students for the Chicago Normal College.

Additional courses are offered in music, art and domestic science.

The present attendance is eighty boarders and one hundred day pupils.

The Little Company of Mary Chicago, 1893

By the invitation of the Venerable Archbishop Feehan, at the request of the late Mr. C. A. Mair, benefactor and life long friend of the Little Company of Mary, the order came to Chicago in 1893. Its first house in America was opened in an eight-room cottage at 4130 Indiana Avenue; the above illustrations represent the convent of today at the same address.

The Little Company of Mary has for its object the sanctification of its members by the exercise of religious life and the care of the sick in the hospitals or institutions of the order. The sisters also nurse the sick in their own homes, irrespective of creed or position in life.

Every sister who cares for the sick has received a thorough training and is a registered trained nurse.

The Little Company of Mary has no lay sisters, but conducts a novitiate where suitable subjects are received and given a training to fit them for the work of the order.

The habit worn by the sisters in the sick room is blue and white (the Blessed Virgin's colors), which produce a cheering effect on the patient.

Special devotions for the dying, prayers and sacrifices are constantly practiced by the community. Many beautiful deaths have been recorded, and many careless and fallen away Catholics have been cured physically and spiritually, and now lead Christian lives.

The Little Company of Mary was founded in England. The motherhouse is located in Rome, Italy. The present branch houses are in Florence, Fiesole, Malta, South Africa, Australia, New Zealand, England, Ireland and North and South America.

St. Catharine's High School Austin, 1895

The year 1895 saw the flourishing suburb, Austin, possessed of a quaint little frame structure, St. Catharine's Church, located on

what was then known as Washington Boulevard and Park Avenue. Rev. Louis A. Campbell, the pastor, happy in the warm devotion of his flock, saw only one thing lacking—a school for the Catholic children. His heart went out to them, and an appeal was made to the Rt. Rev. P. A. Feehan, D. D., the presiding Archbishop of Chicago, for some teaching order of sisters to found a school.

In response, the Sisters of Mercy of St. Patrick's Academy, 2303 Park Avenue, Chicago, under the guidance of their superior, Rev. Mother Mary Catharine Feehan, came forward with their services and resources.

On September 23, 1895, the ground whereon now stands St. Catharine's High School was bought for $10,500. On this site was a two-story frame building with basement and attic—the Woodbury home—which served for school purposes for two years, until the present brick structure known as St. Catharine's Academy was ready for occupancy. Meantime the school flourished under the direction of Sister Mary Augustine and her efficient staff of teachers.

The curriculum covered a course of studies for all the grades from the kindergarten to the eighth grade, inclusive. Art, music, physical culture and expression received special attention. The pupils gradually increased in number, and those from the parish of Austin were joined by pupils from Oak Park, Maywood, River Forest and other suburbs. Each year saw its quota of boys and girls graduate from the eighth grade and pass with credit to the higher schools of the city.

As time passed on, the demand for a Catholic high school for girls became imperative, and, in 1912, St. Catharine's High School became chartered under the State Laws of Illinois. The grammar grades continued in connection with the high school until September, 1917, when the new St. Catharine of Siena parochial school was built by the parish in Oak Park. This removal of the grammar grades allowed more space for the high school department, and since that date the institution has devoted attention to the higher branches only. A new art and domestic science department were opened and a large number of students availed themselves of the opportunity along these lines. In 1912 and 1913 the school was accredited to the Chicago Normal College.

The purchase of the adjoining corner lot and the south section of the block between Central and Parkside Avenues added extensive grounds for the pleasure and recreation of the pupils. (These grounds are to be the site of the permanent high school building.)

St. Catharine's is justly proud of her record as an upbuilder of society. During the late war more than 100 of her boys served their country under the Stars and Stripes in foreign lands; while a corresponding number of young ladies nobly seconded the cause in the work of the Red Cross at home. A large number of her graduates hold teachers' certificates, and many more fill responsible positions in libraries, banks and offices. Not a few have donned the religious garb and may be found in various religious orders throughout the States.

St. Catharine's Alumnæ is a potent factor in social activities and their executive ability is shown in the magnificent returns in the various Liberty Loan drives and in the late drive for Irish liberty.

The Ladies' High School Auxiliary, composed of representative women of Austin, Chicago and the suburbs, ranks seconds to none in the city, and the noble results it has achieved in the cause of religion and Catholic education stand an enduring monument to their zeal.

Our Lady of Providence Academy
Chicago, 1897

Our Lady of Providence Academy is located at 3107 West Van Buren Street. Its curriculum embraces a four years' high school course. The student body numbers 520 girls. It was founded by the Sisters of Providence in 1897.

The original building was purchased from the Servite Sisters. Two wings have been added, one for the increased needs of the high school, the other for a conservatory of music.

The academy is accredited to the Chicago Normal, the State Normal and the Illinois University.

The number of graduates, 809; number of graduates teaching, 143; religious, 91.

Saint Mary's High School
Chicago, 1899

Saint Mary's High School belongs to modern, very modern history. Twenty-five years ago there were in West Chicago fewer than five or six high schools for girls attached to as many parochial schools. One by one these were abandoned as entailing too great inconvenience and expense in the respective parishes, until no alternative was left to the

hundreds of girls going out from the parish schools, but the public high school, or no high school at all.

This condition of things, while deplored by all concerned, seemed without remedy until the summer of 1899, when the Sisters of Charity of the Blessed Virgin Mary decided to undertake the great work, and it was announced that a central high school for girls would be opened at the corner of Taylor and Cypress Streets.

Seventy-two girls made up this class, eighteen of whom constituted the first class which was graduated from the school. Some of these later on became Sisters of Charity and members of other religious orders.

At the opening of the second year, the new Saint Mary's not being completed, school was kept in Saint Charles' Hall, kindly offered for this purpose by the Right Reverend P. J. Muldoon.

On November 21, the Feast of the Presentation of Our Lady, the classes were transferred to the new quarters, known to many as old Saint Mary's. In 1903, so great had been the increase in the number of students, that an additional story was added to the building, and eight years later the second building was erected.

Many of the girls, who have been graduated from Saint Mary's, have become teachers in the city elementary schools and high schools and members of the various teaching orders; others are teaching vocal and instrumental music, and art; some have taken up the household arts course, dramatic art, commercial work, secretarial work. A few have studied law and are now members of the bar, and others are working in the field of science, medicine, pathology and sociology.

In whatever walk of life these girls are found, they are characterized by a deep piety, as well as a vivid interest in the vital questions of the day, a readiness to respond to the call of charity, the relief of suffering, or the furtherance of education and culture, for these are the things for which Saint Mary's stands.

Saint Mary's High School is a legally incorporated institution, accredited by the Teachers' Normal College, the Catholic University of America, and the State University of Illinois.

It is thoroughly equipped in every way to meet the growing demands of the State requirements. The buildings now include eighteen classrooms for the students of the classical courses, three commercial rooms, physical and biological laboratories, household arts suite, refectory, music rooms, and chapel. The various departments are equipped with everything that is necessary for the successful completion of the work which the school professes to teach.

The library contains the works of standard authors, encyclopedias, reference books and works for historical and literary research.

The auditorium, which is delightfully situated, has a seating capacity for the large attendance of students who assemble weekly for lecture courses, embracing religion, literature, history and sociology, delivered by the ablest speakers in the country.

The curriculum offers four courses of study: the classical course, four years; the household arts course, four years; the commercial course, two years; and a course of instrumental and vocal music, art and dramatic art.

For the past six years the Loyola University Extension Courses have been held at Saint Mary's. A large number of public school teachers and members of the various religious orders have availed themselves of the opportunity to receive promotional and university credits.

The site where the present spacious campus is now located was purchased for the purpose of erecting a large auditorium and gymnasium. Owing to the difficulty in securing labor and materials, work on this structure has been postponed.

During the twenty-one years Saint Mary's has been in existence the enrollment has increased from seventy-two to seven hundred and eighty-seven. The number of graduates in the first class was eighteen, in 1903; in 1920, 215 students hope to be graduated, 102 in the four-year classical course, and 103 in the commercial course.

Nazareth Academy
La Grange, 1899

Nazareth Academy was inaugurated with six resident pupils and eight day scholars, and the original entry on the books shows thirty-three cents as the cash on hand. From such a small beginning did this magnificent institution arise. But to bring about this result what struggles were required! What privations endured! What heartaches suffered!

The outside world can never understand what labor an undertaking of this nature in-

volves. When they see a new foundation start from a mere nothing, and one building after another being erected, they naturally conclude there must be capital behind it all. But capital there was none, but stout hearts, firm trust in God, and an unswerving confidence in the charity of all good men for a worthy cause. The confidence of the sisters was not misplaced. On November 1, 1900, a meeting of the ladies of La Grange was called to arrange for a bazaar to obtain funds sufficient for the sisters to inaugurate their work. The venture was very successful, netting nearly $1,000. With this monef the sisters were enabled to take an option and make a partial payment on an acre of ground on the corner of Ogden and Brainard Avenues. No sooner was this done than the sisters began immediately to devise plans for a convent and boarding school, trusting to see the good work through.

Working as confidently as though they had the necessary funds in their possession, they submitted the completed plans to Mr. Egan of the firm of Egan & Prindeville, Chicago architects. Mr. Egan studied the plans with great interest, but before he made elaborations and specifications, he asked how much money they had to put into the proposed building. He was assured by the sisters that the structure must be, and would be, reared, but just then they had no money. Mr. Egan resolved to help out the laudable ambition. A charitable business man of his acquaintance espoused the cause, paid the balance due on the property, and issued a loan for $20,000 on a long time note, telling the sisters to put the architect at the work at once. Not only was the building completed, but it was thoroughly equipped with everything that was necessary for the accomplishment of the work the sisters had before them. Besides a commodious home, they had school rooms for 100 pupils.

On Christmas Day, 1901, the sisters ate their first dinner in their new home. Many were the prayers that were offered up for the kind benefactor to whom the sisters owed the roof that sheltered them.

The sisterhood has flourished in La Grange beyond the expectations of its most enthusiastic friends. The community now numbers 100 members. La Grange is justly proud of Nazareth Academy, an institution in which young ladies receive a sound and finished training in mind and heart. Along with the material progress made by this little community of heroic workers, the intellectual advancement of its members has kept apace, so that an efficient body of teachers has been developed, capable of giving the best training in all the departments of knowledge pursued in such a school. All the teachers in the Academy have made advanced studies under the tutelage of specialists in their several lines. The schools of music and painting are especially superior, the instructors having been trained by masters in these arts.

The Congregation of the Sisters of St. Joseph was founded and canonically established by the Rev. J. P. Medaille, S. J., in the year 1651, under the direction and approval of the Rt. Rev. Bishop de Maupas, then Bishop of Le Puy. These saintly men and zealous missionaries had a three-fold object in view in establishing this congregation. It was to be at once contemplative, educational and devoted to works of charity. It was one of the first congregations of the church to associate the active with the contemplative life. Under God it has admirably fulfilled the design of its holy founders. The Holy Rule of the congregation is adopted from that of the Society of Jesus. No sooner was the congregation canonically approved than did this holy Bishop commend it to the favor and protection of his colleagues, which led in a short time to the establishment of numerous houses through France and other European countries.

In the year 1834 the Rt. Rev. Joseph Rosate, C. M., Bishop of St. Louis, earnestly entreated Mother St. John Fontbonne of the motherhouse of the Sisters of St. Joseph, Lyons, France, to send a colony of her devoted daughters to the New World. Eager as was the holy woman to share in the Christianizing of the New World, yet she was loathe to impose so great a sacrifice on her spiritual daughters. Volunteers, however, were not lacking and among the foremost of these were two nieces of Mother St. John.

The little colony of five Sisters, accompanied by their spiritual director, Rev. Father Fontbonne, departed from France on January 4, 1836, and arrived in St. Louis, the place destined to be the cradle of the Sisters of St. Joseph in the New World, on March 25, 1836. Today houses of the congregation are to be found in nearly every State in the Union and Canada also.

The work of establishing a motherhouse in the great Archdiocese of Chicago was undertaken by the late Rev. Mother Stanislaus of the motherhouse of Concordia, Kas., in the year 1899. La Grange was chosen as the site

most appropriate for the work which the Sisters intended to carry on. Mother Stanislaus, who had been a sufferer for many years, had not the pleasure of seeing the new foundation thoroughly established. God called her to her reward on February 14, 1900. The Very Rev. Archbishop Feehan of revered memory appointed Mother Alexine to carry on the work which Mother Stanislaus had so zealously begun.

The foundation of the present motherhouse and novitiate in the Archdiocese of Chicago was laid on November 1, 1900, and incorporated on July 8, 1901.

The academy for the higher education of young ladies was originally built to accommodate thirty boarders. The means at the disposal of the Sisters did not then guarantee the undertaking of a larger building, besides they did not foresee the growth and possibilities of such an institution. Two additions have been added since 1901, and still the accommodations are anything but equal to the demands. A building three times as large could be used to advantage.

The Beginning of the St. Joseph Institute for Boys.

This institution was opened to meet the demands made by patrons who wished to place their small boys under the care of the Sisters. A residence across the street from the academy was rented, merely as a try-out. The end of the first term saw the building taxed to its capacity, which was an evidence of the success of such an institution. Lack of funds, however, did not permit the Sisters to purchase a larger building for their boys. When the pioneer boys of St. Joseph Institute meet today there are some quaint stories afloat of how they managed things in those days.

In 1911, through the kindness of a benefactor, a tract of land was purchased which is known at present as the Nazareth Park. To the great joy of the boys, the site for the new boys' school was immediately selected, and a pilgrimage was made daily by boys and Sisters to beseech St. Joseph to provide funds for the new foundation. Good St. Joseph must have heard these earnest prayers, for the new building was begun in the spring of 1912, and was ready for occupancy the next September. Within three years the building had outgrown its capacity. Our Very Rev. Archbishop Mundelein, D. D., suggested that new fireproof dormitories be added. On the Feast of St. Joseph, 1919, the ground was broken for the new addition. It was blessed and dedicated by the Rt. Rev. Msgr. Rempe, on February 23, 1920. At present the registration numbers 165 boys and applications are being daily received. These institutions are located within walking distance of each other, thus affording to brothers and sisters that home companionship, which the young so much miss when separated from the family circle. The students have all the advantages that location, care and talent can bestow, yet they are entirely free from the noise, distractions and other disadvantages of the large city.

Holy Name High School
Chicago, 1904

Holy Name High School, State Street and Chicago Avenue, was opened as a parochial high school in September, 1904.

The Sisters of Charity, B. V. M., are in charge of the school. In September, 1904, the registration number was twenty; today there are 130 girls attending Holy Name High School. These girls are preparing to enter universities, the Chicago Normal School, the Art Institute, the Chicago Public Library, and the commercial world.

In connection with the regular high school course, there is an excellent commercial course offered to the students.

In the sixteen years of its existence the school has had 146 graduates; these constitute the Alumnæ Association—a young and well vitalized unit in the International Federation of Catholic Alumnæ.

Rt. Rev. Monsignor FitzSimmons, P. A., V. G., the rector, takes a very active interest in the conduct of his high school, and is justly proud of the record it has made.

Loretto Academy of the Immaculate Conception
Chicago, 1905

Loretto Academy of the Immaculate Conception, conducted by the Ladies of Loretto, whose motherhouse is in Toronto, Ontario, Canada, is a boarding and day school for young ladies and little girls, located on the southwest corner of East Sixty-fifth Street and Blackstone Avenue.

As yet there is erected but one-half of the building, which is dark red brick with grey stone trimmings and slate roof. It is in Italian Renaissance style, modern and fireproof. The portion that is built measures 105 feet in length, 50 feet in depth, with

elevation of about 60 feet. The plans were drawn by Mr. Jacob Doer, who also supervised the construction.

This school was founded March 25, 1905, by Mother M. Seraphina Dwyer, at that time Superior of Loretto Convent in St. Bernard's Parish.

The Rev. Carmelite Fathers having established St. Cyril's Church and College, Rev. Cyril Kehoe, O. C. C., then prior, invited the Ladies of Loretto, his boyhood teachers, to establish an academy in the parish. Backed by the approbation and paternal interest of the Most Rev. James Edward Quigley, who urged the acceptance of the offer, the community purchased the site in June, 1904. The first sod was turned on March 25, 1905, by Rev. B. P. Murray of St. Bernard's. The corner stone was laid May 17, 1905, by Rev. Cyril Kehoe, O. C. C., assisted by Rev. C. J. Feehan, O. C. C., pastor of St. Cyril's, and Rev. C. J. Quille, then assistant at St. Bernard's Church.

The first Holy Mass was celebrated by Rev. C. Kehoe, O. C. C., December 8, 1905. Classes were opened January 6, 1906, with an attendance of thirty pupils. The school holds the charter of the State of Illinois, and is accredited by the City Board of Education. The curriculum followed and books used in the school are practically those of the parochial schools of the Archdiocese. In the high school department a general high school course is offered, with special classes in fourth year for those who wish to add a business course. Pupils are prepared to enter normal school and the various universities.

The present enrollment of the school is 190 regular pupils, exclusive of extern art and music students.

The building is fully equipped, having well appointed classrooms, laboratory, library and recreation hall, with ample grounds, one-half block in length, for out-door exercise and play.

There are three departments of the Sodality of the Blessed Virgin, that of the primary grade under the invocation of the Divine Infant, the middle school, under that of the Holy Angels, and the upper school under the invocation of St. Agnes; thus the entire school is trained from the beginning to entertain a tender and filial devotion to the Blessed Mother of God.

The League of the Sacred Heart is also in a very flourishing condition, all the pupils who have made their First Holy Communion being members and making faithfully the Holy Communion of Reparation on the first Friday.

The Loretto Alumnæ is an organization of our graduates, numbering sixty, who do all in their power to further the interests of the academy. During war time they were actively engaged in Red Cross and other work necessary at the time.

The Superiors of Loretto Academy since its institution: Mother M. Seraphina Dwyer, 1906-1909; Mother M. Leocrita Devlin, 1909-1912; Mother M. Dorothea Barry, 1912-1915; Mother M. St. Edmond Prindiville, 1915-1918; Mother M. St. Thomas McArdle, 1918 to present.

The academy was dedicated by the Most Rev. Archbishop James Edward Quigley, assisted by many of the Reverend Clergy, May 20, 1906.

June 9, 1916, the Most Rev. Archbishop George W. Mundelein, D. D., conferred graduating honors on the class; these were the first young ladies in the city to enjoy the privilege of the presence of our Reverend Archbishop at their graduation.

Our Lady's Academy
Manteno, 1907

Our Lady's Academy was opened in July, 1907, by the Sister Servants of the Holy Heart of Mary, the writer being in charge. Our school has progressed gradually since that time, until within the last few years we found the present building inadequate to accommodate the increasing number of pupils.

We started a new addition last October, of which the enclosed clipping will give you an account, as also of the work of the Sisters from an outsider.

There are sixteen Sisters, nine teachers, four for the high school and five for the grades. The present attendance is 225 pupils. The hours of study followed is that of the State of Illinois, supplemented by the course of the Archdiocese.

Academy of St. Scholastica
Chicago, 1907

The Academy of St. Scholastica, conducted by the Benedictine Sisters, was opened for the admission of students in 1907.

The institution is located in Chicago, near the northern limits of the city. It is reached by the Northwestern Elevated Railroad, station at Howard Street, the Clark Street surface line to Birchwood Avenue, and the Western Avenue line to the academy grounds.

St. Scholastica's, most attractively situated in beautiful Rogers Park, should prove an ideal home for the student. The extensive grounds offer exceptional facilities for exercise and amusements, and the seclusion of the place permits out-door class work during the autumn and spring months.

The Academy of St. Scholastica has for its object the Christian education of girls and young women. Its classes are open to day pupils and to a limited number of boarding pupils. Outside students are received for music, art, needle work and special branches of study.

Convent of the Sisters of the Holy Child Jesus Chicago, 1907

The Convent of the Sisters of the Holy Child Jesus is situated at 6585 Sheridan Road, Rogers Park. His Grace, Most Rev. James E. Quigley, received the community into the Archdiocese in 1907. The Provincial House of the Society is at Sharon Hill, Delaware County, Pa.

Permission to open a high school was granted by the Most Rev. Archbishop in 1914. Girls who have completed the work of the eighth grade of parochial or similar schools are admitted, provided their previous record has been satisfactory.

At present there are 106 pupils doing the four years' high school work under the direction of the Sisters of the Holy Child Jesus.

Saint Casimir Convent Chicago, 1909

The Lithuanian Sisters of Saint Casimir organized in 1907 in Pennsylvania. In accordance with the wish and help of His Grace, Most Rev. J. E. Quigley, D. D., the motherhouse at 2601 West Marquette Road was begun in 1909, and the Sisters were transferred to it in 1911.

The work of the congregation is mainly teaching and educating Lithuanian children. The Sisters conduct the following schools in the diocese of Chicago: Saint Casimir Academy, 2601 West Marquette Road; All Saints' Parish School, 108th Street and Wabash Avenue; Saint Bartholomew's School, Lincoln and Eighth Streets, Waukegan; Our Lady of Vilna School, 2323 West Twenty-third Place; Providence of God School, 712 West Eighteenth Street; Saint Michael's School, 1644 Wabansia Avenue; Saint Casimir's School, Chicago Heights, Ill.

Sisters of the Resurrection Norwood Park, 1915

The Congregation of the Resurrection Sisters was founded in Rome in 1891. The Rev. Mother Foundress, by the permission of His Grace, Bishop Feehan, had sent four Sisters in February, 1900, to commence their work in America. The Sisters first taught in St. Mary of the Angels School. Later they also took charge of St. Casimir's school. The first motherhouse for America was built in 1906 near St. Mary of the Angels School. There also the novitiate was opened. In 1915 the novitiate was transferred to Norwood Park, Ill. An academy was also opened in connection with the motherhouse. At present Sister Anna, C. R., is the Superior of the house, and Sister Theodosya, C. R., the directress of the school.

The community has sent its members to teach in several States outside of Chicago. Although the chief work of the community is teaching, nevertheless the rule advocates also other work for the betterment of youth and women. The former motherhouse at Cortland and Hermitage Avenues is now converted into a home for working girls and a day nursery.

The community will ever cherish a deep and lasting gratitude for His Grace, Archbishop Quigley, who, by giving a diocesan loan and by selecting an ideal site for the motherhouse, has shown real fatherly solicitude.

Marywood School Evanston, 1915

The Marywood School for Girls is a select boarding and day school conducted by the Sisters of Providence of Saint Mary-of-the-Woods. It is delightfully located on "the ridge" of the north shore in the highest part of Evanston. The Marywood School, formerly the Visitation Academy, reopened September 8, 1915, under the direction of the Sisters of Providence. The curriculum includes the academic department, four years high school, grammar and primary departments, music, art, expression, domestic science and horseback riding.

Maria Immaculata Gross Point, Wilmette, 1916

Historical Data, Chicago Diocese.

"Maria Immaculata," the provincial motherhouse of the Sisters of Christian Charity in the United States, is located in

the village of Gross Point, Wilmette, Ill. Up to 1916, the motherhouse was at Wilkes-Barre, Pa., where it was known as "Mallinckrodt Convent," with St. Ann's Academy closely connected. The urgent need of more room for the purpose of the academy, and the desire to see the motherhouse more centrally located, resulted in a decision to transfer the latter to the Archdiocese of Chicago. The site chosen, as well as the motherhouse erected thereon, is well adapted for the purpose. The chapel is Romanesque style, and was dedicated by His Grace, the Most Reverend G. W. Mundelein, D. D., August 20, 1916.

Maria Immaculata comprises a novitiate and a Normal School for the junior members of the community. The school is fully equipped, and nothing is left undone by instructors and students in the way of preparation for the profession of teaching. Sixty-four students are in the normal department. Mother Eduarda is the Provincial Superior.

Aquinas High School
Chicago, 1916

Aquinas High School, situated in St. Philip Neri Parish, in the beautiful Bryn Mawr Highlands, stands for what is best in education. Being Catholic in principle, as well as in tone, the social atmosphere of this institution is admirably well adapted for the preservation and fostering of the purest morals.

This progressive school, conducted by the Sisters of St. Dominic, of Adrian, Mich., although in operation only four short years, enjoys all the rights and privileges of the first institutions of the country, being affiliated with the State University, the Catholic University of America, Washington, D. C., and the Chicago Normal College.

June 12, 1917, was the memorable day on which His Grace, Archbishop Mundelein, honored Aquinas by his presence. His beautiful tributes of congratulations to the class, to the work of education and to the wonderful possibilities that lay before the graduates, still lingers in the hearts of his children. He predicted that the time was not far distant when the graduates of Aquinas would outnumber those of many elder institutions.

The curriculum offers the following courses of study: General course, household arts and sciences, commercial and secretarial courses, and a course in instrumental and vocal music, and art.

XXVII.

Hospitals

Mercy Hospital—Chicago, 1849

Mercy Hospital was first incorporated as the Illinois Hospital of the Lakes in 1849. The institution is a grand memento of early days when Chicago's pioneer physicians and her pioneer Sisters of Mercy fought death in the dual forms of cholera and smallpox with most primitive weapons. The hospital work was undertaken shortly after Rev. Mother Agatha O'Brien had marshalled the small band of the Sisters of Mercy from Pittsburgh, Pa., to share the labors of Bishop Quarter in Chicago. Sister M. Vincent McGirr became the first local Superior of Mercy Hospital. In pace with the giant strides of a great city, the hospital grew from a small ramshackle frame building on the lake shore in 1851, to its present grand proportions.

The lake shore house proved altogether inadequate and the Sisters purchased the historic old Tippecanoe Hall in 1851 and remodeled it for hospital use. From this location the hospital in 1853 was removed to a building which had been erected for an orphanage on Wabash Avenue, near Van Buren Street. Here, in 1854, Sister M. de Chantal Grogan assumed the duties of Superior and served until 1857. She was succeeded by Sister Agnes Hely, who served until 1859 and then gave place to Sister Alphonsus Butler. In 1861 Mother Borremeo Johnson assumed charge, and under her guidance, in 1863, the hospital was removed to a fine large building used for a young ladies' seminary, St. Agatha's Academy.

The present site bounded by Calumet Avenue, Twenty-sixth Street and Prairie Avenue, was purchased by the Sisters in 1853. The group of buildings which at the present time constitutes Mercy Hospital dates from 1868, when the corner-stone of the first addition was laid on Calumet Avenue and Twenty-sixth Street. In this same year, 1868, Sister M. Liguori McGuire became Superior and watched over the destinies of Mercy Hospital until Mother M. Vincent McGirr again assumed her old duties in 1873. Sister M. Ursula Tobin relieved Mother M. Vincent McGirr in 1876 and guided the purposes of the institution until 1882. In that year Sister M. Raphael McGill was appointed, and during her term of office Mercy Hospital advanced and expanded at a pace quite in keeping with the growth of the world's most progressive city.

In 1893 the hospital was enlarged by a new wing containing four stories and a basement and the original structure was remodeled to conform with modern requirements. This, it was thought, would meet the demand for many years to come, but the rapid growth of Chicago and the corresponding increase of patients at the hospital soon again taxed the facilities of the institution to the limit, and neeessitated another addition.

In 1896 the old building of the Chicago Medical College on the corner of Prairie Avenue and Twenty-sixth Street was torn down, and in its place, but connected with, and made a portion of the main building, a structure was built to harmonize in style with this main building. This increased the capacity of the hospital by two large wards and over fifty private rooms, adding nearly one hundred beds to the institution.

The new wing of Mercy Hospital, as it is usually designated, was completed in 1908. It is a stately and attractive structure of considerable extent, having a frontage of about one hundred and fifty feet on Prairie Avenue and a south frontage on Twenty-sixth Street of seventy feet, with a corresponding frontage on the north, opening on the private grounds of the hospital.

It is designed in that new classic style, so apparently favored in the present, and adopted largely from the old colonial architecture of a past generation. All corridors and approaches are paved with ceramic tile. The main corridors are all wainscoated in marble and finished woodwork is of mahogany. The impression conveyed to the visitor is rather that of a well-appointed hotel. It is a place where the patient is assured of all privacy and comfort of a well-equipped home, together with all that the highest medical care and the experienced nursing can do for his physical welfare.



St. Joseph's Hospital



St. Joseph's Hospital - 1882 — Joliet, Ill.



First Mercy Hospital



Ill. Gen. Hospital of the lakes



Mercy Hospital - 1849 - Chicago

The new convent wing and addition to Mercy Hospital, completed in 1915, on Calumet Avenue near Twenty-sixth Street, has a facade of one hundred and fifty-seven feet, or a little more than one-half of the Calumet Avenue frontage.

All of that portion facing Calumet Avenue is devoted to hospital purposes exclusively and contains private rooms, small wards, maternity department, diet kitchen, linen and work rooms, laboratories and experimental rooms, internes' quarters, Sisters' community and dining rooms, etc. The roof is divided into sun wards and roof gardens.

The convent wing extending west one hundred and fifty feet is the residence wing for the Sisters and contains a total of fifty-two rooms and eight sleeping porches. The roof is arranged for a roof garden, similar to that of the hospital wing.

The corridors, wards, diet kitchens and work rooms throughout have mosaic floors with marble base; three flights of iron stairs with mosaic treads extend from the ground floor to the roof, as do also the electric elevators. The entire building is of absolutely fire-proof construction and embodies special features of most recent and successful hospital planning.

In 1916, after thirty-four years of faithful service, Sister M. Raphael McGill was called to her eternal reward. Her successor was chosen to carry on the work and has more than successfully guided her charge through the most critical period of its career since its foundation. The world war demanded that the peace-time hospital develop and progress during the days of strife at even a greater pace than normally, yet it was deprived of its usual advantages, that the war-time hospital might be supplied. The X-ray laboratory was established and developed; there is no better equipped and operating X-ray laboratory in the middle west. The clinical and chemical laboratories have been enlarged and expanded so as to meet the recent advancement of science and afford the patients the best known to medical science. The service has been developed so that the hospital is no longer a hotel for the sick, but an institution worth while on its own account, into which every patient that enters has the assurance of the best that medical science can offer. During the year 1919, 6,100 patients were cared for.

A very complete power house and laundry have been added. In 1917 the Coolridge home was acquired by the Sisters of Mercy and established as a Nurses' Club or residence for graduate nurses of Mercy Hospital Training School. It furnishes accommodations for thirty-five nurses and has reception rooms and parlors.

In 1918 a guest house was established on the grounds of the hospital. The guest house furnishes meals and accommodations for friends of patients and also for graduate nurses of Mercy Hospital.

In 1889 Mercy Hospital School for Nurses was regularly organized and a charter was secured from the state in 1892. A change was made in 1901 from the old two years' course with one month probation to a three years' course with three months' probation.

The school has the advantage of being connected with a large general hospital, well known and highly respected, the first hospital in Chicago. The course of instruction is of the highest order and will meet the desires of those aiming for high professional training and will educate women to be thoroughly competent in the theory and practice of nursing in all its branches.

The school is registered with the State Board of Nurse Examiners and is subject to that body in matters of instruction and admission requirements. All graduates take the state board examinations, as they are eager to become registered nurses. The success of these candidates for examination proves that the students are exceptionally well taught. Annual investigation of the school is made by the state board. There are one hundred and thirty nurses in training, and fifty graduate nurses are retained at the hospital for special cases.

The nurses' home is located at 2517 Prairie Avenue, one hundred and fifty feet north of the Administration Building of the hospital, with the architecture to correspond. It is of absolutely fire-proof construction and has the most improved and modern equipment.

A separate department containing twenty beds for night nurses insures quiet and is conducive to sleep uninterrupted by the day force.

The library contains hundreds of medical and nursing reference books, current literary and professional magazines, also the standard works of fiction, and the best works of living authors are represented.

The nurses' home is under the supervision of a Sister, who gives careful attention to the health of the nurses and aims to make their surroundings as homelike as possible. They



Alexian Bros. Hospital—1865
Chicago



St. Joseph's Hospital—1868
Chicago

are carefully guarded and the regulations are only those needed in a refined home where educated, earnest women reside.

A registry for graduates of the school is kept by the superintendent of nurses and is under her personal supervision. The nurses are furnished with cases from members of the staff and also from outside physicans. A great number are employed in the hospital on special duty.

Alexian Brothers Hospital Chicago, 1865

In December of the year 1865 the superiors at Aix-la-Chapelle sent the Ven. Bro. Bonaventure Thelen to this country in order to found an establishment in the New World and thus to open up a new field of labor.

Every beginning is difficult. Even his trip across the ocean was a real adventure. The good Brother suffered shipwreck, but was rescued, and finally landed on American soil.

After looking around through several cities, he believed he had found in the growing City of Chicago the best place for him to begin his difficult work.

In consequence of the shipwreck, Brother Bonaventure had lost all of his papers. As a result of this he was looked upon as a swindler until, finally, he received new papers through the Archbishop of Cologne.

In the meantime he lived with the family of Henry Wisehmeyer and Wieland. Thanks to their hospitality and assistance, he was enabled to pass through the first winter.

On March 31, 1866, a deed of foundation was drawn up through Bishop Duggan.

Characteristic of the spirit of Brother Bonaventure is the fact that he picked up his first patient on the street (Franklin Street). In memory of St. John of God, he carried him home on his shoulders, laid him on his own bed, and prepared for himself a lair on his couch.

The next year, when a number of Brothers from the mother house had followed him to this country, they decided to begin at once with the building of a hospital. Through the efforts of the Redemptorist Father Joseph Mueller, the Rt. Rev. Bishop Duggan gave them permission to construct a temporary hospital on ground belonging to the dioeese, and situated on North Dearborn Avenue and Schiller Street. In the fall of 1867 the foundation for the new hospital was laid and a year afterwards the hospital was ready to receive patients. After hardly three years of existence, this hospital, together with the other buildings, erected at a great cost, was destroyed by the big fire of 1871. All that remained of the entire establishment was a pile of ashes. The loss was officially estimated at $100,000.

Undaunted, plans for a new structure were drawn immediately, and already the following year, in spite of the poor financial conditions, a much larger hospital was erected on the same site, which was at the same time to serve as motherhouse for the Alexian Brothers in this country. However, for reasons which will be mentioned later on, this hospital, too, remained in the Brothers' undisputed possession until the year 1895.

The astounding growth of Chicago, which is unexampled even in America, resulted in the fact that the street railways were no longer able to take care of the immense passenger traffic. Elevated car tracks were destined to give relief here, and so, in the year 1895, the hospital on North Market and North Franklin Streets had to make room for the Northwestern Elevated Road.

As soon as the exact route for the railway became known, and with it the necessity of a new home became clear, the community at once began to look for a new location and a suitable building site. After mature deliberation, it was decided to purchase a plot on Belden and Racine Avenues.

October 4, 1896, the corner stone for the new hospital was laid by the Most Rev. Archbishop Feehan. The celebration was attended with great festivities, in the presence of an immense multitude of spectators. The celebration proper was preceded by an imposing parade. A huge procession consisting of seven divisions, which had formed in the vicinity of St. Michael's church, marched from there north to the building site, where the arrival of the Archbishop was awaited. After His Grace and the twenty-four priests of different nationalities and the Alexian Brothers who accompanied him had approached the place where the corner stone was to be laid, the united male choirs sang the "Ecce Sacerdos Magnus." During the solemn celebration, conducted with the usual ceremonies, a metal receptacle containing one each of a number of ecclesiastical newspapers, a printed copy of the History of the Alexian Brothers of the United States and a document drawn up by His Grace was walled into the foundation.

In the spring of 1898 the buildings and their interior equipment were so far completed that the removal into the new home,

which will undoubtedly be permanent possession and field of labor of the Alexian Brothers, could take place.

The hospital, surrounded by extensive gardens and parks, covers an area of 307 by 236 feet, and is a perfectly solid structure, equipped with every possible convenience. In regard to the rational arrangement, too, the building is of the most modern type. Hardly a year passed without some practically tested innovations, which are accounted material improvements for the successful nursing of the sick, being installed, and this with considerable expense. The sick rooms, equipped with the most modern appurtenances, with north and sky light; as also the adjoining sterilizing rooms and lavatories for the physicians; the most practically arranged and equipped rooms for bandaging; and, finally, the laboratories, equipped for the most difficult and the most exact methods of examination of patients—all these things reveal in a high degree the spirit of up-to-dateness of a real modern hospital.

The arrangement of the laboratories was made in accordance with the latest scientific experiences, and thus the best opportunity for an exact microscopic-histological, chemical, as well as for a bacteriological examination is given. Added to this is the X-ray room, with all the necessary arrangements for taking photographs, illuminating, sending rays through and determining the size of the different organs of the body.

The sanitorium connected with the hospital also is most perfectly equipped: shower baths that can be regulated to the degree; Scotch shower baths; sitz baths, steam baths, electric baths; arrangements for packing; apparatuses for every manner of employing electricity; as also orthopaedic apparatuses for rudder movements; apparatuses for relieving annoyance in walking caused by diseases of the spine; arrangements for general gymnastics; in fact, all aids offered by a modern model sanitorium are to be found here, to serve for the welfare of the patients.

Without in the least exaggerating, we may, therefore, assert that the Alexian Brothers' Hospital is one of the most important hospitals and at the same time one of the largest charitable institutions of Chicago. The one thought uppermost in the minds of those who directed the building and the furnishing of the institution, was and is, to provide a home for the suffering of every description and all classes that offers every advantage of a hospital equipped with the best that science and money are able to provide.

In a training school for nurses, connected with the hospital and conducted by the staff of physicians, such young men as are preparing for their vocation in the service of the sick receive their training.

The view taken by some laymen that a common education is sufficient for nursing the sick is reprehensible. In this country, as well as in Europe, all physicians have long since refuted this stand. The progress of time has also in this branch done away with old ideas and customs.

The confidence and esteem shown the Alexian Brothers on the part of the physicians and the public prove to a certainty that they are up to date in their noble and important calling, to relieve the suffering of the sick, and also that, by the quiet and sure way in which they go about performing their duties as nurses, they know how to gain the faith and confidence of their patients. Careful preparation for their vocation, firmness of character, knowledge of men, quiet dignity, as also, to a certain degree, knowledge of medicine, and, above all, unselfish devotion to their calling—all these are factors which characterize the Alexian Brothers ideal nurses of the sick.

The annually increasing number of patients nursed at the hospital is a proof of the excellent organism of the institution.

Saint Joseph's Hospital
Chicago, 1868

St. Joseph's Hospital, now situated at 2100 Burling Street, was commenced in 1868 by Sister Walburga, Sister Annina and another Sister. The Sisters then rented a house in Lake View and opened its doors to the sick and suffering under the name of "Providence Hospital."

Through solicited contributions and hard labor, Sister Walburga was enabled to begin the erection of the present building in 1871. When the Chicago fire swept our city, it spared both Providence Hospital and the St. Joseph Hospital. The latter having the basement and first floor well under way, it served as a temporary home for many homeless families until they could be better accommodated. At this time Sister Annina, who is still doing her part, was called by the city to take charge of what was then known as "The Barracks Hospital," built for the poor of the burned

district and situated on Halsted Street and Clybourn Avenue.

In May, 1872, seven Sisters moved into the present St. Joseph's Hospital, bringing with them patients from the Lake View and Barracks Hospitals. The physicians in charge were Dr. Moses Gunn, Dr. Parkes and Dr. Wadsworth, the two former being connected with St. Joseph's until death ended their labors. In 1891 the world-renowned Dr. Nicholas Senn succeeded Dr. Parkes as surgeon-in-chief, and remained chief of the hospital staff until his death in the latter part of 1907.

In 1881 Sister Walburga left the hospital to found St. Vincent's Infant Asylum, situated on Superior and La Salle Streets. Two years later, exhausted by her strenuous labors, the Divine Master called her to her eternal reward on July 3, 1883. Her successor was Sister M. Cephas, the then acting and registered Sister Pharmacist.

In 1890 the late Conrad Seipp left a generous bequest of $10,000, and a charitable lady who forbade her name mentioned donated $9,000; $500 from Mr. Mathew Reardon, and a few hundred from other kind friends enabled the Sisters to make considerable and much-needed additions and repairs in the building.

In 1893 the Training School for Nurses was established, and yearly sends out well-instructed graduates. Seven of these nurses served in the Spanish-American War under Professor Nicholas Senn, and some fifty in the World War from which we have just emerged.

With the exception of some four years, Sister M. Cephas remained in charge of the hospital for eighteen years, and endeared herself to all the old residents of the North Side. During the four years above mentioned, Sister Elizabeth, who is now in charge of the St. Joseph's Hospital in Philadelphia, was Sister Superior; after which term Sister M. Cephas resumed the charge until November, 1910, when Sister Camilla, who is the present Sister Superior, was appointed.

Under Sister Camilla's direction, the hospital has greatly enlarged its sphere. In 1914 an addition was erected containing excellent operation rooms, well equipped with all the modern improvements to enable the doctors to produce the best results. The entire fifth floor is exclusively for this work. The first, third and fourth floors are furnished with baths, etc., and accommodate sixty patients.

Through the efforts of some of our prominent North Side ladies, who formed an association under the name of "The St. Joseph's Hospital Guild," the entire third floor, ward and rooms were splendidly furnished. The fourth floor rooms were elegantly furnished by generous benefactors. The Edgewater Ladies' Club beautifully furnished a ward for mothers and babies, and the Lay Daughters of Charity have furnished several rooms and are still giving their time and financial aid to the poor of the hospital. They and the ladies of the Red Cross meet weekly and spend a day sewing and planning for the good work.

Owing to financial and other difficulties thus far, it has been impossible to provide a much-needed nurses' home for the students in training, so that the second floor has been fitted out for their comfort and convenience.

The St. Joseph's Hospital has always carried about thirty per cent charity patients. At the present period, the administration is almost daily obliged to refuse admission to patients applying, owing to limited accommodations.

Let us trust that the Good Master will so dispose events as to enable the hospital to receive and ably relieve all who come to its doors.

St. Joseph's Hospital
Joliet, 1882

Motherhouse of the Franciscan Sisters of the Sacred Heart, connected with St. Joseph's Hospital, is situated at 426 North Broadway, Joliet, Ill. St. Joseph's Hospital was founded in April, 1882, under the direction of Rev. Gerard Becher, O. F. M. (deceased), and Mother Anastasia Bischler (deceased).

January 26, 1883, the motherhouse was transferred from Avilla, Indiana (Fort Wayne diocese), to Joliet, Ill.

The object of the community is the practice of the works of charity; by nursing the sick in the hospitals, caring for the poor, the aged and orphans, and by educating and instructing children in parochial schools.

St. Joseph's Hospital is equipped with all the modern improvements. Over 3,000 patients were cared for during the year 1919.

The present superiors are: Mother M. Marcella Rastetter, Superior General; Sister M. Anna Ettelbrick, Local Superior.

The community has at present 405 professed Sisters, 10 novices, and 14 postulants.



St. Elizabeth Hospital - 1887
Chicago



St. Anthony de Padua - 1896
Chicago

St. Elizabeth Hospital
Chicago, 1887

The St. Elizabeth Hospital was founded by the lamented Sister M. Polycarpa, Poor Handmaid of Jesus Christ, in compliance with the wish of Most Rev. P. A. Feehan, D. D., of blessed memory, who regarded a hospital for the North Side a necessity, as the Sisters were unable to render proper care to the sick who required their assistance at that time.

The present site, then known as Thompson and Davis Streets, was chosen as a suitable location for a hospital, and $20,000 was paid for the entire block. The corner-stone was laid October 17, 1886, by Archbishop Feehan in the presence of many members of the clergy; the societies of the German Catholic parishes took part in the festivity of the day.

The dedicatory service, held October 12, 1887, was also performed by Most Rev. P. A. Feehan, D. D., who evinced deep interest in the new hospital, which was erected by the liberal contributions of generous citizens of our great metropolis at a cost of $65,000.

In order to utilize the space occupied by the chapel in the main building, a beautiful chapel costing $20,000 was erected in 1890. The chapel, apart from the hospital, is of ornate gothic construction, the lofty groined ceiling resting upon numerous pillars. The altars, pipe organ, statues, sanctuary lamp, bells, and many other religious articles were presented by friends of the hospital.

To meet the requirements for space it was found necessary to enlarge to the extent of building a new wing in 1892 at a cost of $89,000.

In 1917 a new power and heating plant was added to the building, which is capable of supplying, not only the present building, but also the contemplated addition to the hospital.

A sketch of St. Elizabeth Hospital would not be complete were not special mention made of the laboratory and the late arts of bacteriology. This is one of the most important departments of the hospital, because so much depends on the exact diagnosis of the different diseases. All clinical examinations are performed here.

The hospital is equipped with six modern operating rooms, giving ample room and affording space to handle a large amount of surgical work. In the X-ray department a Victor-Snook X-ray machine with all its latest and most modern equipment was recently installed. A complete stereoscopic outfit, an interruptless transformer machine with a universal Victor table with fluoroscope for examination of the chest, stomach, and all digestive organs, and other examinations for the welfare of patients and the convenience of doctors. In this department other equipments for treatments, such as high-frequency, finsenlight, auto-condensation and vibratory, are installed.

The obstetrical department, which is licensed by the state board, has continued to develop, and is at present an important department of the hospital.

The Training School for Nurses, opened in 1913, is accredited by the state board and affiliated with the Loyola University and the Anna Durand Hospital for Contagious Diseases. There are at present forty-five nurses in the school, of whom forty are sodalists; the Sodality of the Blessed Virgin was canonically erected by Rev. E. J. Gehl in 1917. The interest of the graduate nurse to the Alma Mater is fostered through the Alumnæ, which was organized in January, 1917.

The Woman's Auxiliary of St. Elizabeth Hospital was organized March 15, 1917. The object of the auxiliary is to aid the Corporate Board of Managers and to materially aid the hospital. The membership list contains names of two hundred members, a noble group of workers, whose main object is to raise funds for a much-needed addition to the hospital.

The present standard of the hospital is to a great extent due to the devotedness and faithfulness of the honorable staff, who are foremost in working for the interest and advancement of the hospital. The visiting staff have proved themselves staunch friends of the hospital, and the management has always endeavored to favor and protect their interest in every possible way by offering the best facilities obtainable.

The Sisters and the attending staff are very proud of the fact that over fifty per cent of the doctors and nurses were overseas, and distinguished themselves on the battlefields of Europe. Dr. E. F. Schram, one of the late internes, was the first doctor in the American Expeditionary Forces to be decorated for bravery on the fields of battle.

During the existence of St. Elizabeth Hospital, the following Sisters served as superiors: Sister M. Polycarpa, Sister M. Regis, Sister M. Martha, Sister M. Engratia, and Sister M. Catherine. During the term of Sister M. Catherine many modern improve-



Columbus Hospital -1905
Chicago



St. Mary of Nazareth -1894
Chicago

ments were made and the present standard of efficiency attained.

The hospital was bereft of true friends when death claimed Dr. M. H. Luken, Dr. George W. Thilo and Dr. C. F. Harnisch, who were connected with the hospital from the beginning. Dr. A. F. Kramps, who was called to his reward January 23, 1920, was a faithful member of the hospital staff.

Rev. Martin L. Dentinger, C. PP. S., has for many years been indefatigable in caring for the spiritual wants of the inmates, as chaplain. Sister M. Cordula, the present Superior, and an efficient corps of Sisters are untiring in their efforts to elevate the standard of the hospital.

The twenty-fifth anniversary of the dedication of St. Elizabeth Hospital was celebrated October 12, 1912, with a High Mass for all benefactors and friends. Most Rev. J. E. Quigley, D. D., graciously granted the Sisters' request of having the Blessed Sacrament exposed for thirteen hours. A Requiem High Mass was celebrated for all deceased benefactors.

To commemorate the twenty-fifth anniversary of Dr. W. C. Sanford, in service as a member of the hospital staff, a banquet was given at the hospital. The affair proved very enjoyable to all attending. Grateful acknowledgment was made for services most generously given to whatever could in any manner prove beneficial to St. Elizabeth Hospital.

Grateful acknowledgment is due Most Rev. P. A. Feehan, D. D., Right Rev. P. J. Muldoon, D. D., Rev. M. J. Dorney, and Rev. James Flood for their kind interest in the hospital. Also to Rev. Alphons Grussi, C. PP. S., Rev. Anselm Schmitt, C. PP. S., Rev. Adolph Schott, C. PP. S., and Rev. Justine Henkel, C. PP. S., for caring for the spiritual wants of the inmates.

Rev. John Waldron and Rev. T. P. Hodnett (deceased) bequeathed a legacy. Hon. Thomas Brennan was a friend to whom an appeal for counsel or assistance was never made in vain. Mr. Edward G. Uihlein and Mr. George Mages have always proved faithful and true friends of the hospital.

Rt. Rev. Msgr. A. J. Thiele was active in securing the location, in making the hospital a success, and still evinces deep interest in the progress of the institution. Mr. and Mrs. Otto Jaeger favored the hospital in many ways. Mrs. Paul Rogan, in memory of her son Paul, furnished a ward for children. Among the deceased benefactors are Mr. and Mrs. A. C. Hesing, Mr. and Mrs. Henry Wishmeyer, Mr. Martin Ryerson, Mr. Conrad Seipp, Mr. Edward Milan, Mrs. Alicia Ryan, Mrs. Mary Corrigan, Mrs. Mary B. Reilly, Mr. Michael Cudahy, Mr. Hugh McGovern, Mr. H. Schmitt and Doctor Sarah Hacket Stevenson, who most generously remembered the hospital in their bequeathments.

The St. Elizabeth Hospital obtained the endorsement of the Chicago Association of Commerce. The Associated Catholic Charities Bureau has rendered very valuable assistance.

During the thirty-two years of the existence of St. Elizabeth Hospital, 99,066 patients were cared for. Many were poor and unable to pay, but, with the contributions of charitable people, care was extended to them also, for to care for the sick and the poor is a Christian duty; their need is what appeals most strongly to the kind fellow being.

A consoling thought for those blessed with the goods of this world is to know that they are calling down God's benediction upon themselves for having striven to permit comfort and care to pass to their suffering brethren, and that God regards all that is done for the poor and needy as though performed for Himself.

Saint Mary of Nazareth Hospital Chicago, 1894

St. Mary of Nazareth Hospital, 1120 North Leavitt Street, was founded May 6, 1894, by Mother Mary Lauretta Lubowidzka, the present Superior General of the Sisters of the Holy Family of Nazareth. A private residence was purchased at 258 West Division Street, thus giving room for a twenty-four-bed hospital, which was opened with a High Mass celebrated by His Grace, Archbishop Patrick A. Feehan. The rapid increase of the patients compelled the Sisters to purchase the neighboring house in 1899, and they were thus able to accommodate twenty more patients. The rapid growth soon found the original quarters inadequate to give the proper care to the patients, who were daily increasing in number. On April 20, 1900, Archbishop Patrick A. Feehan gave permission for the erection and equipment of the present hospital, which occupies the square block bounded by North Leavitt Street, Haddon Avenue, Thomas Street and Oakley Boulevard. It was opened March 19, 1902.

The structure is fire-proof and built of cut stone and pressed brick in the French renaissance style of architecture; it is 196 by

87 feet, and in front of it is a garden of 150 feet. The chapel extends into the lawn on the west end of the building, with an entrance facing the main vestibule of the hospital, which vestibule is vaulted in harmony with the Romanesque style of the architecture employed in the chapel.

The plans of the building were originated by Henry J. Schlacks, who before presenting his plans visited many of the best eastern hospitals.

On the ground floor are found the laundry, kitchen, store rooms, morgue, laboratories, nurses and servants' dining rooms. Most modern machinery is employed in the laundry. Aside from the kitchen on the ground floor, each floor is equipped with a completely furnished diet kitchen.

On the main or the first floor are located general offices, the private office of Sister Superior, parlors, reception rooms, internes' quarters and dining room; the chaplain's suite, pharmacy, dispensary, social service department, consultation rooms, lecture room, emergency and dressing rooms and X-ray rooms.

The entrance to the chapel is situated in the center of the first floor and is directly back of the main entrance to the hospital. General wards occupy the entire second floor, the north end for the care of men, the south end for women, with the children's ward separating the two. Private rooms and wards are located on the third, fourth and fifth floors. The north end of the fifth floor is devoted to the surgical department. The obstetrical department is also found on this floor. Both departments are modern in their construction and equipment.

The laboratory and X-ray rooms are equipped to conform with the latest scientific requirements. The pharmacy is one of the largest of its kind in the city. The sick rooms are modern in their equipment and improvements are constantly being made in order to give the sick every comfort during their stay at the hospital.

With the increased number of patients demanding hospital care, it became necessary in 1914 to erect two new wings, one on the north side, the other on the south side of the present building. The entire north wing is devoted to the nurses' home, which is up to date in its equipment and construction. The south wing is devoted to the living apartments of the Sisters, with exception of fifth floor, which is occupied by patients.

The Training School for Nurses was organized in 1900 and offers the same advantages and standard of study as the best schools in the city. The course of study is three years and consists of theoretical instructions and practical work in all departments of the hospital. The school is registered by the Department of Registration and Education, which gives each graduate the privilege of taking the examination for registered nurse.

The Alumnæ Association of St. Mary of Nazareth Training School was organized in May, 1906. Meetings are held monthly in the assembly hall and matters of vital interest in nursing are discussed.

The Women's Auxiliary was organized November 16, 1904, its purpose being to aid the hospital. Officers and members have shown a loyal interest in all that concerns St. Mary's, and the society has proved of great benefit.

St. Mary of Nazareth Hospital has been since its establishment and still remains without any founded endowment. From the very start it has been self-sustaining. Occasional donations were received from generous friends, but these, while they have helped the Sisters to care for many worthy charity patients, were inadequate to reduce the debt appreciably. The Sisters are putting forth every possible effort to reduce this so that they may be able to do what is uppermost in their hearts—more charity. With the limited means at the command of the Sisters, as the records show, more charity is being done each year. Charity patients, as well as all other patients, are admitted without regard to creed or color. There is only one restriction regarding the sick—those afflicted with contagious or incurable chronic diseases are not admitted.

Another department of great importance was added by the National Catholic War Council in February, 1919. This is known as the Social Service Department and Dispensary. It has already done splendid work during the past year, and we trust that in years to come it will be one of the greatest of its kind in the city.

The Rev. Edward Reinert was the first resident chaplain of St. Mary of Nazareth Hospital, having served from 1902 to 1911. Rev. V. Zarenezny succeeded him, serving from 1911 to 1918. The Rev. C. Marciniak is the present chaplain.

Mother Paul was the first Superior of the hospital from 1894-1895; Sister Mary Salomea succeeded her from 1895-1897. Since then the following Sisters have held office: Mother M. Sophia, from 1897-1900; Sister Mary Donata, from 1900-1910; Sister Mary Amata, from 1910-1918; Sister Mary Euphemia, from 1918-1919; Sister Mary Amata is the present Superior and Superintendent.

Hospital of St. Anthony de Padua Chicago, 1896

Hospital of St. Anthony de Padua is situated on West Nineteenth Street and Marshall Boulevard.

It was founded by the Franciscan Sisters of the Sacred Heart of Joliet, Ill., December 1, 1896, at the expressed wish of the Most Rev. Archbishop Patrick A. Feehan, D. D.

The Sisters first rented a house at 693 South Halsted Street, where patients were admitted and taken care of. October 9, 1897, the foundation of the present hospital was laid, and on August 28, 1898, the hospital was dedicated by the most Rev. Archbishop Feehan in honor of St. Anthony de Padua. Henry J. Schlaek was the architect.

In the founding of the hospital the Benedictine Fathers from St. Procopius Abbey were of great assistance to the Sisters, also the doctors. The Sisters take care of all patients, regardless of religion and nationality.

In 1909 the hospital was enlarged by a new addition and dedicated by the Most Rev. James A. Quigley, D. D., August 21, 1910. The architect was again Henry J. Schlaek one of the best equipped hospitals on the West Side of Chicago. It has all the modern improvements, and opened a training school for nurses in 1919.

Emergency Hospital Kankakee, 1897

Emergency Hospital, Kankakee, Ill., located at the corner of Merchant Street and Fifth Avenue, in St. Rose of Lima parish, is conducted by the Sisters-Servants of the Holy Heart of Mary. Mother Marie Emerentia is the local Superior.

Reverend Father A. D. Granger of St. Rose of Lima Church was instrumental in securing this hospital for Kankakee.

The hospital was opened in the year 1897, with a capacity of eleven beds. In 1903 the house became too small and the Sisters, realizing the great need of the community for a larger institution, decided to build. This increased the bed capacity to twenty-four. In 1909 a second operating room was annexed and an elevator was installed. In 1911 six more rooms were added, by elevating the roof of the present building, but this soon proved inadequate, as the demands for medical and surgical treatment were constantly increasing, so four lots north of the present hospital were purchased, and on the 11th of October, 1919, ground was broken to begin the work for another annex, which will cost in the neighborhood of one hundred and fifty thousand dollars. This will accommodate one hundred patients.

The first year of the existence of the hospital sixty-six patients received care, and since then the number has increased annually. During the year 1919 nearly nine hundred patients were admitted, and many seeking admission were obliged to go elsewhere, the house being too small to accommodate them.

St. Francis' Hospital Evanston, 1900

St. Francis' Hospital is located on Ridge Avenue, two blocks north of the Chicago city limits. Invited and urged by Rev. Peter Biermann of St. Nicholas Church and Rev. H. J. Smyth of St. Mary's Church, the Franciscan Sisters of Lafayette, Ind., in November, 1900, bought a tract of 16 acres between Oakton and Mulford Streets. The old Kirk residence on the northern edge of the property was quickly fitted up as a hospital and dedicated to its new purpose on December 1.

Doctors and Sisters made the best of the limited space at their disposal, but it was plain from the beginning that a new building would have to be erected as soon as funds would allow it. In October, 1908, ground was broken for the new structure, and on April 5, 1909, Most Rev. James E. Quigley, D. D., Archbishop of Chicago, solemnly blessed the corner stone. In the presence of many priests and lay people the solemn dedication was performed by His Grace on May 28, 1910.

The old house, now called St. Mary's, was temporarily used as a contagious hospital, and after that to accommodate the Sisters and their help. The annual number of patients treated has increased to 1,600. Progress in every other respect has been equally steady. Through the generosity of Father Smyth, an X-ray machine was installed and gradually this whole department brought to a high standard, a professional roentgenologist be-



Emergency Hospital
Kankakee, Ill.



St. Francis Hospital
Evanston, Ill.



St. Anne's Hospital - 1903

ing at the head of it. The operating rooms on the fourth floor are splendidly lighted and equipped. The maternity department accommodates about 20 patients and enjoys an ever-increasing patronage.

In the fall of 1919 the hospital opened its own training school under the state laws of Illinois, and the old Kasper residence (originally owned by the Kirk family), on the southern edge of the property, was bought by the Sisters, and will be used as a home for the nurses. It was named in honor of St. Joseph.

St. Francis' Hospital has a well-organized staff of doctors, enjoys the confidence of the public, and seems to be destined to become, before long, one of the largest and best located hospitals of the north shore.

St. Anne's Hospital—Chicago, 1903

St. Anne's Hospital is located at 4900 Thomas Street, on the Northwest Side of the City of Chicago.

The institution was founded by the Poor Handmaids of Jesus Christ and was dedicated by Bishop Muldoon on May 31, 1903.

St. Anne's Hospital, for the past eight years, has been in charge of Sister M. Casikla.

In connection with St. Anne's Hospital is a Training School for Nurses. The school was established in the year 1913. The course of instruction covers three years and the teaching staff consists of twenty-two lecturers and instructors. Number of pupils about thirty.

St. Anne's Hospital is a general hospital, receiving all medical and surgical cases except contagious diseases.

The administration or main part of the hospital is a modern four-story substantially built brick fire-proof building. One of the two wings of the building contains a large elegantly constructed chapel, the other dormitories. The capacity of the hospital is about 120 beds. The equipment of the institution is first class, including four operating rooms, X-ray and pathological laboratories.

St. Bernard's Hospital Chicago, 1905

St. Bernard's Hotel Dieu was opened to public service in 1905, under Rev. Bernard P. Murray, first pastor of St. Bernard's Church.

It is centrally located in Englewood on Harvard Avenue, near Sixty-third Street, a site easily reached from all parts of the city. The building is a pretentious structure of pressed brick, faced with marble, five stories in heighth, having a frontage of 186 feet on Harvard Avenue, with a central wing, three stories in heighth, extending 80 feet to the east of the main building. It contains more than 100 private rooms, and eleven wards, all with outside light and air, and is capable of accommodating 250 patients. It is equipped with all modern aids to medical and surgical science; a suite of up-to-date operating rooms, an efficient X-ray department, and exceptional facilities for pathological laboratory research. The hospital engineering plant supplies steam and electric power to kitchen, elevator, laundry, refrigerating rooms, and ice manufacturing plant. St. Bernard's is conducted by the Religious Hospitalers of St. Joseph, a sisterhood entirely devoted to the service of the sick in hospitals. The order originated in France in 1635, at a time when militant Catholics like the saintly and chivalrous Maissonneuve were devoting their lives and fortunes to the effort to plant the standard of the cross by the side of the fair lilies of France upon the wooded shores of the stately St. Lawrence. Some years later a small band of these valiant and holy women came to Montreal, then Ville Marie, to aid Jeane Mance in the hospital in which that intrepid woman had for years cared for sick and wounded, French or savage; and thus was founded in 1658 one of the first Sisters' hospitals on the North American continent. Here amid the icy cold and snows and hardships of Canadian winters and pioneer existence, this little mustard seed grew and flourished and became a mighty tree—the Hotel Dieu of Montreal—sending its offshoots to many parts of Lower and Upper Canada. One of these branches was the well-known Hotel Dieu of St. Joseph, Kingston, Ontario, from which seven Sisters were sent in 1903, at Father Murray's request, to found a community in Chicago.

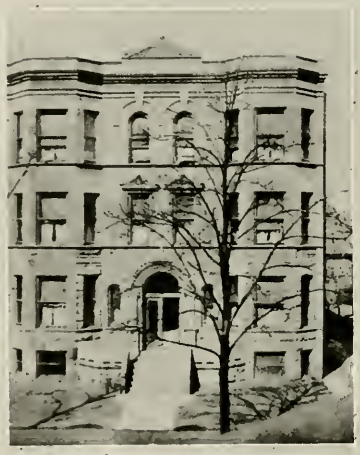
In charge of the little community was Mother Ann Hopkins, a woman of strong character and great suavity of manner, whose confidence in God and filial reliance on the paternal care of St. Joseph for his religious daughters were an inspiration to all whom she met, and were largely instrumental in attracting the friendship and support of influential Chicago Catholics. In 1906 she was obliged by failing health to lay down the burden of superiority, and in 1909, after years of suffering patiently borne, she went to her rest in God, leaving a blessed memory of



St. Francis Hospital - 1905
Blue Island, Ill.



St. Bernard's Hospital
Chicago



St. Bernard's Hospital



Convent of Our Lady of Help
Chicago



St. James Hospital
Chicago Heights, Ill.

forty-seven years of work well done because it was inspired by love for God and zeal for souls.

At the present time the Chicago community numbers twenty-three Sisters, under the benign government of Mother Alice Burns, Superioress. The institute is diocesean, each community being under the direct control of the Archbishop, and each having its own novitiate.

There are only two other hospitals in the United States conducted by Sisters of this order: Fanny Allen Hospital of Burlington, Vermont, is called after the daughter of General Ethan Allen, who, after her conversion, entered the community of the Hotel Dieu of Montreal, and who was the first woman of New England birth to become a Catholic Sister. A more recent foundation is the Hotel Dieu of St. Joseph at Polsen, Montana.

Besides the hospital building, there are included in the property of the hospital St. Bernard's Home for Nurses, a spacious three-story brick and stone building facing the hospital on Harvard Avenue, and giving home accommodations to eighty pupil nurses; the cottage formerly occupied by the Sisters, and subsequently by the nucleus of the Training School for Nurses, is now used as quarters for the women help who form part of the vast household; the convent and novitiate is situated east of the hospital building, on Yale Avenue. Here, entirely separated from the hospital, yet so easily accessible to it as to receive their early training in the functions of their institute—the nursing of the sick—earnest young aspirants to the religious life receive the spiritual and mental training which will make of them the type of noble womanhood suggested by their beautiful name, Religious Hospitalers.

Oak Park Hospital
Oak Park, 1906

Founder of the hospital, Dr. John W. Tope, with the help and advice of Rev. Father Richard Dunne, pastor of River Forest. Although Protestant, Dr. Tope was determined to have the new hospital conducted by Catholic Sisters, and with great firmness of purpose he succeeded in overcoming all obstacles put in his way by his fellow physicians, and the community at large.

The ground, first bought at the price of $10,000, was paid by subscriptions given by the doctors and citizens of Oak Park, and donated to the Sisters of Misericorde, a religious congregation whose motherhouse is in Montreal, Canada. The Sisters agreed to erect and conduct the hospital. Ground was broken in the spring of 1906, and the corner stone of the building was laid July 2, 1906. The hospital was completed and formally opened April 4, 1907, by Bishop Muldoon.

The building is entirely fire-proof, of vitrified brick, five stories, with basement, 122 by 46 feet. The operating rooms, with galleries above for spectators, are among the finest in the country. Capacity of the hospital, seventy-five adult patients, and nursery for fifteen infants.

Architect of hospital, G. L. Harvey, of Chicago. Cost $140,000. Incorporated under the laws of the State of Illinois, March 27, 1906. Legal title, "The Oak Park Hospital and Training School for Nurses of the Sisters of Misericorde." Affiliated with Loyola University in 1917.

Successive purchases of ground have secured for the use of the hospital and future building purposes, the entire block between Madison and Monroe Streets, also lots and dwelling used as nurses' home in rear of the hospital on Maple Avenue.

Foundress and first Superior, 1905 to 1907, Mother St. Laurence, who after three years' absence came back as superintendent in 1910, and was Superior from 1913 to 1919; now assistant general at the motherhouse. Mother St. Lucie was Superior from 1907 to 1910, and Mother Marie-Louise from 1910 to 1913; present Superior, Mother St. Beatrice.

Number of Sisters in hospital, 18; average number of nurses, 30; secular employes, 20. Number of patients received from March, 1907, to January 1, 1920, 15,660. Number of graduate nurses from school, 85. Associations connected with the hospital, the Ladies' Auxiliary and the Alumnæ Association.

The medical staff is composed of twenty-four active members, who hold monthly meetings to discuss hospital matters, case records, etc.

The Viatorian Fathers have, with few exceptions, held the office of chaplain to the hospital. The Rev. Father M. J. Marsile, the present incumbent, was the first resident chaplain in 1907; later on resumed the same duties from 1913 to 1918. The Rev. Fathers Tardiff, Goulet, Viens and St. Amant are found on the list, as well as a secular priest, Rev. H. Moulard, and Rev. Father Emery, an Oblate.

Columbus Hospital—Chicago, 1905

Some years ago a casual observer strolling through Lincoln Park could have noticed, on



Misericordia Maternity Home
chicago



Oak Park Hospital - 1906
Oak Park, Ill.

Lake View Avenue, a fashionable hotel patronized by many who sought the restful quiet of the park and the charm of the lake. In 1905, renewed and transformed, the elegant hotel was opened for the physical upbuilding of humanity, and it became known as "Columbus Hospital."

More than once the late Archbishop Quigley had asked Rev. Mother Frances Xavier Cabrini, foundress of the Missionary Sisters of the Sacred Heart of Jesus, to open a hospital in Chicago. With zeal Rev. Mother Cabrini yielded to his request, though clearly foreseeing the great difficulties to be overcome, and immediately looked for a desirable location. As it was the Archbishop's wish that the new institution should be a credit to the Archdiocese, modern in equipment and adequate to the needs of a great city, the choice of the site was not an easy problem Passing through Lincoln Park, Mother Cabrini's eye was taken by the stately appearance of the North Shore Hotel rising majestically on Lake View Avenue, and overlooking the lagoon. With an inspiration that history records so often that comes to those whom are seeking to do the will of God. Mother Cabrini decided that this should be the site where the Missionary Sisters would labor for the sick and suffering.

The location was approved by the Archbishop, and with his blessing the property was secured and the work of the Missionary alteration was begun. The period between the purchase and the formal opening of the hospital was a time of great trial for the saintly Mother Cabrini. For some time the failure of this enterprise seemed almost inevitable, and her heart was heavy at the prospect of her beloved poor being deprived of skilled care. She did not lose courage, however, her implicit confidence in the Sacred Heart sustaining her during this particularly stormy period, and her prayers were finally answered when on February 26, 1905, the hospital was opened and formally dedicated. On that occasion the halls of the new institution were thronged by a multitude of doctors and friends numbering nearly five thousand.

The presence of Archbishop Quigley presiding at the dedication service, surrounded by prominent ecclesiastics and many members of the medical profession, with the celebrated Dr. J. B. Murphy, president of the medical staff at their head, gave the exercises, the character of a gorgeous ecclesiastical and civil celebration; a fitting inauguration of an institution which in a short time has risen to its present heights of expansion and achievement.

After a brief period of only fourteen years, its buildings had to be enlarged. A new wing of seven stories, containing fifty suites of rooms, lecture halls, five operating rooms, several dressing, sterilizing and rest rooms. It was begun on June 13, 1918, and solemnly inaugurated on March 11, 1920, by His Grace, Archbishop G. W. Mundelein, assisted by the Right Rev. Monsignor F. A. Rempe, V. G., and Right Rev. Monsignor E. F. Hoban and other friends of the institution. No expense was spared to make this new building the last word in hospital sanitation, comfort and elegance. The lake and the picturesque landscape of Lincoln Park form a delightful sight which can be enjoyed from every window of the hospital, and give the patients the impression of being rather in a health resort than in a hospital.

The Columbus Extension Hospital

The increasing demands of the poor, especially those of Italian extraction, in crowded districts of the West Side, for medical aid, prompted Mother Cabrini to build near Vernon Park the Columbus Extension Hospital, which was opened July 16, 1911. By telegram, Pius X sent on that occasion his apostolic blessing to the religious, doctors and patients. Since that date the hospital has always been filled to its utmost capacity by poor people of every nationality, many of whom are charity patients and treated free of charge.

In 1917 Rev. Mother Cabrini prepared the plans for the New Columbus Extension Hospital and outlined the project of the magnificent Columbus Sanitarium, which the Missionary Sisters will erect as a fitting monument to the memory of their beloved Reverend Mother and Foundress.

The foundations of the New Columbus Extension Hospital were laid in May, 1918, but owing to the present abnormal labor conditions the building is still under construction. It will accommodate two hundred patients, and will be equipped in every detail with the latest scientific appliances.

The Columbus Hospital has the privilege of counting many well known doctors as members of its staff. Worthy of special mention is the celebrated Doctor J. B. Murphy, who remained its president until his untimely death.

Many distinguished visitors have honored this institution by their presence, among others were: His Emminence Cardinal Vincent Vannutelli, His Excellency Most Rev. D. Falconio, Apostolic Delegate to United States; His Excellency Most Rev. J. Bonzano, Apostolic Delegate to United States; the Apostolic Delegate to Australia, Monsignor B. Cattaneo; His Excellency Monsignor Cerretti, Vice-Secretary of State to His Holiness Pope Benedict XV; His Grace Most Rt. Rev. Archbishop Blenk, of New Orleans, La.; Most Rt. Rev. Bishop Conaty, of Los Angeles, Cal.; Most Rt. Rev. Bishop Hoban, of Scranton, Pa.; Monsignor Tiberghion, Chamberlain to the Holy Father; the Superior General of the Missionary Fathers of Congo, Africa; Most Rt. Rev. E. G. O'Dea, Bishop of Seattle, Wash.: His Lordship Rt. Rev. G. G. Cantwell, of Los Angeles, Cal.; Archbishops J. Orozco, Ruix and Blanearte, of Mexico; Most Rt. Rev. Bishop M. De Lamora of Zacatecas, was chaplain of the institution six months during his exile from Mexico; the Honorable Nitti, President of the Italian Parliament, with Baron Borsarelli and the Italian Delegation to the United States; the Hon. Doctor Bastianelli, professor in the University of Rome, and colonel of the Italian army.

St. Francis Hospital
Blue Island, 1905

At the solicitation of the Right Rev. Francis A. Rempe, the Sisters of St. Mary purchased the Uhlich home in Blue Island, Ill., for the purpose of erecting a hospital. The building was altered to accommodate twenty-five patients, and was opened on March 25, 1905.

From March 25 until January 1, 1906, there were 187 patients admitted. The number of patients steadily increased, so that the building could not accommodate all the applicants.

In 1914 ground was broken for a new, modern, fireproof building, which was completed and dedicated in May, 1916. The present building, which is only a part of the whole plan, can accommodate from sixty-five to seventy-five patients. The hospital has all appliances such as X-ray, laboratory, etc., for the scientific treatment of disease.

During the past year, 1,649 patients have been cared for in this hospital. The priests of the St. Benedict's Church act as chaplains.

St. James Hospital
Chicago Heights, 1911

It was mainly through the efforts of the philanthropic Dr. Fitzgerald that the Poor Sisters of St. Francis of Perpetual Adoration came from their motherhouse at Lafayette, Indiana, to found St. James Hospital at Chicago Heights. Mr. Stolte, then postmaster in Chicago Heights, was equally desirous of the foundation of this institution. The people of this city gave the first material aid. These men who took up the initiative were typical of the esteem in which these Sisters were held as adepts in work of this kind. The first was a prominent Catholic physician; the second a non-Catholic. The explanation is that these Sisters had already made a name for themselves both in Europe and America for their high standard of efficiency in their particular sphere.

The Sisters of this community specialize in nursing the sick without distinction as to creed or class. If there is any distinction, it is in the care of the sick poor. Any effort the Sisters have made in soliciting alms has always met a ready response from an appreciative public. The teaching Sisters have charge of St. Agnes' school, attached to the adjoining parochial church.

Sister M. Silveria was the first Superior to take charge of the institution after its dedication in November, 1911. She was not transferred till September, 1919. She was succeeded by the present Superior, Sister M. Blanche.

Sister M. Josepha was the first pioneer, who came with a few of her associates to found the hospital. They came in September, 1910, and in a year's time the present St. James Hospital was ready for dedication. Archbishop Quigley warmly encouraged their project, and, indeed, the Sisters regarded him as their best friend.

The Sister Superior, in an interview with the Archbishop, expressed that she was at a loss for a patron after whom to name the hospital. "Why not name it after my patron, St. James?" was the reply of His Grace. The Archbishop was taken at his word, and St. James Hospital was dedicated on Thanksgiving Day, November, 1911.

XXVIII.

Charitable Institutions

First Orphan Asylum Chicago, 1849

Orphans Were Housed After Cholera of 1849 in a Frame Building On the North Side. We Have No Picture of It. It Was Used Temporarily Only.

St. Mary's Training School Chicago Industrial School for Girls—Des Plaines, 1882

St. Mary's Training School was incorporated February 6, 1882. Owing to the passage of the Training School Act, in force July 1, 1883, a new charter was subsequently applied for, and granted, August 14, 1883, authorizing the school to provide a home and training for dependent boys committed to its care under the provisions of said Act.

The Most Reverend Patrick A. Feehan was appointed Archbishop of Chicago, September 10, 1880, and one of the first problems confronting him was the need of a diocesean institution with ample accommodations and of suitable location to allow for the proper care and training of dependent and neglected boys. Such work had previously been carried on by the Bridgeport Industrial School, located in Chicago, on the present site of St. Bridget's Church, Archer Avenue and Twenty-ninth Street, but after twenty years of existence, with the steady growth in the population of the archdiocese, the capacity of the latter institution had become greatly overtaxed. After much thought and consideration on the part of His Grace and those interested in the project of establishing a larger and better equipped orphanage, the present location of St. Mary's Training School was decided upon as a most suitable site for such an institution.

Accordingly, the Board of Trustees of St. Mary's Training School, at a meeting held April 28, 1882, authorized the purchase of a tract of land, comprising four hundred and forty acres, then known as the Knott farm, situated at "River Bend," about two miles north of Des Plaines, Illinois. On May 19th, following, the deal was closed and title to the property vested in the Catholic Bishop of Chicago for a consideration of $30,000. The investment proved to be well advised for reasons far more valuable than those of a financial character. The healthful location of the newly acquired property, its picturesque stretch of timber land overlooking the river, winding gracefully through its entire extent, and the added feature that it afforded ample opportunity to train the boys, particularly in agricultural pursuits, were all in its favor.

No time was lost in hastening the necessary improvements. Sufficient ground space was allotted for the erection of buildings to house the different departments. Subscriptions were rapidly solicited and the contracts awarded, so that within eight months, almost to the day, work had progressed sufficiently to arrange for the laying of the corner stone of the buildings, which event took place October 8th of the same year. The occasion was a notable one and is well remembered by many of the older priests and residents of the archdiocese, who participated. Thirteen societies from Chicago parishes took part in the great procession from Des Plaines, and the Mayor of Chicago, prominent judges, members of the City Council, the Board of County Commissioners, and many men distinguished in public life also attended.

The interest of the late Archbishop Feehan in the organization and progress of the institution from the start and throughout the long years of his administration is well remembered. The work of building proceeded rapidly, and on Sunday, July 1, 1883, the school was dedicated. The main buildings occupied practically the same grounds as the present ones, and with the exception of the central building were somewhat similar in general outline. The latter, owing to its style of architecture, was known as the "Round House," and was connected with the dormitory buildings on either side by two enclosed passageways, extending north and south.

In the meantime, four Christian Brothers, with a party of fifteen boys from the Bridgeport Industrial School, had been established in one of the farm buildings, familiarly re-

ST. MARY'S TRAINING SCHOOL







Rev. J. M. Doran





CHICAGO INDUSTRIAL SCHOOL FOR GIRLS

ferred to as the "White House," and occupied quarters there until the transfer of the eighty remaining boys from the orphanage in Chicago, which occurred when the new buildings were completed.

An interesting fact in the early history of the institution was the admission of a number of Indian boys of the Sioux and Chippewa tribes, who had been sent from Standing Rock Reservation by arrangement with the United States Government. The early records contain such names as "Red Bull," "Black Hawk," "Has Horns," "Walking White Buffalo," "Grey Bear," "Hawk Shield," and "Charger." Forty-one of these boys arrived at the school September 30, 1883. Five of this number died later on, apparently owing to the change of climate, and, as a matter of precaution, the others were soon afterward returned to their homes.

As time went on, new buildings were erected as the various needs of the institution demanded them. The old chapel, a frame structure, was built south and slightly west of the main building in 1886. The tailoring, shoe-making, printing, and laundry departments were also housed in a frame building on the space occupied by the present chapel. The ice house and farm dwelling were located directly west of the present boys' building. In 1897 the administration building replaced a portion of the original structure, and the villa, used a little later as a summer home by Archbishop Feehan, was erected in 1898. The latter building has since been converted into an infirmary for the children. Another building constructed about this time was the old power house, which is now occupied by the printing department.

In 1897 the Parmelee farm, consisting of 440 acres, adjoining the original farm on the south, was purchased, and its acquisition allowed for more extended work along agricultural lines.

The most tragic event in the history of the institution was the fire which occurred in October, 1899. The flames originated in some accidental manner in the chapel, and, spreading rapidly to the other buildings, resulted in the almost complete destruction of a work which represented over sixteen years of the most painstaking thought and effort on the part of the Archbishop and his valiant coworkers, the Board of Trustees and the Christian Brothers, the latter having continued in charge of the institution since its foundation. The villa, the old power house, and the outer walls of the administration building alone were left standing when the blaze subsided.

The death of Archbishop Feehan occurred July 12, 1902, and the arduous task of reorganization and rebuilding the institution on a permanent basis in consequence fell to the shoulders of the Most Rev. James E. Quigley, D. D., who assumed charge of the archdiocese of Chicago, January 8, 1903. The remarkable zeal of Archbishop Quigley in his aim to bring about a thorough organization of the numerous charities under his supervision, soon brought forth its fruit. The awakening that resulted in almost every field of charitable endeavor only emphasized what could be accomplished under wise and competent direction. In no phase of the work, however, which characterized him as a benefactor of the poor and dependent, were his efforts attended with more gratifying results than in what he achieved in the upbuilding of St. Mary's Training School.

In a retrospect one marvels at the keen foresight and masterful planning of the great project which, despite the many difficulties encountered, was gradually worked out in all its details. Preliminary steps towards reorganization were taken in having the provisions of the charter changed to allow for a Board of Trustees to consist of only five members, who were to replace the old board numbering thirty. This being accomplished, His Grace invited the trustees to co-operate with him in extending the work of the school on a broader and more comprehensive scale. The board as reorganized at the time consisted of Messrs. David F. Bremner, James H. Burke, Michael Cudahy, Andrew J. Graham and John A. Lynch.

Owing to the resignation of Mr. Cudahy on account of ill health and the death of Mr. Burke, which occurred April 26, 1905, the efficiency of the new board, as a body, was, for a time, somewhat hampered. Immediate steps, however, were taken to further the plans outlined by His Grace. The task of rebuilding and reorganization was a tremendous one, and, owing to the circumstances cited above, fell, in a large measure, to the lot of Mr. John A. Lynch, who was entrusted by his two other colleagues on the board and Archbishop Quigley to supervise and direct the work of reconstruction. Mr. Lynch gave cheerfully of his time and energy in carrying the project to a most successful completion. His tenure of office, first as vice-president and later as president of the Board of Trustees, extended over a period of twelve years, and

his experience as head of one of the great banking houses of Chicago, together with his whole-hearted devotion and unselfish interest in the progress and welfare of the institution for so many years, made his services invaluable. Naturally, many perplexing problems presented themselves, but Mr. Lynch was equal to any emergency, and his influence and tact combined with his scrupulous attention to business details resulted in such great economy and success that he is entitled to a very prominent place during perhaps the most trying period of the school's history.

The years 1905-1906 witnessed the completion of the entire north wing of the main buildings—since occupied by the boys for classroom and dormitory purposes. The refectory and kitchen buildings, centrally located and convenient of access from the other buildings, were also completed at this time. These structures, as well as the south wing for the girls' department and the laundry—which were erected in 1910-11—are all of modern construction, sanitary, and completely equipped throughout. The buildings were all designed by W. J. Brinkman and the general plan and practical arrangement for housing the several departments are the result of his unceasing labor, and an effort that proved later to have been a severe strain on his health and was soon after followed by his death.

On October 18, 1905, Rev. George T. McCarthy, who lately distinguished himself and won honors in the World War, was elected secretary of the Board of Trustees of the school. He also continued as superintendent for several years, during which time he exercised complete supervision of the affairs of the institution.

Messrs. Edward F. Carry and William A. Amberg became members of the Board of Trustees January 2, 1907, and both remained as such for nine years. Mr. Amberg has since passed to his reward, but both he and Mr. Carry are well worthy of mention for praiseworthy and faithful service in the interest of the school during their long tenure of office. Messrs. Butler and Patrick J. Byrne each served in succession during these years as secretary of the school, and were prominently associated with its activities and business affairs, especially during the period of rebuilding.

On July 1, 1906, the Sisters of Mercy, from St. Xavier's Academy in Chicago, succeeded the Christian Brothers in charge of the management of the institution. This change was necessitated in anticipation of the removal of the girls from the orphanages in Chicago to St. Mary's and the rapid and successful progress of the institution under the régime of the Sisters is due in no small measure to their untiring zeal, capability, and self-sacrificing devotion to their young charges. Rev. Mother Mary De Sales, Superior of the order at the time, herself accompanied the first band of her community to Des Plaines, and after inaugurating the work and assigning the Sisters to their respective duties appointed Sister Mary Borromeo as the first local Superior. The latter became acting superintendent a short time later and served as such almost to the time of her demise, which occurred on October 15, 1911. Sister Mary Geraldine (1911-1918) and Sister Mary Julia (1918-1919) succeeded in turn, each serving as Superior and also holding office as manager and treasurer of the institution during their respective terms. Sister Mary Rose, the present incumbent, ably fills her office, and was appointed manager and treasurer of St. Mary's Training School and Chicago Industrial School for Girls in October, 1919.

An event of supreme importance was the transfer of the Chicago Industrial School for Girls to Des Plaines, which occurred during the year 1911. Hitherto this institution had been located at Prairie Avenue and Forty-Ninth Street, and with St. Joseph's Orphanage at Thirty-fifth Street and Lake Avenue had cared for practically all the dependent girls of the diocese, St. Joseph's receiving the younger class and the Industrial School those more advanced in years and capable of following the vocational training classes provided for through the Industrial School Act, under which the school was organized, November 24, 1885. The Sisters of the Good Shepherd were in charge of the latter school during its entire existence of over a quarter of a century, and the Sisters of St. Joseph conducted the orphanage which was founded shortly after the Chicago fire. The passing of the St. Joseph's Orphanage and the transfer of the Chicago Industrial School to Des Plaines marked the closing chapter of a long period of persevering and heroic service on the part of the Sisters of the Good Shepherd and the Sisters of St. Joseph. The children from St. Joseph's came to Des Plaines in April, 1911, and those of the Chicago Industrial School in August of the same year. The combining of these two institutions with St. Mary's and the transfer, during the previous year, of the boys from St. Joseph's Provi-

dent Asylum, Fortieth Street and Belmont Avenue, Chicago, marked also the fulfillment and realization of a plan which for years had been the dream of the diocesan officials and had long before been decided upon. This was the centralization of the work for dependent children. Economic reasons and the desire to preserve the family ties in such instances where misfortune was accompanied not only by the breaking up of the home, but the separation and scattering of the children, brothers and sisters,—through their placement in widely separated institutions, in different sections of the country,—the result being that in many cases they became entirely lost to each other for all time. Under the new and more humane system, with the two institutions so closely associated, the family, in as far as possible, is kept intact, the brothers an dsisters frequently meet, and parents and relatives are enabled to hold their monthly reunions on the anxiously waited for visiting day.

However, while the two schools at Des Plaines have, in a sense, been combined and are under one management, each under the law strictly preserves its own identity. St. Mary's Training School leases the grounds and buildings it occupies from the Catholic Bishop of Chicago, as does also the Chicago Industrial School for Girls. The accounting and record systems are kept absolutely separate, and different Boards of Trustees are in control of each school, as follows:

Board of Trustees,
St. Mary's Training School.

President.....Mr. Roger C. Sullivan
Vice-President.....Mr. Frank J. Seng
Secretary.....Mr. William E. Frawley

Members:

Mr. Frank E. Doherty, Mr. John F. Higgins and Rev. James M. Doran.

Board of Directors,
Chicago Industrial School for Girls.

President.....Miss Alice M. Moran
Vice-President..Hon. Edward Osgood Brown
Secretary.....Mrs. D. F. Bremner, Jr.

Members:

Mrs. Edward O. Brown, Mr. D. F. Bremner, Mrs. D. F. Bremner, Mrs. Z. P. Brosseau, Rev. James M. Doran, Dr. Anna Dwyer, Miss Joanna Fortune, Mrs. Charles Flannagan, Hon. Timothy D. Hurley, Mrs. J. L. Reilley, Miss Katherine Smith and Miss Adelaide Walsh.

There is a vacancy at the present time on the Board of Trustees of St. Mary's Training School, owing to the death of Mr. Roger C. Sullivan, which occurred April 14, 1920. Mr. Sullivan had been a member of the board for four years and became its president April 7, 1918. During his comparatively brief association with the school he proved an active and interested supporter of the work it represented. His broad experience in public life, with his influence and business tact, made him a valuable presiding officer in directing the affairs of the school, and he was seldom absent from the monthly meetings. His taking away is a distinct loss to both his colleagues and the institution, and his place on the board will not be easily filled.

Mr. David F. Bremner has been a member of the Board of Directors of the Chicago Industrial School since its organization nearly thirty years ago, and served in the same capacity during nearly as many years for St. Mary's Training School. Advanced age and failing health have prevented his active participation in the work during late years, but his keen interest, his generous sacrifice of time and the material assistance he has rendered on so many occasions have made him a conspicuous figure in the affairs of both schools for many years. His wife and Mrs. David F. Bremner, Jr., are also associated with him as members of the Board of Directors of the Chicago Industrial School for Girls. Honorable Edward Osgood Brown and Mrs. Edward Osgood Brown are two other members of the Chicago Industrial School Board who have served for a long period in office. Both have rendered valuable service in many ways, and Judge Brown has always given generously of his time and legal talent in the interests of the school. A few years ago he acted as leading counsel for the school in an injunction suit to prevent Cook County from appropriating funds for the support of children committed through the Juvenile Court. An unfavorable decision in the lower court was reversed by the State Supreme Court, October 23, 1917. The case attracted wide publicity, even outside Illinois, and settled all doubt as to the legality of such payments, permanently.

The following priests of the archdiocese have, at different times, served as chaplains of St. Mary's Training School: Revs. John M. Linden, J. B. Stackable, J. F. Walsh, T. Ouimett, John Green, E. J. Cryne, A. W. Kraschowitz and H. J. Wills. Rev. James M. Doran, the present superintendent and

chaplain, was formerly assistant pastor of St. Agnes' Church, Chicago, and was transferred to St. Mary's, September 1, 1911. He was appointed superintendent of St. Mary's Training School December 20, 1911, and became superintendent of the Chicago Industrial School for Girls January 21, 1912.

A new chapter in the history of St. Mary's Training School began to unfold itself with the accession of His Grace, the Most Reverend George W. Mundelein, D. D., to the See of Chicago, December 9, 1915. St. Mary's holds an important place and is one of the departments in the now wonderfully perfected system that spells out the great effort of organized charity in the archdiocese of Chicago. It is a well known fact that among the many big projects launched by His Grace since coming to Chicago, the establishment of the Associated Catholic Charities has been probably his greatest achievement. He recognized without hesitancy the need of permanently establishing the charitable and social service work of the diocese on a solid working and financial basis. With thousands of dependent children committed to his keeping, not only in as far as their spiritual wants are concerned, but looking to him for temporal and material care as well, he early recognized the outstanding fact that with comparatively limited resources at hand the maintenance of large institutions such as St. Mary's, together with the outlay for improvements and building, would be impossible. Heretofore the annual deficit in the maintenance was met by the archdiocese, and disbursements for building purposes came from the same source. The Associated Catholic Charities now, however, divides this responsibility, supplying the deficit for maintenance, an amount which is far in excess of all moneys annually received by the institution from public sources. The financing of building operations and all improvements, however, are covered by funds received directly from the archdiocese, and is controlled by the Archbishop himself. Thus during the four years of his administration, the new fireproof power and heating plant, with boiler service of four hundred horsepower, pumps, engines, compressors, etc., all supplying power, light, heat and refrigeration ample to meet requirements, has been built. A new well, 1,126 feet in depth, has also been completed. Greenhouses, covering an area of 30,000 square feet, alterations in the girls' building, providing sleeping accommodations for two hundred children, a new warehouse for storage of building material, an addition to the printing plant, affording rooms and recreational facilities for about thirty extra employees, are all new improvements. The new manual training and supply storage building combined is also in course of construction and will shortly be in use. The printing department, with linotypes, presses, composing room, and a complete equipment of binding machinery, has also been established. The farm has been extended by a purchase of 100 acres west of the Minneapolis, St. Paul and Sault Ste. Marie Railroad. His Grace has advanced over $400,000 to finance the foregoing and other needed improvements of a general character, increasing the investment in St. Mary's to an amount exceeding $2,000,000.

The interest of Archbishop Mundelein in the institution has been manifested not only in the many improvements carried out under his direction during the past four years, aiding in its material development, but he has likewise taken the most keen personal interest in its progress and welfare and in the comfort and well being of the hundreds of little ones housed within its shelter. No phase of the work necessary to intelligently minister to their needs and welfare, whether spiritual or physical, escapes his notice, or is without the range of his fatherly solicitude. His orphan and dependent children have perhaps been the most frequent subject of his pen and discourse, and whenever their interests have been threatened he has never been found in the background, and his moral support and influence have always been powerfully wielded in their favor. His masterful appeal in behalf of the orphans addressed to all the Catholics of the diocese, February 9, 1917, when public funds for the support of the institutions were withheld, owing to the injunction suit pending, was a real expression of his fatherly heart, and was as forceful as it was full of feeling. The appeal attracted nation-wide attention, and was responded to so generously that the institutions were sufficiently financed and tided over during the period of controversy.

In an address delivered at the annual meeting of the Associated Catholic Charities, held April 14, 1919, His Grace expressed himself as follows on the work being carried on by St. Mary's Training School:

"At St. Mary's we give every child the best, better than many children at home have. Plenty of fresh air, light, room, recreation, the best of schooling, wholesome food, pretty much the same as wealthier children get in a

boarding school. Many of you gentlemen have seen the school with your own eyes, and you will bear me out. I have never heard any one criticise St. Mary's, and I hope I never will. They may criticise the Cathedral or the Seminary or the School of the Madames of the Sacred Heart, but it would hurt me to have any one say with truth that we starved out the orphans or did not keep them warm or treated them cruelly or gave them only the scraps and remnants of an education. And what is more, I believe the Catholic people of Chicago feel exactly as I do about it."

The Curran Committee appointed a few years ago to investigate institutions caring for children in the State of Illinois and composed of members of the House and Senate at Springfield, pronounced St. Mary's Training School the best of its kind in the state. The following extract is taken from the report rendered on the occasion: "While not desiring to be partial, this was the finest institution visited by your committee, fine in all respects."

At the present time the combined enrollment of St. Mary's Training School and the Chicago Industrial School for Girls numbers 1,158, and the average attendance for both schools during the past ten years alone has totaled 15,000 children.

House of the Good Shepherd
Chicago, 1859

1. House of the Good Shepherd—Reformatory, charitable.

2. Founded May 20, 1859.

Four Sisters were the foundresses: Sister Mary of St. John Baptist Jackson, Superior; Sister Mary of St. Philomene Cavanaugh, assistant; Sister Mary of St. Augustine Smith, and Sister Mary of Martha Shine.

These Sisters came from St. Louis at the solicitation of Right Reverend James Duggan, D. D., who placed them under the personal direction of Doctor J. McMullin, who welcomed them at the depot and escorted them to the Convent of the Sisters of Mercy, where awaited them kind-hearted Bishop Duggan and a few charitable friends. After partaking of the gracious hospitality of the Sisters of Mercy, the travelers were conducted to the dwelling on Price Place and found there awaiting them a little flock presided over by Sister Mary Gonzaga of the Order of Mercy, who in their charity had temporarily guarded these souls until the advent of the Good Shepherd community.

In 1860 a larger home on Franklin Street was rented and the Sisters moved with their charges. The Right Reverend Bishop, seeing the growth of the work, presented a piece of ground on Market and Hill Streets. Again Reverend Dr. McMullen interested himself and aided by Dr. Dunne, V. G., and other clergymen raised funds to commence the erection of a building. The Sisters were preparing to move into it when it was burned to the ground. This trial seemed to stimulate devoted friends, who again raised funds for the erection of another building, to which our Sisters moved, remaining in this location until 1905, when a portion of the present building was erected at Grace and Racine Avenue. Upon the fiftieth anniversary of the foundation the present group of buildings was completed and occupied by a household numbering nearly five hundred souls.

Amongst the many now enjoying the reward of their labors in behalf of this institution some of the most prominent are Honorable Thomas Brennan and W. J. Onahan.

About forty thousand have passed through this institution since its foundation.

Angel Guardian Orphanage
Chicago, 1865

This institution was founded in 1865 by the Board of Administration of St. Boniface Cemetery. The Cemetery Board consisted of the pastors and of lay representatives of the following parishes: St. Peter's, St. Joseph's, St. Michael's, St. Francis of Assisi, and St. Boniface. They bought ten acres of land with some farm buildings in Rosehill (Devon Avenue and Robey Street) for an orphanage. The deed to the "Catholic Bishop of Chicago" was executed May 15, 1865. Two weeks later they met at St. Michael's Church, and in compliance with the wishes of Bishop James Duggan accepted also the Administration of the Angel Guardian Orphanage, which was soon after opened in the old farmhouse with four children. At the same meeting the first officers were elected, viz.: Rev. Ferdinand Kalvelage, president; Rev. P. Zimmer, C. SS. R., secretary; Mr. F. S. Vogt, treasurer. In 1872 the board was incorporated under the laws of the State of Illinois as "The Angel Guardian German Catholic Orphan Society of Chicago." Members of the corporation are the pastors of the German parishes of Chicago and two laymen from each



St Joseph Bohemian Orphanage
Lisle Ill.



House of The Good Shepherd
First Bldgs.



House of The Good Shepherd
Chicago, Ill.

parish appointed by their respective pastors. The affairs of the Angel Guardian Orphanage and the three cemeteries, St. Boniface, St. Maria and St. Joseph, are conducted by this corporation.

Since the year 1900 the Angel Guardian Orphanage accepted children from the Juvenile Court. The county, however, did not contribute to their support, because the institution was incorporated under the general law and not according to the Industrial School Act and Manual Training School Act which were passed by the Illinois Legislature only in 1879 and 1881, respectively. In order that the institution could receive some support from the county for children sent by the Juvenile Court, two new corporations were formed in 1912, the Ketteler Manual Training School for Boys and the Catharina Kasper Industrial School for Girls. The name "Ketteler" was selected in honor of the great Catholic social reformer, William B. von Ketteler, Bishop of Mayence, who more than sixty years ago insisted that dependents be taken care of by Sisters in institutions and not scattered to the four winds and exploited by foster parents. The corporation for the girls is named after Catharina Kasper, the saintly foundress of the Sisterhood of the Poor Handmaids of Jesus Christ.

The president and vice-president of the corporations are priests, the secretary and treasurer laymen. From 1865 to 1920 the office of president was held by: Rev. F. Kalvelage, seven years; Very Rev. P. Fischer, eleven years; Rev. L. Holzer, C. SS. R., two years; Rev. J. DeDycker, C. SS. R., six years; Rev. S. Demarteau, O. S. B., one year; Rev. J. Essing, C. SS. R., four years; Rev. D. M. Thiele, two years; Right Rev. A. J. Thiele, seven years; Rev. P. Faber, two years; Rev. F. J. Schikowski, four years; Rev. E. T. Goldschmit, two years; Rev. G. Eisenbacher, eight years. The reverend presidents exercised general supervision and direction of the institution. This had become a difficult task for one not living on the grounds, especially since the institution had grown to its present size. Archbishop Mundelein, seeing the need, requested Rev. George Eisenbacher to resign his parish and to live at the institution as its rector, taking care of the spiritual needs as well as of the temporal affairs.

From 1865 to 1882 the pastors of St. Henry's Church gave spiritual care to the orphans. From 1882 to 1916 chaplains were appointed for the work by the Archbishop.

In the beginning lay people had charge of the orphanage. In 1868 Very Rev. P. Fischer, V. G., succeeded in procuring the services of a Sisterhood, the Poor Handmaids of Jesus Christ. The first Sisters arrived November 9, 1868. They were Sister M. Hyacintha, Sister M. Bella and Sister M. Corona. Sister M. Hyacintha, the Superioress, stayed at the institution until 1885. She was very successful and laid a good foundation for the growing institution. Later on she became Provincial Superioress, and died a few years ago at the motherhouse in Fort Wayne, Ind. Her successors at the orphanage were the Sisters M. Blanca, M. Radegundis, M. Bartholomea, M. Clodesinde, M. Bertina, M. Hubertina, and the present Superioress, Sister M. Lucia. Among the other Sisters must be mentioned Sister M. Paschalis, who spent the greater part of her life, June 14, 1873, to the time of her death, September 15, 1919, at the orphanage. Her energetic, untiring and many-sided activities contributed in no small degree to the success of the institution in the past. At present forty-four Sisters take care of the children and teach the schools.

The characteristic trait of the Sisters' work in the Angel Guardian Orphanage is their effort to provide homelike living conditions for the children. In this they succeeded remarkably well, especially since the cottage system has been introduced.

Children are admitted as young as two years of age. Until they are of school age they are housed in a special building, the "babyhouse." The school children and the seniors live in groups under the care of a Sister. Each group has its own living room, dining room, sleeping room, and wash room. For the education and training of its inmates the institution maintains a kindergarten, grammar school, commercial course, domestic science course, and a continuation school for the senior boys, who besides receive training under competent instructors in the florist and printing departments, the bakery, the shoe and tailor shop.

The number of children admitted into the Angel Guardian Orphanage from 1865 to 1920 was 7,362. The daily average population of the institution in the year 1919 was 749.

Buildings.

At the beginning the farm buildings served for orphanage purposes. They were torn down in 1884.

1867—The first new building was erected. It was a two-story concrete building, 40x75,



Rev. Frank Rusch

St. Hedwig's Industrial School - Niles, Ill.



The Ephpheta School for The Deaf - Chicago, Ill.



Rev. O. Eisenbacher

Angel Guardian Orphanage - Chicago, Ill.

with basement, and lasted until October 26, 1879, when it was destroyed by fire.

1876—The first school house was built, two stories high. A third story was added in 1891.

1879—A two-story building adjoining the school house to the south was added. It was used for the laundry and bakery, and the upper floor for children's dormitory. Also to this building a third story was added in 1891. A part of the laundry is still in this building, one floor serves now as an isolation ward and the other as a dormitory.

1880, May 17th—The corner stone of the main building was laid by Right Rev. Dr. McMullen. It is a three-story brick building with basement, and cost $32,200.97. The first floor is used for reception rooms, office, recreation rooms. The upper floors are occupied by three groups of school girls.

1890—A hot water heating plant was installed. In 1904 it was changed into a steam heating plant, and in 1911 a generator was installed for electric power and light.

1896—The new school was built directly south of the main building and connected with it by a corridor. It is a three-story brick structure, similar in design to the main building. The basement contains large halls, where the children meet their relatives and friends on visiting days, every other Sunday. On the first floor are five school rooms, on the second two school rooms, and the living quarters of a group of school girls. The third floor is occupied by the chapel.

1898—The first green houses were erected. They were enlarged in 1902 and 1906, so that now 66,000 square feet are under glass.

1903—The hall was built and in 1906 a third story added. On the first floor is the auditorium. The other two floors provide the living quarters for four groups of school boys.

1908—Another substantial building was added, the "babyhouse." It cost $41,666.69. Two floors are occupied by the children from two to six years of age, and on the third floor is the kindergarten and the infirmary.

1911—Arose the manual training building as a monument of the former inmates who collected the funds for its erection. It contains the printing department, the shoe shop and general repair shop and also the living quarters of the senior boys.

1914—Brought the largest addition to the orphanage buildings. A group of buildings was erected, including the central kitchen, storage building, fourteen dining rooms, a cottage for two groups of children, and the connecting corridors. One hundred and eighteen thousand, one hundred and ninety-six square feet of floor space were gained for the institution by these buildings. After the necessary changes had been made in the old buildings, the cottage system was introduced in 1915. The new buildings, their equipment and the alteration in the old buildings cost $200,000.

1916—The rectory was built on Ridge Avenue, where eventually the main entrance to the institution will be located.

The present valuation of the buildings and equipments is $865,000.

The plot of land on which the Angel Guardian Orphanage stands comprises twenty-seven acres.

Cemeteries.

The Angel Guardian Catholic Orphan Society conducts three cemeteries: St. Boniface, St. Maria and St. Joseph. The net revenues of these cemeteries are applied to the support of the Angel Guardian Orphanage.

St. Boniface Cemetery, North Clark Street and Lawrence Avenue, Chicago, was opened in 1863. It comprises thirty-eight acres of land, and the number of burials to January 1, 1920, amounted to 60,851.

St. Maria Cemetery, located between Eighty-ninth and Ninety-first Streets, Crawford Avenue and the Grand Trunk Railroad tracks, P. O. Evergreen Park, Illinois, was consecrated by Archbishop Feehan May 13, 1888. Sixty acres of the one hundred and one acres of this cemetery were donated by the greatest benefactors of the Angel Guardian Orphanage, Mr. and Mrs. Henry Wischemeyer.

St. Joseph's Cemetery, between School Street and the Des Plaines River, Belmont Avenue and Chicago, Milwaukee and St. Paul Railroad tracks, P. O. River Grove, Illinois, was consecrated by Archbishop Quigley, August 28, 1904. It is beautifully situated along the Des Plaines River, and comprises one hundred and thirty-two acres of woodland.

The "Katholischer Jugendfreund," or "Catholic Young People's Friend," a monthly magazine, printed in German and English, was founded by Right Rev. A. J. Thiele in 1877. He published and edited it himself a number of years in the interests of the Angel Guardian Orphanage. In 1888 the Angel Guardian Orphan Society bought the magazine. At present it is published under

contract by August Benz, and edited by Bruno Buchmann. It is printed at the orphanage.

Little Sisters of the Poor
Chicago, 1876

Home for the aged poor of both sexes over sixty years of age.

Founded in the year 1876 under the auspices of Very Rev. Msgr. Foley, helped by the members of the Society of St. Vincent de Paul. It was the 15th of July that the Sisters arrived in Chicago—six in number. Sister Marie de Ste. Helene was the Mother Superior. After some years, as the little foundation on Polk and Halsted Streets became too small for the number of poor seeking admission, it was necessary to build a larger institution, and on the second of February, 1880, Mass was said for the last time in the old building. On the following day, to the great joy of the Little Sisters and inmates, the first Mass was celebrated in the new building. At the end of March the home contained about one hundred inmates.

At the present day the home contains about one hundred and eighty inmates and seventeen Little Sisters. Needless to say, numerous conversions have taken place since the foundation, and our poor have always been well cared for, thanks to the kindness of our good benefactors.

St. Joseph's Home
Chicago, 1876

St. Joseph's Home was founded by the Rev. Arnold Damen, S. J., in July, 1876.

Desirous of safeguarding young working girls and those coming into the city without friends or means, Father Damen purchased a small portion of the present site, on which was a frame cottage, and here, under the protection of St. Joseph, the home was commenced, and entrusted by Father Damen to ladies whom he brought from New York to conduct the good work, and who still carry it on.

A two-story building was immediately erected for the accommodation of applicants. Soon this became insufficient, and in the following year a larger one was built. This was ready for occupancy in December, and on the twenty-second Rt. Rev. Bishop Foley blessed it and celebrated the first Mass.

The beginnings had their trials, sacrifices and privations were not wanting. In order to obtain means, some elderly ladies were given a life home for a nominal sum. In this way, and encouraged by the saintly Father Damen, the devoted laborers overcame all obstacles.

From time to time adjoining ground was purchased, buildings erected and improvements made through the kindness of generous benefactors who helped to finance the undertakings.

To the work of the home these ladies were requested to add that of the education of the deaf, which they gladly accepted, this being a work dear to their hearts. Accordingly, a School for the Deaf was opened on October 2, 1884, and continued until it was transferred from May Street to the new Ephpheta School, Crawford and Belmont Avenues, which was completed in 1909.

After the children were taken from May Street, the entire home was fitted for the accommodation of the working girls; but with all this there is not sufficient room for the applications continually received for admittance.

The home is located at 1100 South May Street, near Twelfth, now Roosevelt Road. It may be reached in twenty minutes from the downtown district, and is close to the Holy Family Church, thus rendering it convenient for those employed in this section, and affording spiritual advantages to all who wish to profit by them.

The buildings are old, but substantial and comfortable; a homelife atmosphere pervades and is enjoyed by the thousands who come and go.

During the forty-odd years of the home's existence, women of every station in life have found in it a real home. Good of every description is accomplished continually. Many conversions to the true faith have been effected, negligent, wandering and all but lost ones brought back to the practice of their religious duties. Here also the poor have been sheltered and assisted, and still come to receive food, clothing and relief of every nature. Convalescents have frequently been cared for until sufficiently restored to health. Good homes and employment has been secured for many. The good work begun years ago is zelously continued, an das time goes on it increases.

St. Joseph's Home has often experienced the special protection of its holy and beloved protector.

Convent of the Little Sisters of the Poor Chicago, 1882

Our home at the above address was commenced in 1882 at 414 Chicago Avenue. It was a small house which we rented, and could accommodate six Sisters and twenty old people. It was on the thirty-first of October that we received the first two old people into the home, and the next day, Feast of All Saints, the Holy Sacrifice of the Mass was offered for the first time. The good Mother Aimable Joseph was put in charge of the home. The work was commenced, and the Little Sisters began soliciting for the maintenance of their home and their aged poor, the wagon being given by the members of St. Vincent De Paul's Society.

The present building was commenced in 1885, and on June 29, 1886, the Archbishop celebrated the first Mass in the new chapel. Since that time two wings have been added to the building, also a convent, a laundry, smoke room, and stables, the home accommodating at this time about 230 persons.

It is the provincial house for the west, and is under the supervision of Mother Germaine des Ste. Apotics, who is the provincial. Sister Anne de Ste. Cecile is the local Superior, with twenty-two Sisters.

Franciscan Sisters House of Providence Chicago, 1882

January 7, 1920.

Very Rev. E. F. Hoban,
City.

Very Rev. and Dear Father:

Complying with your recent request, we enclose herewith data regarding our "Home for Working Girls."

Name—House of Providence.

Conducted by—The Franciscan Sisters.

Nature—A home for working girls.

Located at—1121 Orleans Street, Chicago, Illinois.

We receive into the home only girls of unquestioned character. We offer them a comfortable, well ordered, pleasant home, where not only are their material needs supplied, but their moral and spiritual welfare are safeguarded by such regulations as are necessary to maintain an orderly existence; and by encouraging them, one and all, to enjoy and to participate in the privileges of the Sister chapel. They are invited and encouraged to come to chapel to Holy Communion daily, Holy Mass, Benediction, Visits to the Blessed Sacrament, etc. All are obliged to be in at a reasonable hour at night. Any exception through emergency or necessity must be submitted to the Sister.

The present home is a four-story brick structure containing one hundred and thirty-two rooms. It is modern, having hard wood polished floors throughout, steam heat, electric and gas lighting, nine baths, besides additional washing and toilet accommodations on each floor; fully equipped laundry, boiler room, etc. One hundred girls are accommodated.

With the kind and fatherly encouragement of the Most Rev. Archbishop Feehan, the Franciscan Sisters undertook the establishment of the Home for Working Girls in Chicago in 1882. The Ven. Mother Superior, Mother Mary Bernarda, purchased a piece of land, fronting ninety feet on Orleans Street, and one hundred and twelve feet on Elm Street, from St. Joseph's (German) Church, for $11,000. On this stood a frame dwelling, the nucleus of the present House of Providence.

The home was opened in September, 1882, with Ven. Sister M. Cecelia as the first Sister in charge. Under her skillful management, the home was quickly filled, and in 1884 it was necessary to erect a brick building to meet the ever increasing demands for accommodations, and to provide a temporary chapel. This cost $30,000.

Ven. Sister M. Cecelia was an inspiration to all who were fortunate enough to come under her care, and the seed of loving service, which she so generously sewed for love of God, will ever continue to bear fruit. In 1887 Ven. Sister M. Cecelia was elected for Ven. Mother, and our home lost the guidance of its first Superior.

Sister M. Emilia was then appointed to this charge. In 1891 a further addition, together with a spacious chapel, beautifully and appropriately decorated, was built, at a cost of $65,000. For thirty-one years the Ven. Sister Emilia, with active zeal and winning charitableness, conducted the institution.

From its inception, the Most Rev. Archbishop Feehan showed constant approval and encouragement, on two occasions donating substantial contributions toward its expenses

The Rev. Benedictine Fathers,, from St Joseph's Church, have officiated regularly in the Sisters' chapel, and have ever been ready

to answer sick calls in the home, to which they have been truly fathers.

The Sisters gratefully acknowledge the kindly feeling cherished by the Fathers, and their generous and kindly services.

Ven. Sister M. Dionysia has been in charge of the home since 1918, and during this time has found it necessary to make some minor improvements.

THE FRANCISCAN SISTERS.
Sister M. Dionysia, Superior

Sisters of the Good Shepherd Illinois Industrial School for Girls—Chicago, 1885

Chartered November 24, 1885.

The object of the school was to provide a home and proper training for young girls, regardless of race, nationality or creed. During the first years the work was carried on by the Sisters of the Good Shepherd at their convent, Orleans and Hill Streets, and by the Sisters of St. Joseph in their convent at Thirty-fifth Street and the lake.

The Board of Directors consisted of members of both communities and some secular ladies. The meetings were held at the Convent of the Good Shepherd. The Most Reverend P. A. Feehan, Archbishop of Chicago, presided at the first meeting of the corporation. As soon as funds could be raised, the site at Forty-ninth Street and Indiana Avenue was purchased for $40,000.

This was in May, 1889, and the Chicago Industrial School began its career in its own buildings, September 23, 1889. Archbishop Feehan was anxious for the establishment of the school on a proper basis, and generously contributed towards the purchase of the ground.

Board of Directors.

The members of the Board of Directors at this time were: General G. W. Smith, president; Mr. and Mrs. Edward Osgood Brown, Mr. and Mrs. William P. Henneberry, Mr. and Mrs. David F. Bremner, Mrs. E. A. Matthieson, Mrs. A. W. Green and Mrs. John Cudahy.

Founders and foundresses of the institution: Honorable Thomas Brennan, General G. W. Smith, Judge R. Prendergast, Mr. and Mrs. W. P. Henneberry, Judge and Mrs. E. O. Brown, Mrs. A. W. Green, Dr. John Guerin, Mr. and Mrs. D. F. Bremner, Mr. and Mrs. Michael Cudahy, Mr. and Mrs. John Cudahy, Mr. Charles A. Mair and Mrs. W. Hay.

Foundation Made from St. Louis, May, 1889.

The Sisters of the Good Shepherd came from our provincial house at St. Louis, Mo. The Sisters chosen to begin the work were Mother Mary of the Good Shepherd Richardson, Superior; Sister Mary of the Immaculate Heart Leahy, assistant; Sisters Mary of St. Angela Murray, Mary of St. Anna Hennessy, Mary of the Presentation Cuidray, and Mary Aloysius Reynolds.

On September 23, 1889, the Sisters took of their new home, a small building which was on the lot when purchased. A room, fitted up as a chapel, was blessed on this day by the Most Reverend P. A. Feehan, who placed the Most Blessed Sacrament in the tiny tabernacle, and celebrated the first Mass.

Spiritual Needs.

The convent was at first attended by priests from St. Elizabeth's Church. Reverend J. M. Dunne said Mass for a short time daily in our chapel. His Grace then committed our household to the good care of the Fathers at St. Cecelia's Church. Reverend E. A. Kelly, the pastor, was appointed confessor. Reverend Lawrence Mechan acted as chaplain for a few weeks, when Reverend Timothy Ryan was appointed. Reverend E. A. Kelly and his assistants proved themselves most zealous and devoted, giving their services gratis.

The Reverend E. A. Kelly deserves our most heartfelt prayers and gratitude for the generous services rendered during twelve years. His kindly interest in the smallest child manifested his love for the forsaken lambs of the flock. His many deeds of charity and zeal are written in golden letters in our hearts and memory, and his name is held in veneration by our entire congregation, and holds the foremost place among our early benefactors.

Benefactors.

General G. W. Smith and Mr. Thomas Brennan were untiring in their efforts to secure a contract from Cook County, whereby it would provide for its wards. Great difficulty was experienced in this matter, and our Sisters sustained a heavy loss, so that the efforts of those good friends, as well as Judge E. O. Brown and Captain D. F. Bremner were deeply appreciated. They went personally to their friends and collected funds to pay for the ground.

Dr. John Guerin kindly offered his professional services to the Sisters and children, and, although he was soon replaced by Dr.

J. L. Reilly, Dr. Guerin continued his active interest in the institution.

Mr. James Burke deserves special mention for his efforts in securing the charter, and was for many years an interested friend and co-laborer. He made frequent trips to Springfield, and never ceased his efforts until the charter was in our hands.

Later, when the county failed to pay the bills presented for the care of the children, as had been agreed upon, our good friend, the Honorable Thomas Brennan, took upon himself the task of procuring a contract from Cook County, and never ceased agitating the matter until they had agreed to pay the institution $8.000 a year. In 1893 he again exerted his efforts to obtain an increase of $2,000. An amusing incident is told of Mr. Brennan in this connection. The officials contended that public funds should not be given for sectarian purposes. He was asked to prove that the institution was sectarian, to which he replied that the very aspect of the school was Catholic, pictures of the saints on the walls, etc. "Tell me," rejoined the other, "some of the saints whose pictures you saw there." "Why," he replied, "in the very first room I entered there was a large picture of Tom Brennan on the wall." "And so the Sisters of the Good Shepherd have canonized Tom Brennan, have they?" The laughter of the assembly silenced the opponent.

1905.

In 1905 the State created the Department of Visitation of Children in connection with the State Board of Charities, with Dr. Charles Virden as head official, assisted by Mr. W. R. Blackwelder and Miss Catherine Gallagher. As our visiting list was becoming heavy, and the responsibility increasing likewise, we found the State visitor's report a great aid. Our association and business intercourse with these officials have been most satisfactory.

Transfer of Pupils to Des Plaines.
August, 1911.

(Extract of Article Which Appeared in Daily Press at Time of Transfer.)

"The Chicago Industrial School for Girls, under the care of the Sisters of the Good Shepherd, and directed by a Board of Managers, has been doing a grand work for the past twenty-six years. The object for which it was formed being to establish, maintain and carry on an industrial school and to provide a home and proper training for such girls as may be committed to its charge, and to educate them so as to become good and useful women.

"From its beginning we find recorded the names of the most prominent citizens of Chicago among the officers and directors. From the same rank also the institution proudly claims its friends and benefactors. The first president was the late General G. W. Smith, who is held in grateful memory for the efficient work accomplished during the ten years of his presidency, resigning only when ill health prevented him from fulfilling the duties of his office. By unanimous vote, Mr. Charles A. Mair was chosen as his worthy successor, and has administered the affairs very capably, assisted by the following officers and Board of Managers:

"David F. Bremner, vice-president; Edward O. Brown, second vice-president; Imelda G. Bremner, secretary; Helen G. Brown, recording secretary.

"Directors: Charles A. Mair, P. J. O'Keeffe, Dr. John Guerin, Mrs. D. F. Bremner, Mrs. P. J. O'Keeffe, D. F. Bremner, T. D. Hurley, S. C. Scotten, Mrs. Imelda G. Bremner, Mrs. Charles A. Mair, Miss Alice Moran, Edward O. Brown, Z. P. Bressean, Dr. J. L. Reilly, Mrs. E. O. Brown and Miss Adelaide Walsh.

"The records of the school give evidence of the skillful management with which it has been conducted through the past quarter of a century, meeting with the highest approval and hearty co-operation of the honorable judges and officials of the Juvenile Court.

"Thirteen thousand, seven hundred and fifty-six children have been sheltered, trained and lovingly cared for by the good Sisters with gratifying results. Dr. Charles Virden, State visitor, gives ample testimony of the home-finding feature of the work, in the satisfactory reports resultant upon his visitation to the homes.

"With the bustling life of this great city, with its rapid growth and teeming masses of humanity, so too must come its multiplied cares, its struggle for existence. The father of a large family striving to maintain and provide the wants of the family with his meager income is visited by sickness. Want, poverty, destitution follow; who shall provide for the little ones?

"For the past few years, the present buildings have not been adequate to accommodate the ever increasing number of children confided to its care. The Most Reverend James E. Quigley, D. D., Archbishop of Chicago, studied the situation and found its solution in erecting larger buildings beside the

great plant already in operation at Feehanville, known as St. Mary's Training School.

"In this arrangement is found the realization of His Grace's most earnest wish to keep the members of the same family together. Here, basking in the sunshine of nature's beauties, brother and sister will grow up in the same environments, sharing each other's joys and sorrows, as only brother and sister can, lessening to a degree the heartaches caused by the remembrance of the family ties so ruthlessly severed by the cruel hands of fate; or is it the loving Providence of God, Who bruises hearts that they may be healed with the soothing balm of His mercy?"

Tribute.

To our esteemed and lamented friends and benefactors who sacrificed their lives so nobly for the cause of the care and education of the dependent children confided to the care of

CHICAGO INDUSTRIAL SCHOOL
under the management of the
SISTERS OF THE GOOD SHEPHERD

the names of Mr. Charles A. Mair, Dr. J. L. Reilly and Dr. John Guerin are held in grateful remembrance.

The name of Mr. Charles A. Mair is held in great esteem. His services rendered so faithfully and cordially from the opening of the school until the day of his death, render him deserving of having his name written in letters of gold in our hearts and memory. He was prominently identified with the school's activities, and held the office of president for twelve years, and was a most devoted member of the board for twenty-two years. He gave frequent donations, in sums of one, two and three hundred dollars, which amounted to three thousand. In 1902 he advanced $2,023 to meet repairs on the juniors' building. In November of the following year the bills still remained unpaid. Our kind friend visited us about this time, and, on leaving, placed his cancelled note on the table, with the request that no mention be made of the matter. This act, as well as many others, known only to the Divine Master, deserves to be heralded abroad, and merits the lasting gratitude and perpetual remembrance in the prayers of our congregation.

His last testimony to the cause for which he had sacrificed his life so nobly, was the generous amount left to us at the time of his death, March 2, 1915. In the will $5,000 was bequeathed to the Sisters of the Good Shepherd, and received immediately, without the usual delay attending such settlements.

Dr. J. L. Reilly rendered valuable services as physician in charge of the institution, from the foundation until the time of his lamented death, January 15, 1914, a period of twenty-five years. He not only gave his time and service, but kept our pharmacy supplied with the drugs needed. His skill and watchful care saved many precious little lives from the malignant diseases which attack the child of tender years. He justly took pride in the low mortality rate, as we register but twenty-five deaths. One year, the winter being a severe one, we had several cases of pneumonia among the little tots. He visited them daily, and often again at night, although his calls often took him great distances; he would telephone to say that he was coming, despite the thirty or more calls he might still have to make. He would cancel them all, rather than have the sisters feel he was neglecting the little ones. His golden deeds we leave to the Recording Angel, who, we know, has written them in characters that will grow more brilliant with the flight of the eternal years.

May his precious soul rest in peace!

Establishment of the Illinois Technical School for Colored Girls.

Application for Charter made in September, 1911.

For the past few years the judges and officials of the Courts of Chicago have been confronted with the great problem of providing for the dependent colored children brought beneath their notice. At the urgent and repeated request of that most honorable body, the Sisters of the Good Shepherd undertook the work, and opened the school at 4910 Prairie Avenue, September 1, 1911. The institution was incorporated under the title "Illinois Technical School for Colored Girls."

The first direct commitment to the school was made December 26, 1911. At the end of the first school term one hundred pupils had been registered. The children have applied themselves readily to the various branches taught them, and have become docile and studious. The rapid growth of the work during the first year is sufficient evidence of the need of such a school. The second term found the school over-crowded. Many had to be refused for want of room. The day began with Mass of the Holy Ghost and appropriately chosen hymns, beautifully rendered by the children.

The school rooms had been enlarged, renovated and fully equipped with new desks and text books, comprising all that was needed

for the work of the eight grades, with the following curriculum:

Milne's Arithmetic, Roddy's Geography, Barne's History of the United States, Gilmour's Bible History, Christian Doctrine, Third Plenary Council of Baltimore, New Edition; Davison's Health Lessons, Steps in English, McLean and Blaisdell (for four upper grades); Hoenshel's Grammar (for lower grades), Hick's Speller (for upper grades), Hunt's Speller (for lower grades), William's Choice Literature and Doyle's Standard Catholic Readers, Beacon Method of Phonics, Palmer Method of Penmanship.

The commencement exercises were held June 21. Dr. Charles Virden delivered the address. Six gold medals, donated by friends of the school, were awarded, together with thirty wreaths of honor, and other prizes. The examination papers were exhibited, and specimens of art and needle work also shown and admired.

The Domestic Science School was established in 1915. Pupils of the fifth, sixth, seventh and eighth grades attend classes twice a week, and are making splendid progress. Sewing classes also have been placed upon a systematic basis this term. The first and second grade pupils have one hour for hemming, top sewing and back stitching. Third and fourth grades take up darning, feather stitching and scalloping. Fifth and sixth grades take more advanced fancy work, and seventh and eighth grade pupils learn to put garments together. Each pupil must complete the course to receive a promotion card to the next grade.

September 3, 1915, was "Illinois Technical School Day" at the Coliseum. A display of fine work, consisting of hand-embroidered towels, dining room sets, pillow covers, children's dresses, etc., met with words of praise from the vast crowds, all the more credit being given because the department was established but a year, and the progress made was surprising.

This exhibition was held to commemorate the fiftieth anniversary of the freedom of the negro race, and comprised work of the manual arts and grade schools throughout the States. Third prize was awarded our exhibit.

From the register we glean the following facts: Total registration of pupils, 1,179; number of baptisms, 119; number confirmed, 102.

The Mission of Our Lady of Mercy and the Working Boys' Home Chicago, 1886

To look after the young boys working in the downtown district, especially those engaged in selling newspapers, His Grace, the Most Reverend Archbishop Feehan, established in the year 1886 the Mission of Our Lady of Mercy, and placed Reverend Louis Campbell in charge. The mission first occupied rooms on La Salle Street, near Washington, but in the following May moved to more spacious quarters at 45 East Jackson Boulevard. Father Campbell remained in charge only a short time, when he was appointed to the parish of St. Catherine in Austin, his place at the mission being taken by Reverend Dennis Mahony. After two years spent in the downtown district, Father Mahony secured permanent quarters—a private residence—on Jackson Boulevard, between Aberdeen and Racine Avenues. Father Mahony was assisted for some years by Reverend Father O'Hara. Failing health caused Father Mahony to relinquish his post and in the month of November, 1906, Reverend Father C. J. Quille was placed in charge, being taken from the parish of St. Bernard's, where he had been curate for some years.

When Father Quille came to the mission the "boy problem" had changed completely. Like all other interests, the selling of newspapers fell into the hands of a trust, and the young lads, who had made a living by selling the "extras," were now compelled to look elsewhere for a living. The boy was still on the street, not only the Chicago boy, but the boy from everywhere, attracted to the big city, and it was this boy for whom no provision had been made.

Father Quille saw that to solve the boy question the boy must be put in a position to help himself, and so with nothing but trust in God and confidence in the generosity of his fellow Catholics, he started to build the Working Boys' Home. In a very short time his dream was realized, a magnificent four-story brick building was erected, and complete in every detail—clean and airy sleeping quarters, dining rooms, shower baths, and a very handsome chapel.

Father Quille then turned his attention to supplying work for the boys. First, the printing shop was established, then the shoe shop, and in these two departments many boys, who came to the mission with seemingly no prospects in life, are now masters of their trade.



Technical School for Colored Girls, Chicago, Ill. - 1885



Bishop Quarter School for Motherless Boys
Oak Park Ill.



St Joseph's Home for Working Girls



Rev C. J. Quille



Mission of Our Lady of Mercy Working Boys Home, Chicago - 1886

Additional property has been purchased and in course of time buildings will be erected, in which the scope of the mission will be enlarged. In fact, it is the intention of Father Quille to establish a trade school complete in every detail; a Working Boys' Hotel for the older boys, containing seventy-five private rooms, has been opened, and preparations have been made to enlarge the scope of this work.

Father Quille was assisted in his work at the mission by Reverend James Leddy, who resided at the home for some years, until he was appointed assistant pastor to Right Reverend Monsignor Foley, pastor of St. Ambrose's parish.

Fathers Quille and Leddy had charge of the work at the Juvenile Court, and they likewise looked after the State institutions and the Bridewell, until special chaplains were appointed.

The special organs of the home are The Waifs' Annual and The Waifs' Messenger, and solely from the revenue derived from those, with no special assistance, the Working Boys' Home has been established and maintained.

The St. Joseph's Home for the Aged—Chicago, 1895

The first Polish institution devoted to care for the aged and crippled was established in 1895 by the Franciscan Sisters of St. Kunegunda.

The present site of the institution dates from 1897, when the corner stone was laid at the corner of North Hamlin Avenue and Schubert Street. In 1899 an additional building was erected for the orphans, conducted by the sisters until 1911. Then the St. Hedwig's Orphanage was erected at Niles, Ill., where the orphans were transferred. From the asylum a dormitory, dining room for the old folks were arranged, and a sisters' working room for making art embroidery, church and sodality goods, as the chief means for the support of the home. In 1905 an addition to the two first buildings was made for the novitiate, and in 1911 another larger addition was made to the main building for a chapel.

Here also is the motherhouse of the Franciscan Sisters of the St. Kunegunda, whose primary intentions were: to care for the aged, for orphans, and to nurse the sick and poor at the hospitals, but as the community grew in number, a class was opened for the young postulants in 1900, to have them trained as teachers, to take charge of the Polish parochial schools. Today the sisters are conducting nineteen parochial schools, and one day nursery in the archdiocese of Chicago, and in the dioceses of Cleveland, Altoona, Fort Wayne, Belleville and Peoria.

P. S.: The house marked X is the first building of the institution.

The Ephpheta School for the Deaf—Chicago, 1896

The Ephpheta School for the Deaf was founded in 1884 and incorporated in 1896. The purpose of the school is to give to deaf children a thorough Christian education and a secular training such as will enable them to become self-supporting and to take their places in society as reliable and intelligent citizens.

The school owes its beginning to two noted missionaries belonging to two different religious orders, the Rev. Henry Meurer, C. SS. R., and the Rev. Arnold Damen, S. J., who simultaneously conceived the idea of opening a school for the Catholic deaf of Chicago. Both happened to meet deaf persons at the point of death, who, having no religious instruction, could not be prepared for the Sacraments.

Rev. Father Meurer made application to the Archbishop of Chicago, Most Rev. Patrick A. Feehan, D. D., who suggested that he call upon the Catholic writer and artist, Miss Eliza Allen Starr. Through Miss Starr's influence, a number of the leading Catholic ladies of Chicago became interested and organized the Ephpheta Society. The object of this association was to seek out deaf children and provide for their education. The Jesuit Fathers of Holy Family Parish generously offered free use of a spacious classroom in one of their buildings, where school was opened October 2, 1884. Three pupils were in attendance. The ladies of St. Joseph's Home, South May Street, housed and cared for the children while the Ephpheta Society, by zealous and devoted efforts, provided the funds to maintain the school, which rapidly increased in numbers.

In 1887 Father Damen, S. J., gave his jubilee offering for the erection of a brick building at the rear of St. Joseph's Home, to be used as dormitories and playrooms for the children. In 1893 the ladies of the Ephpheta Society surrendered the guardianship of the school to the ladies of St. Joseph's Home. In 1907 the management of the home



St Joseph's Home for The Aged
Chicago Ill.



Guardian Angel Home
Joliet, Ill.



Guardian Angel Day Nursery
Chicago, Ill.



Catholic Chapel
Oak Forest, Ill.



Franciscan Fathers
Oak Forest, Ill.

secured a plot of land, corner of Belmont and Crawford Avenues, and began the erection of a school building. In 1909, for the first time in its history, the Ephpheta School found itself in a home of its own; and on October 2 the building was blessed by His Grace, Most Rev. James E. Quigley, D. D. and school formally opened.

Succeeding Rev. Father Damen in laboring for the spiritual welfare of the children came Rev. Paul Poinziglioni, S. J., and in 1900 Rev. Henry Dumbach, S. J., took up the study of the sign language with the view of devoting himself to the work; but on account of pressing duties as rector of St. Ignatius College, Rev. F. A. Moeller, S. J., was appointed in his place. Father Moeller completely mastered the sign language and put heart and soul into the work. No labor was too long nor too heavy for his beloved deaf mutes, as he called them. Much credit is due to Father Moeller for the valuable assistance he rendered in soliciting funds for the erection of the new building, in which at the present day hundreds of deaf children of every nationality and denomination are sheltered and cared for.

The Viatorian Fathers of St. Viator's Normal Institute now care for the spiritual welfare of the children. Every year a class is prepared for first Holy Communion, and every two years the Sacrament of Confirmation is conferred.

The combined system of instruction is used in the institution. Speech and lip-reading are taught to all the pupils and continued throughout the entire course, providing this is found advisable. To facilitate instruction in religion and in topics of general knowledge, the manual alphabet and sign language are used in the chapel and lecture room. A thorough systematic course of studies enables the pupils to acquire a solid grammar school education. This is supplemented by instructions in typewriting, business writing and household arts and sciences.

The institution grounds comprise an area of ten acres, giving ample space for playgrounds, together with a large plot for gardening purposes. The building, a four-story brick structure, is spacious, well lighted and ventilated, and provided with all modern conveniences.

Guardian Angel Home
Joliet, 1897

In order to draw God's blessing on the congregation and its labors, a special work of charity was undertaken in 1897, the providing of a home for neglected and destitute children in Joliet. The proposition was highly approved by the archbishop of Chicago. A cottage on the convent ground served the purpose for some time, but as petitions for homing children steadily increased, it was found necessary to secure a larger building. For this purpose two and a half acres of land, with a three-story brick house, situated on an eminence at the corner of Center and Division Streets, were purchased for $7,600. The enlargement of the house, together with the necessary renovations within the building and on the premises, came to $15,563. The institution was dedicated under the title of "Guardian Angel Home" on October 2, 1898, by the Most Rev. P. A. Feehan of Chicago.

In 1905 the home received a further addition containing a basement, chapel on the first floor, dormitories on the second, and a quarantine department on the third floor. This second annex and other improvements amounted to $27,389. In September of the same year the adjoining property, which was for sale, was purchased for $4,500.

Nineteen, the number of children sheltered at the home in 1898, has grown to a yearly average of one hundred and ten. Many of those reared at the home are fathers and mothers of families, others have comfortable positions, and a few have followed the higher calling to the religious state.

Until 1917 the home was largely dependent for its support upon this congregation. The baking of bread was done at the convent until 1917, laundering is still being done. The town of Joliet concedes to the home a monthly sum of $128 for destitute children. Not a few friends of the home have given continued valuable aid. Several small bequests have been received, and some nominal payments are made by parents or guardians. The yearly tag days since 1915 have helped the institution wonderfully in the financial way. The income of the last, 1919, reached the sum of five thousand dollars.

The cash expenditures of the congregation on the home to the present date amount approximately to $68,281. In addition, the parishes of the city donated two thousand, two hundred and eighty-four dollars towards the new chapel. During all these years no diocesan assistance was asked or given.

Mother Luey, the much-loved superior of the home, was succeeded by Sister M. Clementine Koch; she, in turn, by Sister M. Anselma Kreucher.

St. Joseph's Bohemian Orphanage Lisle, 1898

St. Joseph's Bohemian Orphanage, located near Lisle, DuPage County, Ill., was founded November 15, 1898. The beginnings of this orphanage were trying in the extreme. It had no home wherein to place the orphans and practically no funds to build a suitable home. For this reason the Bohemian Benedictine Order, which had acquired about one hundred and fifty acres of land near Lisle and erected a beautiful college, placed at the disposal of the orphanage several acres of land and the buildings thereon, entirely free of charge, and for such a period as the orphanage itself might desire. This generous offer was, of course, most willingly accepted. The Bohemian Benedictine Sisters were placed in charge of the orphanage. In order to raise funds for the maintenance and for the building of a permanent home for this newly founded institution, the Very Rev. Procopius Neužil, O. S. B., superintendent and prime mover of this project, appealed to the Bohemian Catholics of the United States, through the papers published by the Bohemian Benedictine Fathers—namely, the daily "Národ," the semi-weekly "Katolik," and the semi-weekly "Pritel Ditek"—and his appeal was not in vain. Contributions came in from all sides, so that within about twelve years these contributions reached the amount of upward $80,000. In the year 1910 a plot of land comprising forty-three acres was purchased, and on this land a new building erected. The corner stone was laid by the Rt. Rev. John Nep. Jaeger, O. S. B., Abbot of St. Procopius Abbey, Lisle, September 28th of the same year. This building, with all the furnishings, cost $130,000. The outstanding debt was paid by voluntary contributions by the Bohemian Catholics of America. This building accommodates about two hundred orphans. The number of orphans, however, increased constantly and for that reason it became necessary to erect a new building. Plans were drawn up and the contract let, and this building is just being finished. It is four stories high, modern in construction, and entirely fireproof. When entirely finished it will cost, with the necessary furnishings, about $125,000.

During the period of twenty-one years—that is, since the beginning of this orphanage—970 orphans have found a congenial home within its walls. Of these, 718 left for the great world to fight their own battles fully equipped morally, physically and mentally. At present the St. Joseph's Orphanage houses two hundred and fifty-two orphans. During the past year the maintenance of one boy cost $175, and the maintenance of one girl $214.

The location of St. Joseph's Orphanage is a very beautiful one. It is located twenty-five miles west of Chicago, on the Burlington Railroad, in a beautiful rolling country, which is interspersed with extensive woodland. The climate is very salubrious. The Bohemian Benedictine Sisters are still in charge of this institution. Not only Bohemian orphans are sent to this orphanage, but likewise Slovak and Croation orphans.

St. Joseph's orphanage is a diocesan institution, and for that reason is directly under the supervision of the archbishop of Chicago. It is managed by a Board of Directors, choosen from the clergy and laity of the Bohemians, Slovaks and Croatians of Chicago.

At present the officers are as follows:

President, Rt. Rev. Msgr. Francis Bobal; vice-president, Rev. Adalbert Dedera; secretary, Rev. Innocent Kestl; treasurer, Rev. Joseph Chvatal, O. S. B., superintendent, Very Rev. Procopius Neužil, O. S. B., who at present is in Europe. He is represented by the Ven. Brother Dominick Vaněk, O. S. B.

St. Hedwig's Industrial School for Girls—Niles, 1910

The St. Hedwig's Industrial School, located at Niles, Ill., was founded by Right Rev. Paul P. Rhode, D. D., under the direction of His Grace, the Most Reverend Archbishop Edward J. Quigley, in the year 1910, A. D. A three-story building and basement 80 by 200 feet at first was built and paid for by the Polish parishes of the Chicago Archdiocese. In 1915 another building, 80 by 200 feet, three-story and basement, was erected, and also a separate power plant and laundry. In 1919 a new dining room, having a capacity of 700 children, kitchen, store rooms and bakery, was completed.

The valuation of the buildings amount to $600,000.

Rev. Francis S. Rusch has been superintendent of the school since its beginning in 1911, and the Ven. Felician Sisters are his helpers.

The purpose of this institution is to care and provide a home for all dependent children of Polish birth. At present there are 670 boys and girls from ages two to fifteen.

Besides the regular parochial school studies, the girls are taught cooking, sewing, dressmaking, stitching, knitting, and all domestic work. The boys are taught carpentry, shoemaking, printing, farming, and music, by competent instructors in each department.

Sacred Heart Chapel Oak Forest, 1911

The Sacred Heart Chapel forms a part of the buildings which Cook County has erected at Oak Forest, Ill., to shelter its poor and infirm; the institution is popularly known as the Cook County Infirmary and Tuberculosis Hospital.

The need of a Catholic chapel for such an institution began to be felt as soon as it was occupied. Formerly the county infirmary was situated at Dunning, Illinois, which is near the city limits, and connected with Chicago by street car lines, making it easy of access for the priests, to whose care its spiritual needs were entrusted. No such care of souls was possible at the new institution; hence His Grace, the Most Rev. Archbishop Quigley, immediately resolved to meet the new conditions in the only feasible way, namely, by giving this public institution resident chaplains, and as a matter of course, a separate Catholic chapel.

After much wavering on the part of the County Board of Commissioners, and after countless negotiations, permission was at last granted to erect a chapel. To preclude all complaints on the part of non-Catholic religious organizations, the Board of Cook County Commissioners passed a set of resolutions, inviting all recognized religious organizations, if such might be their desire, to apply for the permission of erecting on the county grounds suitable buildings for religious services. These buildings were to be erected, according to the plans of the county architect, at the cost of the petitioners, and the title to vest in the County of Cook.

The Most Rev. Archbishop then told the Rt. Rev. Msgr. Thiele, who had carried on the previous negotiations in his name, to go to Oak Forest and select the site for the intended chapel. The foundation for the same was laid in the fall of 1911; a part of the superstructure had been built in the spring of 1912, when the enemies of the church sought an injunction against the erection of the chapel. Late in the summer of the same year the injunction was dismissed by Judge A. J. Pettit of the Circuit Court, for want of equity. The complainant then appealed to the Supreme Court of Illinois, which handed down a very explicit and thorough opinion on the question at issue, February 20, 1913, a veritable "Magna Charta" for the exercise of religion in all public institutions throughout the State of Illinois.

Before this decision was given, the chapel had been completed. The first services were held in the chapel on November 1, 1912, but not until Christmas of the same year was it ready for regular services.

Although the chapel was not completed until two years after the institution had been opened to receive patients, still their spiritual care was by no means neglected. Father Angeletti and his successor, Father Hurkmans, residing at the infirmary, had charge of this work. It soon became evident that some religious order would be better suited to have charge of this arduous work, and consequently it was offered to the Franciscan Fathers of the Sacred Heart Province of St Louis, Mo., and accepted by them.

Thereupon the Archbishop had a small residence built on a plot of ground adjoining the county farm, where the Franciscan Fathers, in charge of the work, have been residing since March 31, 1913. The first Franciscan chaplains were Fathers Hilary and Wolfgang, who came August 15, 1912. At present, Fathers Salvator, Victorin and Peter are in charge.

Special mention may be made of the benefactors of the Sacred Heart Chapel.

Next to God, the place of honor belongs to our late beloved Archbishop Quigley, to whose untiring zeal, never failing foresight and generosity this splendid achievement is due. The St. Vincent de Paul Society, and their spiritual director, Rt. Rev. Msgr. Thiele, especially merit the gratitude of the poor in this great work of charity.

Owing to the large number of Catholics in the Oak Forest institutions, about sixty per cent of the average 3,000 inmates, the chaplains find work enough for every day of the week. Their first care is to visit the sick, as a rule, once a day; those who are not sick in bed are visited weekly.

A large number of the inmates, as might be expected from their shiftless life, have for years neglected the practice of religion, some even have forgotten the essentials of their faith and religious practises. These, as also the converts, must be instructed. The number of baptisms yearly is about fifty. The large number of sick calls, amounting to about

800, must be attended. The average number of deaths a year is about 1,000, twenty-five per cent of whom are buried in the Catholic Cemetery at Oak Forest. A large number, who are buried in the city Catholic cemeteries, have the funeral rites performed at Oak Forest. All Catholics, even the poorest, having a right to Christian burial, are thus carefully provided for.

Besides the care of the sick, regular services are held in the chapel. Every day two holy Masses are celebrated, while on Sundays and holidays there are four. Thus all have an opportunity to attend, and also to receive Holy Communion, even daily. There are afternoon and evening devotions; in fact, everything which can be had in a regular parish church.

Notable Events.

The chapel was solemnly dedicated on August 11, 1913, by the Most Rev. J. E. Quigley. A large number of priests were present at the ceremony, which made a lasting impression on all who witnessed it. On this occasion the Holy Sacrament of Confirmation was administered to about thirty inmates.

The next important event was the first visit of the new archbishop, the Most Rev. George William Mundelein, on May 30, 1916. It was a day of rejoicing, especially for the fifty who received confirmation.

On October 20, 1919, the Rt. Rev. A. J. McGavick confirmed sixty-three inmates and attendants of the Oak Forest institution.

The first mission at Oak Park was held by Rev. Father Titus, O. F. M., in 1916. The spacious chapel, seating capacity about 700, was so crowded that hundreds had to be sent back to their wards. About 125 lukewarm and fallen-away Catholics returned to the fold. Two more missions have since been held with similar good results. The last one was conducted by Rev. Father John Joseph, O. F. M.

Societies.

Oak Forest has only one church organization, the Altar Society, whose object is to maintain the chapel worthy of the House of God.

However, special mention must be made of the St. Aloysius Young Men's Charity Association of Chicago, who render valuable service on Sundays in the chapel and wards.

Likewise, the different choirs, who Sunday after Sunday come to sing at the services, often with great inconvenience to themselves, deserve particular commendation; as also the St. Vincent de Paul Society, on account of the countless services rendered through their special representative, Mr. John Kluh, whose zeal and regularity is unsurpassed.

St. Joseph's Catholic Home for the Frifndless—Chicago, 1912

St. Joseph's Catholic Home for the Friendless is located at 739 East Thirty-fifth Street.

The organization of this institution is due to the efforts of the Most Reverend J. E. Quigley, D. D., late archbishop of Chicago, whose interest in Catholic missionary work is well known. His zealous labors in behalf of the poor and needy led him to see the necessity of a temporary refuge for homeless and destitute women and children. It was with this end in view that he planned St. Joseph's Home for the Friendless, and to his generous aid is largely due its success and its present efficiency.

Formally opened on May 7, 1912, the institution was blessed by the Most Reverend J. E. Quigley. It was incorporated in October, 1912.

Owing to the aid of our present Most Reverend Archbishop, and our many kind and generous benefactors throughout the city, more than 5,000 persons have been cared for since its organization.

Families have been kept together and homes re-established whenever possible, through the earnest zeal of the Society of St. Vincent de Paul, and the Central Charity Bureau, of which Rev. Moses E. Kiley and Rev. W. Cummings are the principal directors. In connection with this institution there is St. Joseph's Ladies' Aid Society, which was organized to assist the institution in defraying current expenses, and to advise as to the best means in advancing this charitable work.

The institution is under the direction of the Sisters of St. Joseph.

The Mission of the Holy Cross Chicago, 1916

A few months after his installation as archbishop of Chicago, the Most Reverend George W. Mundelein, D. D., founded the Mission of the Holy Cross, the object of which is to aid, as far as possible, the homeless and dependent men of Chicago—and especially those of the lodging house district. The primary purpose of the mission, however, is to

provide for the spiritual needs of the Catholic men of this section through the Mass and the Sacraments. His Grace placed the Rev. Moses E. Kiley, then assistant at St. Agnes' Church, Thirty-ninth Street and Washtenaw Avenue, in charge of this work.

A six-story building on the southwest corner of Randolph and Desplaines Streets, the site of St. Patrick's Church from 1841 to 1856, was set apart for the exclusive use and for the sole benefit of this group. In July, 1916, work of remodeling and fitting up this building, which heretofore had been used for commercial purposes, was begun. The remodeling of the entire building and fitting it up as one of the most modern and best equipped institutions of its kind was completed February 1, 1917. On February 4, 1917, His Grace, the Most Reverend Archbishop, dedicated the mission, and the sermon on this occasion was preached by the Right Reverend Bishop McGavick.

The chapel is located on the first floor of the building, and has accommodations for 300 persons. Every year, during the Lenten season, a mission has been given by the Dominican Fathers, and the chapel on these occasions has been taxed to its capacity.

Many an erring one, having seen the folly of his waywardness, has found encouragement at the mission, and has begun life anew. The men have access to all the leading newspapers and magazines, and every week an entertainment is furnished them.

One Charity Instead of Many, and Many Charities in One.

Wishing to lend every assistance practicable to the Most Reverend Archbishop in his efforts to alleviate the suffering and ameliorate the condition of the widows and orphans, the feeble and the infirm, the weak and the faltering, the abandoned and the cast-off, a group of Catholic laymen addressed to His Grace the following letter:

Chicago, March 17, 1917.

Most Rev. George W. Mundelein,
1555 North State Street,
City.

Most Reverend and Dear Archbishop:

At a meeting of the undersigned committee, held at the Chicago Athletic Club, March sixteenth, the following resolution was adopted:

That His Grace, Archbishop Mundelein, at the request of this committee, kindly ask the pastors of the city parishes to send at once to Father Rice, spiritual director of the Society of St. Vincent de Paul, the name of one representative Catholic layman of their parish.

This gentleman will be invited to attend an informal dinner at one of the downtown hotels on or about April tenth, as a guest of this committee, for the purpose of formulating a plan of campaign for the extension of the activities of the Central Office of the St Vincent de Paul Society. No contributions will be asked.

Edward A. Cudahy, William A. Amberg George P. Gilman, Jesse Spalding, Edward O'Callaghan, Dennis F. Kelly, George J Cooke, Edward N. Hurley, Richard J. Collins, Richard A. Cavanaugh, Edward F. Carry, Louis A. Ferguson, William H. Hill, William J. McCarthy, Edward Hines, Michael W. Murphy, John P. McGoorty, Thomas F. Keeley, John L. Fortune, Richmond Dean, Andrew J. Ryan, Dr. R. J. Tivnen, Harry J. Powers, John P. Hopkins, Roger C. Sullivan, Very Rev. Msgr. E. A. Kelly, Rev. E. F. Rice and Joseph W. Cremin, Chairman.

This request received the hearty approval of His Grace, who met the committee and the representatives from the different parishes on April 10, 1917.

While this meeting was called for the purpose of extending the activities of the Central Office of the Society of St. Vincent de Paul, after a recital of the difficulties which constantly confronted the many charitable organizations in their efforts to obtain the funds requisite for carrying on their very necessary work, all were convinced that some remedy must be found. Hence, to provide the funds needed to continue the operation of these agencies and institutions, and to relieve the generous ones, who freely gave to every worthy cause, from being overburdened with appeals for assistance, it was determined to have a single agency for the collection of all funds. In doing this, it was hoped that the promiscuous begging, so annoying to the general public, would be eliminated, and that the duplication, which so frequently follows where there is a lack of co-ordination and proper supervision, would be avoided.

During the year the plan was perfected, and on January 21, 1918, a charter for the Associated Catholic Charities of Chicago was obtained from the State of Illinois. On May 3 of the same year the following officers and executive committee were elected: Officers—Dennis F. Kelly, president; Edward N. Hurley, vice-president; Robert M. Sweitzer,

vice-president and general manager; Joseph F. Connery, secretary; and Louis B. Clarke, treasurer. Executive Committee—William A. Amberg, C. A. Bickett, D. F. Bremner, Jr., Louis B. Clarke, M. J. Collins, Joseph F. Connery, Joseph W. Cremin, Edward A. Cudahy, Walter J. Cummings, Richmond Dean, Thomas C. Dennehy, George P. Gilman, Joseph P. Griffin, William H. Hill, Edward Hines, John P. Hopkins, Edward N. Hurley, Thomas F. Kelley, D. F. Kelly, W. J. Lawlor, F. J. Lewis, D. A. Merriman, James P. Molloy, John J. O'Brien, Adam Ortseifen, George J. Sayer, Julius F. Smietanka, Roger C. Sullivan, Robert M. Sweitzer, and Fred C. Yegge.

Our public-spirited, generous Catholic laymen welcomed this plan so enthusiastically and supported it so nobly that, within a few weeks after the first general public drive was inaugurated on March 15, 1918, the sum of $235,729.56 was collected.

All Catholics in the archdiocese of Chicago were invited to become members of the Associated Catholic Charities and to contribute such sums as their financial condition warranted, with the added understanding that an annual contribution to the Associated Catholic Charities would exempt them from making a further donation to Catholic charities for one year.

For the clergy, the Associated Catholic Charities filled a long-felt want, as it placed at their disposal an efficient agency, capable of providing for every reasonable want of their poor. The institutions likewise recognized in it a providential intervention in their favor.

Archbishop Dispenses All Funds.

In the plan decided upon for the distribution of this fund, the directors arrived at a most logical conclusion. They recognized the fact that the Vicar of Christ, His Holiness, Pope Benedict XV., had enjoined His Grace, the Shepherd of his Flock in Chicago, not only to safeguard the spiritual welfare of every soul in the diocese, but also to provide, as far as possible, for the material well-being of all unable to help themselves. As a consequence of this obligation imposed upon the Most Reverend Archbishop, the infirm, the frail, the unfortunate, the infant, the aged, the homeless, the friendless, and the penniless naturally appeal to him as the Good Shepherd, ready, if need be, to lay down his life for the weaklings of the flock. So it was decided that in the hands of His Grace, upon whose shoulders the burden had been laid, should be placed the entire fund for distribution.

Accordingly, in March, 1918, the same month in which the drive began, the Most Reverend Archbishop established a Central Charity Bureau as the distributing agency for the Associated Catholic Charities and appointed the Rev. Moses E. Kiley, Diocesan Supervisor of Charities, with a view to coordinating and establishing a closer relationship between all the Catholic charitable agencies in the Archdiocese.

It was decided that, in order that each institution might receive what was its due, one single condition was to be complied with, viz.: that every agency and institution of whatsoever nature, holding itself forth as doing charitable work under Catholic auspices and deserving of the support of the Catholic people of the archdiocese, carry on all activities in the way His Grace deemed the most advantageous for the common good, and submit an acceptable audited report of moneys received and disbursed.

The total sum collected during the first year of the Associated Catholic Charities was $432,226.42, and the second year $505,504.29, making a total collected during the first two years of operation of $937,730.71. Every dollar of this is expended for the purpose for which it was collected—giving service to the poor—and, although the personnel of this group includes Chicago's leading business and professional men, not a single officer or director receives any remuneration for his time.

Working in close co-operation with the various conferences of the St. Vincent de Paul Society and with the pastors throughout the diocese, the association has been able to reach and aid the great mass of Catholic poor. Every case reported to the office is investigated thoroughly and, if found deserving, is given financial aid. A number of investigators—or "visitors," as they are called—keep in close touch with the families, calling periodically at their homes and keeping the office informed as to change of conditions. A detailed record is kept of each family, and assistance is always given with the fundamental idea of helping the family to help itself.

During the first nine months the Central Charity Bureau was in operation, a total of 2,461 families were aided, the relief given amounting to $64,370.20. The first winter of its organization, an epidemic of "Spanish influenza" spread throughout the city, carrying off thousands of bread winners and leaving

helpless widows and orphans dependent on charity. While the epidemic was at its height, the workers of the Associated Catholic Charities toiled ceaselessly, covering the entire city to administer emergency financial, medical, and spiritual relief, and arranging for victims in nearby Catholic hospitals to prevent its further spread.

The second year of its operation experienced a rapid growth and extension of the work. An arrangement was made with the Catholic hospitals of the city whereby applicants referred to them by the bureau would be given treatment and hospital care at a fixed minimum rate. The prospective patient who calls at the office is asked to present a letter from the pastor or priest of his parish, after which he is given the blank which entitles him to admittance at the hospital. In this way, the hospital work has been systematized, and a close co-operation effected between the pastors, the office of the bureau, and the hospitals. The addition of an experienced graduate nurse to the staff of workers on the bureau has greatly facilitated the handling of cases requiring medical and nursing care.

During the past winter a recurrence of the influenza epidemic tested the ability and efficiency of the organization in meeting a situation rendered quite complex by the factor of rapid spread and contagion. Hundreds of calls were received during the weeks when the epidemic was at its height, and the office was called upon to render not only financial assistance, but actual medical and nursing care as well.

In April of this year the organization demonstrated its ability to meet an emergency situation by the swift and efficient manner in which it administered relief to the victims of a tornado disaster which swept the outlying districts of the city.

While the offices of other relief organizations could not be reached because of the fact that the disaster occurred on Sunday, less than two hours after the storm had abated the Associated Catholic Charities was at work on the situation, helping to carry the injured to the hospitals, administering the Sacraments, and in general giving emergency relief. The following day clothing was furnished to the victims, and, through co-operation of priests in adjacent parishes, plans were made for giving permanent relief to the sufferers.

To arouse the interest of the Catholic people in the great work, the organization is doing in behalf of the sick and unfortunate, the friendless and the penniless, it was decided to publish a monthly periodical covering its various activities, and in December, 1919, appeared the first number of The Charity Watchman, the official publication of the Associated Catholic Charities, which has since been published monthly from the office.

Bishop Quarter Boarding School for Boys—Oak Park, 1917

Founded by His Grace, Most Reverend George W. Mundelein, and under the direction of the Sisters of Saint Dominic, Adrian, Michigan. Dedicated October 12, 1917. Account and sermon preached by His Grace to be found at length in the book "Two Crowded Years."

The institution has grown in two years from fifty-eight to one hundred and fifty pupils. The course of study is the same as is used throughout the archdiocese in the parochial schools. The pupils have the advantage of a musical education at a small fee of $2.00 per month. Private lessons in elocution may be had for a like fee. Special attention is given to physical culture. Our school boasts of an orchestra, and all members take particular interest in the work.

The dormitories are spacious, airy and healthful and could easily accommodate 200 boys. The classrooms and other apartments are equally as airy and nice as the dormitories. The grounds, in order to be attractive, must be fenced, but that development must come in 1920.

The tuition rate has been raised from $16 to $18 per month.

The Guardian Angel Day Nursery Chicago, 1912

The Guardian Angel Day Nursery is the concrete evolution of a practical idea to help the people of the Stock Yards district and thus to ameliorate certain conditions of life. With this purpose in view, eight years ago, a large building was erected under the auspices of the Revs. Louis Grudzinski, Stanislaus Cholewinski and Francis Karabasz. Eleven Sisters from the congregation of St. Joseph in Avondale were placed in charge of it.

Its purpose is to furnish a free dispensary with a skilled doctor (Dr. Schneider) to the needy. Moreover, when parents are obliged to work, the children find a convenient place at the nursery to spend the days pleasantly under the care of the sisters, and in extra-

ordinary circumstances arising from sickness, etc., the children are accommodated both day and night. The Home for Girls also provides a good, clean, pleasant home at moderate rates to working girls, desiring a good Catholic home to live in. A graduated and experienced nurse (Miss Schafalski) has been provided to help in the various needs of those requiring her aid.

Thus the nursery has a great purpose in view. We, on our part, must ask God's help that such institutions as this may have his blessing that their work may be successfully accomplished.

XXIX.

Educational Catholic Publications

The New World
Chicago, 1892

The first Catholic paper published in Chicago was the "Western Tablet," which appeared in 1852, Daniel O'Hara editor. After this period came the "Catholic Home," under the editorial direction of Judge John Hyde.

The New World, the official Catholic weekly paper of the Archdiocese of Chicago, came into being in 1892, its first issue bearing date of September. The name was a suggestion of Maurice Francis Egan to His Grace, Archbishop Feehan, and Bishop Spalding of Peoria. In the initial issue of The New World appears the following letter from the Bishops of the province of Illinois:

"We have determined in accordance with the desire expressed by the Fathers of the Baltimore Council to establish in Chicago a Catholic newspaper, called 'The New World,' which we have good reason to believe will render valuable service in the cause of religion, education and morality, which is also the cause of our church and of our country.

P. A. Feehan, Archbishop of Chicago.

J. L. Spalding, Bishop of Peoria.

James Ryan, Bishop of Alton.

John J. Janssen, Bishop of Belleville."

At a meeting held in August, 1892, the following directors were elected: The Most Reverend F. A. Feehan, D. D., the Reverend D. J. Riordan, Reverend Hugh McGuire, Reverend M. J. FitzSimmons, Reverend William Netstraeter, Reverend D. A. Tighe, Reverend Thomas P. Hodnett, Reverend Thomas F. Mangan, Reverend Thomas F. O'Gara. The newspaper charter was granted July 16, 1892.

In order somewhat as follows The New World has been under the editorial guidance of the Reverend James J. McGovern, D. D., Mr. William Dillon, Mr. Charles J. O'Malley, the Reverend Thomas Judge, Mr. Charles J O'Malley (second period), Thomas O'Hagan, L. L. D., Mr. Conwell, the Reverend Thomas V. Shannon and the Reverend C. F. Donovan

The original issue of the paper was in six columns. A change came later to a magazine size, its present seven column style having been adopted in 1908.

The first offices of The New World were at 265 South La Salle Street. In 1905 the Church Goods store of The New World was established at 1122 South Wabash Avenue. In 1913 the present offices at 332 South Michigan Avenue were opened.

The business management of the paper, always well and capably handled, has been in care of Messrs. Foley, Kenkel, B. V. Hubbard, T. G. Morris, V. Van Beaver, A. B. Sieren, D. B. Hansen and James J. Brady, the present manager.

The New World has enjoyed a steady and ever increasing patronage from Catholic readers in the district it serves. There have been few vicissitudes of fortune in its career. The paper has always held the confidence of its readers, and the respect of its contemporaries. Its editors have been active in the advancement of a nation-wide Catholic Press service. New World editorials are widely quoted. News interests of the paper are well directed.

In the summer of 1919, The New World was adopted as the official organ of the Chicago Archdiocesan Union of Holy Name Societies. At present writing branches in 173 Chicago parishes, numbering 60,000 members, have accepted the paper as their own, and are active in the spread of its circulation. Each week a page of Holy Name news appears under the care of the society's own editor, Mr. M. O. Foley. The society's slogan is "The New World in every Catholic home."

In the summer of 1919 The New World, retaining its business offices at 332 South Michigan Avenue, transferred its publication to St. Mary's Training School, Desplaines, Ill. Here at this Archdiocesan institution boys and girls of working age are taught the various publishing trades. Capable and experienced men, affiliated with the Chicago Allied Printing Trades Unions, are in charge, and subscribers to The New World each week receive a paper whose subscription price goes in part to support of the orphans

while providing them with an opportunity of learning useful trades under institution guidance.

In the fall of 1919 The New World became actively interested in the preservation of Catholic war activity records. In Chicago more than fifty parishes already, through the columns of this paper, have placed on file the report of their war activities. The New World has been publicly commended on two occasions by the National Catholic Welfare Council for its interest in this important patriotic work. Nearly 20,000 individual records have thus far been distributed. Pictures of over 100 Chicago Catholic dead have been filed.

The Catholic Church Extension Society—Chicago, 1905

The foundation and development of The Catholic Church Extension Society comprise a unique chapter in the history of the Archdiocese of Chicago. The late Most Reverend James Edward Quigley, D. D., was the first Archbishop to encourage the Right Reverend Monsignor Francis Clement Kelley in his ideas of Church Extension. The writer does not hesitate to say that without the encouragement of Archbishop Quigley, "Church Extension," as it is now known to the Catholic Church in America, would not be in existence.

On October 18, 1905, Archbishop Quigley of Chicago, Archbishop Bourgade of Santa Fe, Bishop Hennessy of Wichita, Bishop Muldoon of Rockford, the then auxiliary of Chicago, together with nine priests, the foremost of whom was Monsignor Kelley, and six laymen met in the home of Archbishop Quigley to discuss the conditions of American Catholic missions. Application was shortly made for incorporation of The Catholic Church Extension Society, and these were some of the objects set down by the founders:

"To foster and extend and diffuse the blessings of Christianity and useful knowledge, and to promote and support Christian missions and missionary schools throughout the United States and dependencies; in particular, to foster and extend the Catholic faith; to develop the missionary spirit in the clergy and people; to assist in the erection of parish buildings for needy places; to contribute to the support of priests living in out-of-the-way localities and poverty-stricken districts; to extend the comforts of religion to pioneers; to supply altar plate and vestments for poor missions; to circulate Catholic literature; to educate or assist in the education of students who intend becoming missionary priests. In a word, the particular object of the society shall be to preserve and extend the Catholic faith in every locality under the American flag, especially in neglected districts and amongst immigrants, through the collection and disbursement of funds for missions within the limits of the United States and dependencies."

The first appeal made by the president of the society for funds to the clergy of the country was for $700. That appeal brought in $7,000! Shortly after the appeal was made the first meeting of the organized society was held in the church rectory at Lapeer, Mich., where Father Kelley was then the parish priest. Archbishop Quigley and Bishop Muldoon attended the meeting. When it was announced that $7,000 was on hand, the question arose: "What shall we do with it?" "Mission work," was the answer, and so the $7,000 was voted out for home mission work —"And the seed fell upon the ground and produced fruit an hundred fold"—for within ten years' time the Catholic Church Extension Society was handling annually nearly half a million dollars.

After the meeting in Lapeer, Mich., it was decided that the office of The Catholic Church Extension Society should be moved to Chicago, so in the following year, 1906, Monsignor Kelley took up his official abode as president of The Catholic Church Extension Society in a few rooms in an old building on East Adams Street. It was through the kindness of Mr. Richmond Dean of Chicago that Monsignor Kelley was able to secure even these quarters. The move to Chicago was a great success. Only a few issues of the quarterly bulletin called "Extension" had been published when it was decided to change it into a popular monthly.

The expansion of the society and the development of the work compelled Monsignor Kelley to seek priestly assistance, which he found in the Reverend E. B. Ledvina of Evansville, Ind., who became associated with Monsignor Kelley in the extension work in September, 1907. About the same time Archbishop Quigley appointed Reverend William D. O'Brien of Chicago to assist in the work. Monsignor Ledvina and Father O'Brien have been associated with Monsignor Kelley in the Catholic Church Extension Society for the past thirteen years.

In 1907 the first chapel car was built. A short editorial in Extension Magazine entitled "Why Not a Chapel Car?" caught the eye of Mr. Ambrose Petry of Detroit, who, as a result, donated the first chapel car, the "St. Anthony," to the extension society. The success of the first chapel car inspired Mr. Peter Kuntz of Dayton, Ohio, to donate the "St. Peter" car, which he followed with the "St. Paul." Even at this late date it may be news to those interested in the work of church extension to know that The Catholic Church Extension Society did not put a penny into the building of chapel cars or motor chapels. In every case these were donated by good Catholic people, who had ideas of their own and wanted the extension society to carry them out. Only those who are intimately acquainted with the history of the society realize the great good accomplished by the chapel cars. Archbishop Christie of Oregon wrote concerning the "St. Anthony" chapel car: "In various ways your noble organization has placed me under a debt of gratitude, but there is nothing you have done for me that I appreciate so much as the sending of the chapel car St. Anthony into the isolated missions of this Archdiocese. May God bless the noble man who gave to your society this chapel car! Wherever it has gone in this region our Catholic people have hailed it with delight, and the non-Catholic people have visited it with respect and benefit to themselves."

The most important feature of the work of church extension is the building of chapels and schools in the missions. Nearly 2,000 places in the United States have churches that were made possible by funds supplied by The Catholic Church Extension Society, in the form of $500 gifts. In the last few years we are giving much attention to the building of mission schools. At least we are encouraging the building of such schools by soliciting donations of $1,000 or more. Ten years ago we were able to erect a little mission chapel with a donation of $500, but at least $1,000 must be asked today. Any business man or woman acquainted with financial conditions needs no further argument than the mere statement that $1,000 today does not do the work that $500 did ten years ago. Lest anyone might think that small donations are not acceptable, we herewith present a list showing that even small donations can be put to good use. We ask the readers to remember that none of these articles are "for sale" and that these figures are only acceptable for church goods when it is the intention of the donor to contribuate them to the missions.

Missionary Mass Kit	$150.00
Army Chaplain Mass Kit	125.00
Altar	60.00
Statute	40.00
Ostensorium	30.00
Benediction Cope	30.00
Chalice	25.00
Ciborium	25.00
Vestment, any single color	20.00
Set of Stations of the Cross	18.00
Set of Candlesticks and Crucifix	18.00
Sanctuary Lamp	18.00
Alb	15.00
Benediction Veil	15.00
Surplice	12.00
Censer and Boat	12.00
Set of Altar Cloths	10.00
Set of Altar Cards	10.00
Six Corporals	6.00
Six Amices	6.00
Altar Boy's Cassock	6.00
Twelve Finger Towels	6.00
Surplice for Altar Boy	3.00
Subscription to Extension Magazine	2.50

The Church Extension Society has succeeded in equipping hundreds of poor missions through the old church goods which it collects from the vestment case of many a parish. We constantly appeal to the priests to give us the old vestments or church plate when they acquire something better. Every thing in the church goods line, from pews down to old candles, has been sent to our offices and utilized. Even old jewelry has been received, and either melted down or sold for the benefit of the work. Hundreds of old watches, rings, brooches, and such like, have come into our hands to go out again, and in another form to work for God.

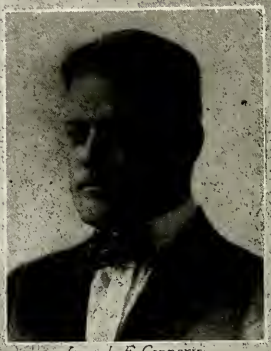
Another means the society takes for gathering up the crumbs is to solicit Mass intentions from the clergy. Priests must dispose of all their surplus Mass intentions, since each can say but one Mass per day. The society is receiving many intentions every year, with the offerings, and through means of the latter is maintaining, to a considerable extent, a number of missionaries, especially in Southwestern Texas, amongst the Mexicans These priests get nothing but the small daily offering. It is the only chance they have to pay even their travel expense. How would you like to live and travel all the time on $360 a year? There are plenty of missionaries who have to do it. When Catholics desire to have a number of Masses said very



Robert M. Sweitzer
Vice. Pres and Gen Mgr.



D. E. Kelly President



Joseph F. Connery
Secretary

ASSOCIATED CATHOLIC CHARITIES 1916



Rev M. E. Kiley. D. D.





Rev H. S. Trainor



Rev W. A. Cummings

THE CHARITY WATCHMAN 1919

quickly by missionaries they may address us. We are very glad to attend to the matter and at the same time assure the donors of prompt action. We can have 100 Masses said a day because we have that many missionaries asking for Mass intentions at the present time. Most of the offerings received for Masses by extension come from priests anxious to assist their poorer brethren.

One of the great features of the society's work is the ease with which large donations can be made and the income retained by the donor. We gladly accept donations which become the property of the society at once, but which pay the donor the interest during his or her lifetime. Thus a large part of our endowment fund is made up of a single donation, given in securities by one person. The income of this is sent to the donor. At the donor's death, without any further difficulty or trouble, such as has happened in the case of wills, the securities pass into the treasury of the society, to be used for missionary work.

The society is often remembered in wills. The following is the form to be used in a will:

"I give and bequeath to The Catholic Church Extension Society of the United States of America, an institution incorporated under the laws of Illinois, the sum of $....."

The Extension Magazine is the soul of The Catholic Church Extension Society. One may not be able to do anything else in the interest of the home missions, but can at least subscribe for and read the Extension Magazine. The Extension Magazine is acknowledged today as the greatest Catholic monthly published in the world. It goes out every month to nearly one-half of a million Catholic families, and is read by several million Catholics. A subscription to Extension Magazine identifies you as an intelligent Catholic.

The work of The Catholic Church Extension Society was early approved by the late Holy Father, Pope Pius X., and more recently by the reigning Pontiff, Benedict XV. The Most Reverend George W. Mundelein, Archbishop of Chicago, is Chancellor of the Extension Society, which really means that he is the head of it in the United States of America. Archbishop Mundelein is actively identified with the work of the society to such an extent that he has never missed an annual or quarterly meeting of its officers since his installation as Archbishop.

The clergy and the laity of the Archdiocese are especially invited to inspect the new offices of The Catholic Church Extension Society and the offices of Extension Magazine, which are located on the eighth floor of the LeMoyne Building, 180 North Wabash Avenue. One of the priests of the society will be glad to show you through the offices in order to acquaint you with the great work that is being done for the Home Missions of America.



Rt. Rev. F. C. Kelley



Rt. Rev. E. B. Ledvina



"St. Peter" Chapel Car



Rev. W. D. O'Brien

CATHOLIC CHURCH EXTENSION SOCIETY 1905

XXX

Religious Communities of Women

Convent of Our Lady of Help Chicago, 1875

On November ninth, fifty years had elapsed since the Sisters, Poor Handmaids of Jesus Christ, whose motherhouse is connected with Saint Joseph's Hospital in Fort Wayne, Ind., came to take charge of the Angel Guardian Orphanage. They found eighteen children, who had for several years been cared for by secular people. This was their first mission in the Chicago diocese.

In 1875 the Sisters established the Convent of Our Lady of Help, located at 1644 Hudson Avenue, Chicago. From this convent the Sisters attend the sick at their homes, regardless of creed or color. During the first years, twenty-four to thirty Sisters were stationed here. There were not so many hospitals, so there were more calls among the poor people. Then the Sisters attended from four to five hundred patients annually, with a night attendance of 1,600 to 1,800.

In 1879 the Sisters opened a kindergarten, the first in the city, where children between the ages from two to six could be cared for during the day, as many mothers are obliged to help earn a living. The children are taught their prayers and songs and are instructed in Bible history by means of pictures. The kindergarten now has an attendance of 160. Some of them come as early as seven a. m. and remain until five p. m. They bring their own lunches and now pay forty cents per month if they can; others are kept free of charge.

In the years 1881 to 1883 Chicago had a smallpox epidemic. The Sisters were often isolated from three to six weeks in poor families. One of our own Sisters, having contracted the sickness, was removed to the Isolation Hospital. After her recovery she remained as nurse to the sick who were in need of her care. The health department wished the Sisters to take charge of the hospital, and they accepted to take the mission, four Sisters being stationed there.

In 1883 the Sisters took charge of a branch convent on Newberry Avenue, where they attended the sick at their homes. They remained there until 1911, when they again gave up the mission for want of Sisters.

In 1886 the Sisters erected Saint Elizabeth's Hospital at 1433 Claremont Avenue. At present there are forty Sisters stationed there. From December 31, 1916, to December, 1917, 4,089 patients received treatment, with a total number of serving days of 48,398; charity nursing days, 6,583.

During the World's Fair, Chicago again had smallpox in a severe form from August 1, 1893, to August 1, 1894. Two thousand, four hundred and sixteen patients were treated. Twenty-four of the Sisters volunteered to nurse them, and, through God's wonderful protection, not one contracted the sickness. After September first, all but the four Sisters again could be dismissed.

In 1903 the Sisters erected Saint Anne's Hospital at Lamon Ave. and Thomas St. Twenty-four Sisters are stationed there. From December 31, 1916, to December, 1917, 2,269 patients were treated. Total number of nursing days, 29,387. Total number of charity nursing days, 4,179. Both of the hospitals have training schools for nurses connected.

At the Orphanage nearly 8,000 children have been cared for and admitted since the Sisters took charge. At the Isolation Hospital 8,868 patients were treated since July 1, 1882. Three of these were lepers, who, for safety's sake, could not be transported, so were kept here, as at that time there was no smallpox. Two recovered after a long siege, but one died.

From the Convent of Our Lady of Help, 7,645 patients were attended since 1880 with a night attendance of 37,671. The Sisters kept no record before that. At all times they go wherever called, regardless of creed or color or nationality, rich or poor, contagious or non-contagious diseases.

The Poor Handmaids of Jesus Christ are stationed in Chicago at the Angel Guardian Orphanage, Convent of Our Lady of Help, The Isolation, Saint Elizabeth's and Saint Anne's Hospitals; St. Henry's, Saint Augustin's and Sacred Heart Schools, Melrose



Chapel of Perpetual Adoration - 1919
Chicago



Monastery of Poor Clares — 1916
Chicago



St. Mary of Nazareth Convent - 1885
Desplaines, Ill.

Park. Total number of Sisters, 174.

From December 1, 1917, to December 1, 1918, the Sisters from this convent attended 115 patients with a night attendance of 603.

St. Mary of Nazareth Convent Des Plaines, 1885

The object of this community is to educate children and young ladies, to found and maintain asylums for the sick and needy, and the doing of other works of charitable nature.

The Order of the Sisters of the Holy Family of Nazareth was founded by Very Rev. Mother Frances Siedliska, a Polish noble lady, under the the auspices of Pope Pius IX., in 1875.

In 1885 the Sisters were called from Rome, Italy, to America by Archbishop Feehan, and during the thirty-five years of their stay in this country the number of their members increased from ten to one thousand.

Formerly the motherhouse and novitiate were located at Division Street, Chicago, Ill. The first Provincial Superior was Mother Mary Raphael, who took charge of this new field of labor from 1885 to 1888. Mother Mary Lauretta succeeded her and held office until 1903, when she was called to Rome and elected Mother General. She was followed by Mother M. Sophia, who held office from 1903 to 1918.

The building, located at Division Street, soon became too small; therefore, Very Rev. Mother M. Lauretta, Superior General, decided to build a new institution for a motherhouse and novitiate. In 1908, with the permission and help of Archbishop Quigley, she erected a three-story edifice in Des Plaines, Ill. The work was entrusted to Mr. William J. Brinkman, which he fulfilled successfully.

But as the number of novices increased each year they could not be accommodated comfortably, and it became necessary to build a larger chapel and an addition to the main building. This was done in 1914 by Mr. Henry Schlacks.

The persons in charge of the institution at present are Very Rev. Mother M. Anthonia, Provincial Superior, and Sister Mary Julia, Local Superior.

Monastery of the Poor Clares Chicago, 1893

The Poor Clare Nuns came from Cleveland, Ohio, to Chicago, in 1893, being invited by Most Rev. Archbishop Feehan. Very Rev. Kilian Schloesser, O. F. M., at that time Superior of the Franciscan Fathers of St. Peter's Church, had requested that the foundation be made, and purchased the site of the present monastery.

Mother M. Veronica, the foundress, was born in 1845 of the noble family von Elmendorff in Westphalia, Germany. She was sent by her Superiors from Holland, whither her community in consequence of the so-called Kultur-Kampf had been exiled from Dusseldorf, Germany, to Cleveland, Ohio, in 1877, and there, with four other Sisters of the same community, founded the first monastery of the Poor Clare Collettines in the United States. Of this community she was Abbess until 1887, when, owing to her own earnest entreaties, she was relieved of the office.

In 1893 Mother M. Veronica came to Chicago to found this community, accompanied by seven other Sisters, among them Mother M. Josepha, who had also come with her from the Dusseldorf community and was later made the second Abbess. Mother M. Veronica governed the Chicago community from its foundation until 1902, when she again requested to be relieved from her office. After a life of rare virtue and continual labor, she gave up her soul to its Creator on the ninth of November, 1905.

Mother M. Josepha, the second Abbess of the community, was born of a family of Blankenheim, Germany, in 1835. In 1859 she entered the convent of the Poor Clares at Dusseldorf, and accompanied Rev. Mother M. Veronica to the United States. She governed the Chicago community during the last six years of her life and ended her life of exemplary virtue on the twelfth of September, 1908.

Mother M. Coletta, the third and present Abbess of the community, came to Chicago with Mother M. Veronica at the foundation in 1893. She was born in Ohio in 1864, and entered the Convent of the Poor Clares at Cleveland in 1883. After filling various offices in the community she was made Abbess in 1908 and has governed the community since then.

Notable Events.

On July 7, 1916, Most Rev. Archbishop G. W. Mundelein, D. D., visited the community and unfolded to them his desire that within the confines of this great city there should be a chapel where prayers would be perpetually offered before the exposed Blessed Sacrament by a community of cloistered Nuns. He left the acceptance of this



Maria Immaculata Convent, Wilmette, Ill. - 1916



Benedictine Convent of The Sacred Heart - 1895
Lisle, Ill.



Holy Ghost Institute - 1901
Techny, Ill.



Lithuanian Sisters of St Casimir
Chicago, Ill. 1909

undertaking entirely to them to be decided after thought and prayer. Later the Reverend Mother informed His Grace that the community was ready and anxious for the privilege. Accordingly, the building of the adoration chapel and an addition to the monastery was commenced in the fall of 1917, according to the plans of Mr. Herman Gaul and Ven. Brother Leonard Darscheid, O. F. M., architects. In the interior the chapel is according to the Roman style of architecture. Owing to the war conditions of 1917-18, the chapel was not completed until June, 1919, when the Most Rev. Archbishop performed the ceremony of dedication and solemnly inaugurated the perpetual exposition of the Most Blessed Sacrament.

Twenty-fifth Anniversary.

Thursday, Friday and Saturday, June 19, 20 and 21, will be days of solemn services at the Monastery of the Poor Clares, Firty-third and Laflin Streets. The occasion will witness, first of all, the solemn dedication of the Chapel of Perpetual Adoration, which has been erected in connection with the monastery, according to the wishes of His Grace, the Most Rev. George W. Mundelein, D. D., and carried into execution by the Nuns. Further, the Chicago community will at the same time observe the silver jubilee of the foundation of the monastery here. Though the twenty-fifth anniversary actually occurred last year, for the Sisters came to Chicago in 1893, the celebration was postponed that it might coincide with the dedication of the Chapel of Perpetual Adoration, the construction of which was delayed by the war conditions prevalent last year.

The program announced by the Poor Clares for the three days of ceremony follows:

Program.

Thursday, June 19, 1919, at 10:30 a. m.—Dedication of the Chapel of Perpetual Adoration of the Most Blessed Sacrament by His Grace, Most Reverend Archbishop Mundelein, D. D.

Solemn High Mass following the ceremony, with Very Rev. Samuel Macke, O. F. M., Provincial, as Celebrant; sermon by Right Rev. Monsignor F. A. Rempe, V. G.

Solemn Vespers at 7:30 p. m., Right Rev. Bishop A. J. McGavick officiating. Sermon by Rev. P. Joseph Rhode, O. F. M., of the Commissariat of the Holy Land, Washington, D. C.

Friday, June 20th, at 10:00 a. m.—Solemn High Mass of thanksgiving, in commemoration of the silver jubilee of the foundation of the Poor Clares Monastery in Chicago.

Right Rev. Monsignor F. A. Rempe, V. G., Celebrant. Sermon by Very Rev. Hugolinus Storff, O. F. M.

Saturday, June 21st, at 9:00 a. m.—Solemn High Mass for the deceased founders and benefactors will be held in the chapel. Very Rev. Hugolinus Storff, O. F. M., Celebrant.

On Thursday morning, because of the small size of the chapel, admission will be by ticket only. At all the other services the public is invited.

Planned in 1916.

One of the determinations of Archbishop Mundelein when he received the word of his appointment to the Metropolitan See of Chicago was that within the confines of this great city there should be a chapel where every hour of the twenty-four and every day of the year there would be prayers offered before the exposed Blessed Sacrament by a community of cloistered women. On July 7th of 1916 His Grace visited the Convent of the Poor Clares and in the small chapel unfolded to the Sisters this desire. He left the acceptance of his undertaking to them entirely to be decided after thought and prayer. Later the Reverend Mother informed His Grace that the community was ready and anxious for the privilege. And while the chapel was being erected the Sisters were busy providing for its furnishings.

The Poor Clares.

The Sisters of the Poor Clares, to whom His Grace has assigned this favor, have been located in Chicago since the year of the World's Fair, when the first community was founded by Mother M. Veronica, who acted as Abbess. Previously their only convent in America was in the Cleveland diocese, at West Park, Ohio. Here they were established in 1875, coming from the motherhouse in Germany.

The Chicago community is known as the Poor Clare-Colettine because of their following of the rules of St. Clare as reformed by St. Coletta. The Poor Clare order was founded in the fourteenth century by St. Clare, the daughter of a noble family of Assisi, under the guidance of St. Francis. The order practiced extraordinary austerities, self-sacrifice and devotion. Early in the fifteenth century it had strayed from these fundamental purposes and was then, with the

approbation of Benedict XIII., reformed and restored to the original rule of St. Clare by St. Coletta of Corbie, France. Other communities not following the reformed rule of St. Coletta have establishments in various cities of America.

The Poor Clare-Colettine Sisters are a contemplative community whose chief duty is to intercede for the world by prayer and sacrifice. Better to accomplish this the order is strictly cloistered. The rule is austere. The Sisters fast every day except Sundays and Christmas, never eat meat, rise at midnight for two hours' prayer and always go barefooted. The convents are not endowed nor have they any means of support. They depend entirely upon Providence and such contributions as are made to them. They are the Marys who have chosen "the better part," and sit forever at Jesus' feet. Perhaps in the eyes of the world they are unable to do much, but the eyes of those of faith see the power of the prayers of these holy women. Now is to come the day when never for a moment will they cease these prayers, constantly petitioning Christ in His Presence that He may shower His love and mercy on all, particularly on the church in the great city of Chicago.

In 1910, the late Archbishop Quigley granted the Poor Clares the privilege of Public Exposition of Most Blessed Sacrament on all Sundays of the year. The present Chapel of the Perpetual Adoration was designed by a Friar Minor, Brother Leonard, of the monastery, in conjunction with St. Augustine's Church. The corner stone was laid by Msgr. Rempe, October 14, 1917.

The Holy Father sends his approvel and blessing to the community in the following letter:

"To Our Beloved Daughters, the Sisters of St. Clare in the City of Chicago:

"We heartily tender the apostolic blessing, wishing that the undertaking of Perpetual Adoration in the newly constructed chapel begin and prosper as a pattern in Chicago to the glory of God and the welfare of souls."

Benedictine Convent of the Sacred Heart Lisle, DuPage County, 1895

Historical Data of the Bohemian Benedictine Convent.

The lack of Bohemian Sisters for Bohemian schools was the chief motive for the establishment of this religious community. In 1894 the Rt. Rev. John Nepomucene Jaeger, O. S. B., petitioned the Most Rev. P. Feehan, Archbishop of Chicago, for the permission to found a Bohemian branch of the Benedictine Sisters in the City of Chicago. This new community was to consist of Bohemian and Slovak Sisters only. The main object was to supply the Bohemian and Slovak schools with teachers.

This project met with many difficulties. At last yielding to the earnest entreaties of Rt. Rev. J. Nepomucene, O. S. B., Rev. Mother Adelgunda, O. C. B., Superior of St. Mary's Convent, Pittsburgh, Pa., came with Ven Sister M. Nepomucene, a Bohemian member of that community, to Chicago to carry out this undertaking.

In the winter of 1895, they arrived at SS. Benedict and Scholastica Convent on Orleans Street. Here they made plans for the new establishment. Mother Adelgunda appointed Sister M. Nepomucene as Mother Superior of this new community and returned to her convent in Pennsylvania.

After her Superior's departure, Mother Nepomucene found before her a task which would have staggered one more ripe in experience, but the voice of authority had spoken, and she, placing her confidence in God, began resolutely to face the difficulties that towered up before her.

Two Sisters and a postulant from SS. Benedict and Scholastica Convent were appointed to join her.

A trying difficulty now arose. A home was to be secured, but no funds were at her disposal. Had it not been for the generosity of Rt. Rev. Jaeger, a brother of Rev. Mother Nepomucene, this little community would have lacked the bare necessities of life. Through the charity of kind benefactors they were permitted to live for some time in a small house on Taylor Street near St. Wenceslaus Church. In a few weeks St. Pius School on Eighteenth Place and Paulina Street was offered them by Rev. Father Henneberry for a very reasonable price. The community accepted the offer and bought the property, which was soon paid. March 19, 1895, on the Feast of St. Joseph, they moved to their new but permanent home. The same year, they were incorporated under the name of Bohemian Benedictine Sisters of Chicago, Illinois.

To meet the increased growth of the community and since the surroundings were unfavorable for the religious training of the

younger members, the Sisters decided to locate their new motherhouse in Lisle. In 1905, through the generosity of their benefactors, the community bought a tract of land of 200 acres. Plans were made for a large convent.

On October 5, 1910, the Feast of St. Placidus, the foundation for a fifth part of the new Benedictine home was laid. In 1912 the community moved to their new home in Lisle.

At present the community numbers 111 members, and the Sisters are now engaged in teaching about 3,500 pupils in six Archdiocesan schools. They are also conducting the orphan asylum at Lisle and have charge of the culinary work at St. Procopius College.

Holy Ghost Institute
Techny, 1901

The Missionary Sisters, Servants of the Holy Ghost (S. Sp. S.), have been residents in the Archdiocese of Chicago since 1901. Their motherhouse is in Steyl, Holland. The chief aim and purpose of this community is prayer and work for the propagation of the interests of the Catholic Church in foreign countries. Every year Sisters are sent to various missions, so that at present these Sisters are working in Brazil, Argentina, China, Japan, the Dutch East Indies, and in other foreign fields.

The provincilate, including the noviciate, for the North American Province, is at Techny, Ill., nine miles north of Chicago city limits, easy of access by the Chicago, Milwaukee & St. Paul Railroad. Here the Sisters also conduct the Holy Ghost Institute, an academy and boarding school for girls and young ladies. The institute provides for an academic and commercial department, and a department for art and music.

Lithuanian Sisters of St. Casimir
Chicago, 1909

The Congregation of the Lithuanian Sisters of Saint Casimir was founded by Reverend Anthony Staniukynas, D. D., with the help of Right Reverend J. W. Shanahan, D. D., Bishop of Harrisburg. The religious training to the first members of this congregation was given by the Sisters, Servants of the Immaculate Heart of Mary, in Scranton, Pa. Materially, in founding this congregation, Reverend A. Staniukynas was assisted by the Lithuanian Clergy of America and their generous parishioners.

The first reception and profession of the Sisters of Saint Casimir was held at Mount Saint Mary's Seminary Chapel, Scranton, Pa., on August 30, 1907. From this date the congregation began to exist. On October 7, 1907, the first house and the school was opened in The Holy Cross Parish at Mount Carmel, Pa., Diocese of Harrisburg. Reverend A. Staniukynas was then the pastor of this parish. The following year he was dispensed from the work in the parish and devoted himself exclusively to this congregation, being its father and guide until the end of his life on December 15, 1918.

In the year 1909 the Most Reverend E. J. Quigley, D. D., Archbishop of Chicago, took the small congregation into his Archdiocese and established its own motherhouse at Marquette Road and Rockwell Street, Chicago. The site for this new establishment was selected by the Grace himself, and very thoughtfully, for, although then it was in the fields of truck farmers, today we find it by the beautiful Marquette Road in the new residential district near an extensive Marquette Park. Within the garden of two blocks the larger part of the convent was built then at once. This year, 1920, it is being completed.

The special work of the congregation is teaching and taking care of orphans.

The Lithuanian Sisters of Saint Casimir at present conduct Saint Casimir Academy at their motherhouse and six Lithuanian parochial schools in the Archdiocese of Chicago; also have Lithuanian parochial schools in the Archdiocese of Philadelphia and Dioceses of Harrisburg and Scranton.

After the very dear and saintly Reverend A. Staniukynas was called to his eternal reward, the congregation was very fortunate to get as a chaplain and a spiritual guide Rev. Francis Bučys, D. D., Ph. D., a Father of the congregation of Mary Immaculate, who is a man of broad knowledge, and by his word and example is leading the members of this young community to become desirable workers in the vineyard of our Lord.

XXXI.

Catholic Societies

Catholic Societies

There are a great many societies in the Archdiocese of Chicago whose membership is made up of Catholics. Besides the strictly church societies there are a number of fraternal benefit societies, such as the Knights of Columbus, the Catholic Order of Foresters, the Women's Catholic Order of Foresters, the Ladies' Catholic Benevolent Association, the Daughters of Isabella, the Ladies of Isabella, and others, which admit Catholics of all nationalities to membership. Besides these, there are societies which confine their membership to Catholics of particular nationalities, such as the Ancient Order of Hibernians and the Ladies' Auxiliary of the Ancient Order of Hibernians, whose membership is made up of persons of Irish blood or ancestry, the Polish, the Bohemian, the Italian, Austrian, German, Croatian, and other societies.

There are also several societies that are of a mixed nature, such as the Holy Name society, that is both parish and diocesan, the St. Vincent De Paul Society, which is strictly benevolent and charitable, and the Catholic Total Abstinence Union.

There are, also, various social and welfare societies, like the Day Nursery organizations, the Social Centers, the Big Sisters, and others.

In addition to these, there are many cultural societies, with educational, charitable and benevolent features, such as the Woman's Catholic League and the several Catholic Women's Clubs in the different sections of the city and Art Clubs and Study Clubs of different kinds.

The Archdiocesan Union of the Holy Name Society Chicago, 1914

On December 9, 1914, Father F. J. Haarth of Hubbard Woods, Ill., received a letter from the late Archbishop, the Most Reverend James Edward Quigley, D. D., appointing him the first spiritual director of the Archdiocesan Union of the Holy Name Society. Prior to this, a few scattered branches existed in the city.

The new organization held its initial meeting on the 17th day of January, 1915, at which Mr. Owen Shevlin was elected president. The Constitution and By-laws were adopted at the second quarterly meeting on Quadragesima Sunday, March 14, 1915.

In the year 1916 great encouragement to the extension of the Holy Name Society was given by the Most Reverend George Wm. Mundelein, D. D. Soon after His Grace took charge of the church in Chicago he sent out a letter to the pastors on the Feast of All Saints, outlying a plan of boy-saving work for the men of this strictly religious society. The text of the Archbishop's letter was as follows:

Archbishop's Letter.

Chicago, Ill., Nov. 1, 1916.

Rev. and Dear Father:

In order to stimulate religious sentiment among our Catholic men and to give good example to the other members of the flock, particularly to the boys, it is my earnest desire that the Holy Name Society be instituted in every parish within the city. In every case the parochial organization should be affiliated with the Archdiocesan Union.

With this society established in all the parishes and with the different parochial branches united in the Central Union, a supreme effort will be made to assist by every possible means those wayward boys of our faith who appear daily in the Boys' Court, and who, if left unaided, are in grave danger of becoming confirmed criminals. It will be the duty of the Holy Name Society through Big Brother Committees, appointed in the various parochial branches to meet and advise these boys, to make friends with them, and to lead them back, if possible, to the practice of their holy religion, thus making them good citizens by making them good Catholics.

The men must help to save the boys, and they will do this, not merely by active assistance rendered them, but by being themselves faithful members of this society and especially by their fidelity in approaching Holy Communion in a body at regular intervals. The boys will walk in the footsteps of the men.

There is no preaching so powerful as good example.

The work of encouraging the formation of Holy Name Societies in the parishes of the city and of directing their efforts in behalf of the boys who appear in the Boys' Court, I have placed in the hands of Rt. Rev. Bishop A. J. McGavick, D. D., and you will kindly co-operate with him in this important matter. I most earnestly hope this appeal will be given immediate attention.

Sincerely yours in Christ,
GEORGE W. MUNDELEIN,
Archbishop of Chicago.

At once the growth of the society became almost phenomenal. The attractive work of helping a boy appealed to the men. Furthermore, the Archbishop's choice of the Rt. Rev. Bishop A. J. McGavick, D. D., as spiritual director of the union seemed providential. The Bishop director loves to labor for a boy's welfare, and especially when he sees that the youth is straying from the path of righteousness.

Success has crowned the Bishop's work. Where previously only thirty-five branches were affiliated with the Central Union, in the short space of three and one-half years 175 branches send their delegates to the four quarterly meetings held annually in Holy Angels' Hall, adjoined to the parish, where Bishop McGavick is the resident pastor. The annual convention takes place in March. It is an enthusiastic gathering of men, who, after they have elected the different officers for the current year, listen keenly to the reports of the seven committees, viz.: the Executive, Big Brother, Organization, Publicity, Lecture, Legal and Medical Aid.

Four times during the year men comprising the 175 Big Brother Committees meet for the discussion of problems that may either prevent or remedy delinquency. These Big Brothers are the men who do the field work. The work of the Juvenile and Boys' Court is superintended by the only salaried worker in the organization, with the exception of the office help. All expenses incurred are defrayed through free-will offerings coming from the parish branches of the Holy Name Society. The Publicity Committee at one time edited a Bulletin about Holy Name activities, but this has been abandoned for a page in The New World, the official organ of the Archdiocese. The extensive activities of the society necessitated this change from the Bulletin to The New World, for the Bulletin was issued quarterly, whereas The New World is published weekly.

One hundred thousand Catholic men in Chicago have pledged reverence to the sweet name of Jesus and 100,000 Catholic men are today better churchmen for it. On Thanksgiving Day of each year a goodly number of these same men gather at Holy Angels' Church, where they pray for their departed brethren of the Holy Name Society, while the Rt. Rev. Bishop McGavick offers the adorable sacrifice for the repose of the souls of those men, who in life gave honor to the name of Jesus and who, like Peter of old, had called upon that powerful name, not to lift up the physically weak, but to give strength to the morally unwell. And once a year, on the Feast of The Holy Name, vast numbers of Holy Name members assemble in the cathedral for their rally. His Grace, the Most Reverend George Wm. Mundelein, D. D., always presides at this great and inspiring service.

No gift of prophecy is required to declare that the labor of those who began this noble work and those who have co-operated in it will ever prosper, not in gold and silver, but in the blessings of God. To save one bad boy from further peril is the aim of every Holy Name man. Surely such an aim shall be rewarded.

The Chicago Catholic Benevolent Temperance Society

The first diocesan society, organized within six months after the arrival of the first Bishop, Right Reverend William Quarter, D. D., was "The Chicago Catholic Benevolent Temperance Society." In his diary, Bishop Quarter makes the following entry under date of February 15, 1846: "Sexagesima Sunday a meeting was called after Vespers in the basement of the cathedral of persons who had previously taken the total abstinence pledge, and the constitution previously drawn up by the Bishop was submitted and a society was organized and officers elected. The name of this society is 'The Chicago Catholic Benevolent Society.'"

We are not in possession of further information regarding this first temperance society launched in Illinois. It is known, however, that Bishop Quarter and the succeeding early Bishops, as well as their reverend clergy, did very valuable temperance work, especially amongst the laborers engaged in the early public improvements. It is known,

too, that as early as 1850 Father Theobald Matthew was brought to Chicago and obtained numerous pledges. It is gratifying to know that the temperance work begun by Bishop Quarter has been sanely continued without cessation to the present.

The Hibernian Benevolent Immigrant Society

The first record we have of the formation of a Catholic society of a general nature also appears in the diary of the first Bishop, Rt. Rev. Wm. Quarter, D. D. Under the date of January 9, 1848, is found the following entry:

"The first Sunday after Epiphany, the following named Catholic gentlemen met in the Bishop's room after Vespers: John Breen, John McGovern, Charles McDonnell, William Snowhook, Thomas Kinsella, John Devlin, all Irish, and Mr. Ellis, Scotch, and had a conversation regarding the propriety of establishing a society to be known by the name of the 'Hibernian Benevolent Immigrant Society.' The Bishop said he highly approved of the design of forming such a society—that it was called for by every feeling of humanity, benevolence and charity—and that it should have his hearty co-operation. He showed that the active efforts of such a society could not fail to benefit the State, whilst it would be of service to the immigrants in a variety of ways. Many had sought the West during the past year. It was likely that a large number would turn their steps westward during the coming spring, and every feeling of sympathizing humanity seemed to require that there be someone to bid the strangers welcome. Whoever looks into his own heart, be he to the manor born or not, if he has ever wandered from the paternal roof and bade farewell to those who were by him cherished, revered and loved, knows something of the pain that such a separation causes; but if he has left the land of his nativity, friends and home, and seeks to find a new home and new friends in a foreign land, he knows well how much needed is sympathy, encouragement and kindly greeting, to say nothing of assistance. To the stranger landing on a foreign shore, although the feelings of most foreigners were once sensitively alive to these truths and knew them by their own experience, yet time may have worn off the impression, and they may forget that any heart can feel, that any heart can sorrow and bleed, that any heart can need comfort and consolation and advice, and that any heart can feel grateful for any attention received amongst strangers, notwithstanding their forgetfulness. It is true there can. Yet it is hoped that selfishness has not taken such fast hold of the hearts of Irishmen, as to cause them to forget, although they may be now affluent, joyous and happy in the circle of their amiable and kind-hearted friends, that they were once strangers, and that then a mist hung around every object that met their view because their hearts were sad; that then they would recall in their heart of hearts the one that gave them a kindly work because they were strangers. The many poor who immigrate need the helping hand of charity; they need, too, protection from those who might at times unscrupulously take advantage of their poverty.

"All of whatever class that proposed to immigrate desire to have in advance the particulars of that section of country where they purpose to settle for life and to secure homes for themselves, their children and their children's children. They desire to be informed regarding the prospect of the country, its climate, produce and all which information might conveniently be given by the secretaries of the society now in contemplation."

Under date of January 12th, it is recorded: "Another meeting of the Hibernian Benevolent Immigration Society held in the school room. Next meeting to be held in the court house, Wednesday evening next (19th), when constitutions are to be submitted and officers elected." The meeting was accordingly held and the following entries made in the diary for the 19th. "Gregg in the chair last evening. Gregg, Hoyne, Kinsella appointed to prepare the constitution for the society."

Under date of March 17, 1848, appears the following: "Pontificial High Mass in the cathedral. The panegyric of St. Patrick was preached by Rev. P. McElhearne. The Hibernian Benevolent Immigrant Society had a supper at the City Hotel. Rev. Messrs. McElhearne, McLaughlin and Scanlon were there."

It is much to be regretted that we have no record of the work accomplished by this first benevolent society in Chicago.

Chicago Catholic Institute.

The next regularly organized Catholic society was the Chicago Catholic Institute, which was formally instituted January 8, 1854. The purpose of this society, as stated in the constitution adopted, was as follows:

"The objects of the association are to establish a Catholic library and reading rooms, to provide for the delivery of lectures explanatory of the principles of the Catholic Church as to her history, philosophy and politics. To present to the Catholics of Chicago opportunities and incentive for improvement. To multiply the sources of information and to promote a friendly intercourse and exchange of thought among the members of the Catholic body and to excite and maintain a laudable zeal for the honor and character of Catholicity. Any Catholic of good moral character may become a member of the institute."

While the Chicago Catholic Institute was chiefly a literary society, it developed into very much of a charitable organization, and, finally, after four years of active operation, under the name of "Chicago Catholic Institute," it was transformed into a conference of the St. Vincent De Paul Society, thus constituting the first organization of that notable benevolent institution.

In the membership roster of the Chicago Catholic Institute is found the names of 185 Chicago Catholics, many of whom were, during their lifetime, counted as amongst Chicago's most substantial citizens. Dr. John E. McGirr, one of the ablest physicians that ever came to Chicago, called the first meeting of the Chicago Catholic Institute and Colonel James A. Mulligan was the first secretary. A complete account of the society with the complete roster of members, written by John Ireland Gallery, whose grandfather, William J. Onahan, was one of the most active members, was published in the Illinois Catholic Historical Review for January, 1920.

The Society of St. Vincent de Paul

From its foundation in Paris, in 1833, by Frederic Ozanam and his companions, the Society of St. Vincent de Paul spread rapidly throughout European countries, where the practice of religion was free, and soon found its way to America. The first parish unit or conference in the United States was established in St. Louis, Mo., in 1845. During the ensuing decade, conferences were organized in New York, New Orleans, Brooklyn, Philadelphia, Baltimore and Boston.

The Society of St. Vincent de Paul in Chicago owes its first existence to the Very Rev. Dennis Dunne, D. D., pastor of St. Patrick's Church. In the years 1857 and 1858 the poor of the city were suffering as a consequence of the financial crisis which prostrated business of every kind; unable to alleviate their suffering by his individual exertions, Dr. Dunne felt the want of an organized body of charitable men to aid him. He, therefore, called a meeting of his congregation to take into consideration the best means of assisting the poor. This meeting was held December 31, 1857, in the basement of St. Patrick's Church. The objects and rule of the Society of St. Vincent de Paul were explained, and it was thereupon determined to organize a conference, not only as the best means of assisting the needy, but also as an excellent means of providing the members with an opportunity of gaining many spiritual benefits and blessings for themselves. The following officers were named: Rev. Dennis Dune, D. D., spiritual director and treasurer; James McMullen, Sr., president; Dr. Thomas A. Clark, vice-president, and Michael McAuley, secretary. At that time the city had a population of about 90,000 souls, and the Catholic portion of the community maintained ten churches.

The efficient results obtained by St. Patrick Conference were an incentive to the spread of the society in Chicago, and within five years the following parish conferences were formed: Holy Name of Jesus, December 12, 1858, with Thomas J. Kinsella, president; James O'Neil and Stephen A. Knott, vice-presidents; Philip Conley, treasurer, and John Sweinie, secretary. Holy Family Conference, January 11, 1859, with Thomas Clowry, president; Patriek S. Hade, vice-president; James McGrath, secretary. St. Columbkille, May 12, 1859, with P. B. Sheil, president; Michael Hickey, secretary, and Jeremiah Haggerty, treasurer. St. Louis conference, May 29, 1859, with Rev. Joseph P. Roles, spiritual director; Edmund J. Kearney, president; David Geary, vice-president, and P. M. Donnellan, treasurer. Immaculate conception, September 11, 1859, with Rev. Wm. Edwards, spiritual director; James Gubbins, president; Richard Dunne, vice-president; Robert Bullban, treasurer, and Stephen Grady, secretary. St. John the Evangelist Conference, September 16, 1860, with Rev. John Waldron, spiritual director; Stephen Barrett, president; John Keyes, vice-president; Joseph Malloy, treasurer, and John Lyons, secretary. During the two following years units were organized in St. James', St. Mary's, St. Bridget's and St. Michael's.

Some idea of the amount of effort expended by the early members may be gained

from the report of St. Patrick Conference, which showed that during the first three years the members made 8,065 visits to 720 families, 8,065 visits to 720 families for whose needs for whose needs $9,785 was expended. During these years Holy Name Conference, besides visiting and relieving families in their homes, aided in the support of four free schools, one on Market Street near Michigan Avenue, one on Market Street near White Street, and two at the cathedral. Reports show that free schools were also substantially aided by St. Columbkille, St. Patrick and other conferences.

In the beginning, in many instances almost every man in the parish expressed the desire to join. This made the groups somewhat unwieldly. The officers apportioned the charity work so that some groups gave special attention to the fundamental work of the society, the visitation and aid of the poor in their homes, groups of members taught catechism to children attending Sunday schools, while others looked after the care of circulating parish libraries, the visitation of the sick in public charitable and correctional institutions, and the distribution of wholesome reading matter to the inmates or patients.

The need of a Central Council or directing body to provide unity of action and uniformity in the observance of the society's rule, to unite the several parish branches into closer union, was recognized soon after the formation of three parish units. Even at this time there was a tendency to work strictly within the parish lines. This policy contributed to prevent concerted action in work of a general charitable nature. In accordance with the society's rule, the Provisional Particular Council of Chicago was organized March 17, 1860, in which all the conferences had representation by their presidents and vice-presidents. The officers were: The Very Rev. Dennis Dunne, D. D., spiritual director; James McMullen, Sr., president; John Comiskey and P. B. Sheil, vice-presidents; M. W. O'Brien, treasurer, and Thomas J. Kinsella, secretary. The new council was charged with the responsibility of supervising the work of the conferences, the duty of seeing that the feast days of the society were observed, and that all the conference members assemble in general meetings for report of their work. In addition it grouped the features of special charity work under committees made up from members of the conferences.

At the outbreak of the Civil War hundreds of the conference members volunteered in defense of the Union, and in this they had the hearty encouragement of Dr. Dunne and other pastors of the city. Many of these noble Vincentians, such as Colonel James A. Mulligan, made the supreme sacrifice in defense of the flag. The special work committees were also active in rendering charitable acts to prisoners confined at Camp Douglas.

The need of providing for dependent boys became a problem, and to meet the situation an Industrial School for Boys at Bridgeport, in charge of the Christian Brothers, was established largely through the efforts of Vincentians. Subsequently, co-operating with the Catholic Bishop of Chicago, Rt. Rev. James Duggan, who at all times was a staunch friend of the society, they obtained for this school a charter from the Legislature of the State of Illinois, which was approved January 29, 1863, by Governor Richard Yates. For several years the council, co-operating with the diocese, continued in aid of the Bridgeport School and later, when its capacity proved too small, the Vincentians lent their aid in raising funds with which to acquire a site and erect a building of that beautiful institution which is now known as St. Mary's Training School for Boys at Desplaines.

At the time of and following the great Chicago fire, Vincentians played an active and important part in looking after the welfare of the people who were rendered homeless and needy by that great catastrophe. They lent themselves heartily in co-operating with the General Public Relief Committee of the city, in addition to looking after parish relief work. Because of the destruction of the churches and the scattering of people from their accustomed homes, meetings of some of the conferences were interrupted. Later, when the congregations gradually became re-established, the work of the society was found to be even more arduous than ever. Following the great fire, the conferences met with a great problem in caring for the aged poor. The only institution devoted to the care of this group was the poor house or county infirmary, located at Dunning. Although visited by the society's committees, the inmates found that because of what was then regarded as a great distance from the city, little opportunity was afforded the Catholic clergy to celebrate Mass at the infirmary. Knowing the work done by the religious community of the Little Sisters of the Poor in European and Eastern American cities, the members of the Particular Council petitioned the Bishop, Rt. Rev. Thomas Foley, to in-

vite the community to come to Chicago and take up their chosen work to conduct a home for the aged poor men and women. The Bishop was in hearty sympathy with the plan. Soon afterwards the Little Sisters of the Poor came to Chicago and established their first home on the southwest corner of Halsted and Polk Streets. The undertaking has been blessed, and now the community administers to hundreds of aged men and women in their three homes in Chicago.

The rule of the Society of St. Vincent de Paul provides that it is essential that all conferences make application for letters of aggregation with the Council General at Paris at or within one year after the initial meeting. If the application shows that the rule is observed, the letters of aggregation are issued, thus enabling all members to participate in the spiritual advantages granted to the society by the Sovereign Pontiff. The Council General also grants the Particular Council Letters of Institution. The records of the society show that the officers omitted to obtain Letters of Institution for the first Particular Council. In order to repair this omission steps were taken under Bishop Foley at a meeting of June 5, 1870, at which Michael Keeley presided, for the renewal of the application for Letters of Institution for the Council of Chicago. Another delay intervened because of difficulty of correspondence occasioned by the Franco-Prussian War. Under date of February 6, 1872, the Particular Council of Chicago was instituted, with Rev. P. J. Conway, spiritual director; James McMullen, president; Philip Conley, vice-president; Thomas Lonergan, treasurer, and John Adams, secretary.

In the winter of 1878 and 1879, because of industrial conditions, much destitution prevailed, and many children of Catholic parentage found their way to the county infirmary at Dunning. The Particular Council was instrumental in obtaining homes for many of these children in Catholic institutions and private homes, where it regularly contributed to their support. This problem was subsequently taken care of by the enlargement of St. Mary's Training School and the establishment of the Chicago Industrial School for Girls.

In 1882 Judge Daniel Scully was chosen for the office of president of the Particular Council to fill the vacancy caused by the resignation of President McMullen. The other officers were: Isaac C. Hildreth, Richard C. Gannon and Frank W. Young, vice-presidents; John Adams, secretary, and Rev. Dean Terry, spiritual director. In 1888 Richard C. Gannon succeeded to the office of president.

In 1893 the International Convention of the Society of St. Vincent de Paul was held in Chicago during the World's Fair, at which time recommendation was made that the ecclesiastical provinces be provided with central councils. The following January the Central Council of Chicago was instituted, with Most Rev. P. A. Feehan, honorary president; Rev. Peter J. Muldoon, spiritual director; Richard C. Gannon, president. Afterwards, this council made efforts to extend the society, not only in Chicago, but throughout the State of Illinois.

In 1901 the Particular Council took over another special work, that of visiting and instructing the thousands of homeless men dwelling in the downtown lodging house district. Later a store was rented, and weekly entertainments and lectures given to the men. Thousands of men who had grown indifferent to the practice of their faith were reached. Numerous cases were met with wherein such a change was worked in the lives of these men that they took a new start in life. Two meeting places were provided for the men, one on Clark Street and the other on Desplaines Street. The Rev. A. J. Thiele was appointed spiritual director of the council in 1901.

March 10, 1903, the Most Rev. James Edward Quigley was installed Archbishop of Chicago. From the beginning he took a keen interest in the spread of the society. As it was organized along parochial and diocesan lines, he recognized in it a most efficient agency, not only in assisting families in their homes, but in taking care of features of special charity work.

In 1909 the Superior Council of Chicago, now the Metropolitan Central Council, was instituted, having for its jurisdiction the Ecclesiastical Province of Illinois. The Board of officers consisted of the Most Rev. James Edward Quigley, honorary president; Rt. Rev. P. P. Rhode, spiritual director; Richard C. Gannon, president; Michael Brennan, John P. Ready, Nicholas J. Kleutsch and James Plamondon, vice-presidents; Daniel McCann, treasurer, and James E. Kennedy, secretary. After the institution of the Superior Council, James F. Kennedy was designated president of the Particular Council of Chicago. Previously he had been vice-secretary in 1901 and secretary since November, 1902.

The need of establishing a central office to care for the emergency cases and other phases of charity work had been felt for many years by the officers of the council. Archbishop Quigley was in hearty sympathy with the plan, and on May 1, 1911, the central office was opened. From this time it continued to take care of all phases of diocesan charity work, acting as agent in the placing of depending children through Juvenile Court proceedings or by private arrangements in the different Catholic industrial and training schools and orphanages of the diocese. Rt. Rev. Monsignor A. J. Thiele was spiritual director of the council from April, 1901, until he resigned in December, 1916. He had been untiring in his efforts to increase the number of conferences and in promoting the special works of the council. He recognized the need of a central office. In 1912, under the direction of Monsignor Thiele, the council was enabled to collect $11,000 for the interior furnishings of the chapel at Cook County Infirmary, Oak Forest.

In February, 1916, Most Rev. George W. Mundelein succeeded to the See in Chicago. He kindly consented to become honorary president of the Metropolitan Central Council and from the beginning manifested a great interest in the Society of St. Vincent de Paul.

In December, 1916, Archbishop Mundelein appointed Rev. Edward F. Rice spiritual director of both the Metropolitan and Particular Councils. He took active charge of the work of the central office and was most zealous in his efforts in raising funds for the maintenance of the charity work carried on from the society's headquarters. Upon Father Rice's appointment as chaplain in the United States Army, the Rev. Moses E. Kiley, D. D., was appointed spiritual director of both councils and, also, diocesan supervisor of charities. Since taking up his duties Father Kiley has been most devoted in his efforts to make the Catholic charity and relief work of the diocese efficient. On July 1, 1918, the features of charity work carried on by the society's central office were taken up by the Central Charity Bureau of the Archdiocese of Chicago. The conferences continue to do their fundamental work, that is, the visitation and relief of poor families in their homes, and to sustain the other special works carried on by the society in public charitable and correctional institutions. At the present time there are 126 conferences, comprising a membership of 1,710 active members and 402 honorary members. Some idea may be gained of the vast amount of work accomplished by the society in Chicago during the past sixty-two years from the fact that the conference members made 708,346 visits to the dwellings of the poor and almost $1,000,000 were disbursed in providing for their material needs. During the first thirty years of the society's work an average of 322 families were aided yearly, and in the succeeding thirty-two years a yearly average of 1,227.

In carrying on the society's work, the members, from the beginning, gave special attention to the reconstruction of needy families. They secured employment for those in need of work; medical aid, medicines and hospital for the sick; provided wearing apparel and books for children to attend school; provided rent for sanitary dwelling places for needy families; imparted kindly and wholesome words of advice to the families visited; encouraged the practice of temperance, and in many instances affected reconciliations between estranged husbands and wives.

The Vincentians, owing to the opportunities afforded them, in studying the needs of the poor, soon recognized the need of special institutions for foundlings, for the education of dependent children and the care of street waifs, as well as the need of the public taking a keener interest in the housing conditions and the care of those afflicted with tuberculosis and other infirmities. The individual Vincentians lent their hearty support to the popularization of these and other movements to the end that the unfortunate might be better cared for. It is to the initiative and encouragement of the Vincentians that such institutions as St. Vincent's Infant Asylum, the industrial and manual training schools, the Mission of Our Lady of Mercy, the Illinois Eye and Ear Infirmary, Tuberculosis Institute and others now engaged in welfare work, owe their existence.

The Society of St. Vincent de Paul is, in length of years, the oldest Catholic layman's society in Illinois. It has kept its work up uninterruptedly from the time of its organization in 1857. During these years its members have been active and devoted in the cause of Catholicity and Christian education. At all times they have co-operated cordially with the clergy in the carrying on of their work of charity. It is difficult to adequately appraise the services rendered by the Vincentians in keeping alive in the minds of Catholics the necessity of their engaging in the support of the needy members of society, as well as in

the sustenance of charitable works of the church. By their example they have kept alive in the minds and hearts of the laity the social conscience of the community. They did their best to materially aid the needy families coming to their attention. They also endeavored to aid in their moral betterment, and in doing all this they were moved by the holy purpose of serving Almighty God and in treating the unfortunate members of society as brothers.

In 1918 Provisional Particular Councils were formed in Chicago. There is one Particular Council and six conferences in East St. Louis, Rockford, Alton and Peoria. The Particular Councils and conferences in Illinois are under the supervision of the Metropolitan Central Council of Chicago and it is united with the Superior Council of the United States and the latter is united with the Council General at Paris.

Union Catholic Library

The Union Catholic Library flourished during the last years of the administration of Right Reverend Bishop Thomas Foley. The membership of the Union Catholic Library was composed of the cream of the Catholics of Chicago and it must be credited with an exceptionally worthy career. A valuable library was collected and the most noted American lecturers were brought here and many entertainments of a high order of excellence were conducted. The Union Catholic Library was incorporated in 1868. In their order the following prominent men of that early day were presidents: Roger J. Brass, Judge Thomas A. Moran, William A. Amberg, William H. Condon, William J. Onahan, Washington Hessing, Patrick J. Toole, Hugh J. McGuire, John Gaynor, Thomas S. Casey, William P. Rend, Edward Osgood Brown, William Dillon, Marcus Cavanaugh and Charles A. Meyer.

The Union Catholic Library was succeeded by the Columbus Club.

Ancient Order of Hibernians

The Ancient Order of Hibernians is, no doubt, the oldest society of Catholic laymen in existence. Its establishment has been traced back to 1565, during the reign of Queen Elizabeth and her lord lieutenant, the Earl of Sussex, who waged a most relentless persecution against the Catholic Church in Ireland. In early days the members of the society were called "Defenders," and the first leader of the society was O'Moore. Their first work was defending themselves and their neighbors against the spoilation of the usurpers brought from Scotland and England to supplant them in their possessions, and their next great work was the defense of themselves and their priests against the bloody persecutions of Cromwell in the penal days.

The order was established in America in 1836, under authority received from the "Board of Erin." The conditions upon which an organization might be affected in America (being the same as those obtaining in Ireland) were contained in a letter to the petitioners dispatched by the "Board of Erin," reading as follows:

"Brothers, Greeting! Be it known to you and to all whom it may concern, that we send to our new brothers in New York full instructions with our authority to establish branches of our society in America. The qualification for membership must be as follows: All members must be Catholics and Irish or of Irish decent, and of good moral character, and none of your members shall join any secret societies contrary to the laws of the Catholic Church, and at all times and in all places your motto shall be Friendship, Unity, and True Christian Charity."

Strict injunctions were also placed upon them not only to foster brotherly love amongst themselves, but also to extend hospitality and assistance to the immigrant landing on our shores. They were especially exhorted to aid and protect their Irish immigrant sisters, irrespective of their religious belief, from all harm and temptation.

Nationally the order has accomplished great things. "According to a report submitted in 1908 by Right Rev. James A. McFaul, Bishop of Trenton, N. J., in a given period of twenty-four years $80,000,000 were paid out by the order in funeral and sick benefits alone, while $4,500,000 were given for other benevolent purposes. Fifty thousand dollars were given as an endowment for a Gaelic chair in the Catholic University of Washington. Forty thousand dollars were sent by the order to the sufferers of the late San Francisco earthquake. An equally large amount to the Johnstown flood sufferers, besides many generous donations to the Gaelic League, and for the purpose of establishing scholarships in various Catholic colleges and academies to encourage the study of Irish history and literature."

The order was also instrumental in having Congress appropriate $50,000 for the erection of a monument at Washington to perpetuate the memory of Commodore John Barry, Father of the American Navy.

The first division of the order in Illinois was established on the West Side, Chicago, in April, 1872, by Mr. P. C. T. Breen, who was the first county president. He was succeeded in 1876 by Mr. Michael H. Lyons. Then the membership was only 300. In 1882, when Mr. Lyons was elected national director, the membership had increased to 7,000, and divisions were in every parish in Chicago. Mr. M. W. Ryan succeeded as county president, and after one term was elected county clerk. Since then the office of county president has been ably filled by the following Hibernians: William Curran, John W. McCarthy, P. B. Flannigan, Laurence Henely, John T. Keating, W. J. Doherty, John Bigane, P. J. O'Sullivan, P. H. Mulcahy and Dr. P. B. Hayes. The present officers of the county board are: President, Mr. John J. Geraghty; vice-president, Dr. Alexander Pope; recording secretary, Martin P. McHale; financial secretary, M. Larney; treasurer, James A. Kilbride; chaplain, Rev. Frank L. Reynolds.

Among those who helped to organize the order in 1872 only two still survive, Mr. Luke H. Lyons, respected father of Rev. Luke H. Lyons of St. Gertrude's Parish, Chicago, and Mr. Michael S. Finegan.

Throughout the State the order has branches in the following counties: Cook, Adams, Alexander, Bureau, Champaign, Livingston, McLean, Montgomery, Pike, Peoria, Sangamon, St. Clair, Will, Macaupin, Platt and Christian. The first branch established outside Chicago was in East St. Louis by Mr. Patrick O'Neill and Mr. Hanifan. Some of the past State presidents were: Edward Spellman, John F. Quinn, John J. Mahoney, John T. Keating, John Regan and P. J. Reynolds. The present State officers are: President, Mr. Richard Nash; vice-president, Mr. Patriek Enright; secretary, Mr. D. S. Harrington; treasurer, Dr. George P. Kerrigan; chaplain, Rev. John J. Connolly.

For some time the question of establishing a Life Insurance Association in connection with the A. O. H. had been debated; and accordingly, on March 21, 1900, The Hibernian Life Insurance Association was incorporated under the laws of the State of Illinois.

A splendidly equipped military organization, known as the "Hibernian Rifles," in connection with the Ancient Order of Hibernians, existed in Chicago for many years.

Large plots, where are buried its dependent members, were purchasel in Mount Carmel and Mount Olivet, where a handsome and costly monument representing one of the "Round Towers" of Ireland, stands guard, casting its friendly shadow over the sleeping dead.

The Hibernians have erected and equipped at a cost of $70,000 the Emmet Memorial Hall, Ogden and Leavitt Streets, Chicago. This splendid structure is dedicated to the memory of Ireland's noble patriot and martyr, Robert Emmet, and serves as a meeting place and rallying point for the divisions and members as well as of Americans of Irish birth and blood in general.

The Ancient Order of Hibernians is an Americanization agency of great utility. Foreigners coming to our shores, who affiliate with the Ancient Order of Hibernians, never develop destructive anti-American tendencies. They retain a wholesome love for their native land, but remain loyal to the death to their adopted country.

The fealty of the old society to the church is traditional. In all the years of its existence the Ancient Order of Hibernians has never countered the church nationally or locally. The voice of the church is the immutable law of the order.

Ladies' Auxiliary Ancient Order Hibernians

The Ladies' Auxiliary of the Ancient Order of Hibernians was established in Omaha, Nebraska, in May, 1894, and now numbers about ninety thousand members. At the Saratoga National Convention in 1906, the Ladies' Auxiliary became a national organization with full power to elect national officers and conduct its own affairs.

The Ladies' Auxiliary has established a Chair for the higher education of women in Trinity College, Washington, with an endowment of $10,000. They have given the late Archbishop, Most Rev. James Edward Quigley, for extension work, $10,000 of the $38,000 already mentioned, besides many generous donations to charity. They have established scholarships and the study of Irish history and literature in many parochial schools and academies. They have collected amongst themselves a large fund and completed arrangements for the erection in a hallowed spot near the Capitol at Wash-

ington, a befitting monument to the blessed memory of the "Angels of the Battlefield," those brave nuns, who, obedient to the call of duty and oblivious of all dangers, during the Civil and Spanish Wars, freely devoted themselves to their nation's service, and went forth like ministering angels over the shell-plowed battlefields, through the trenches and in the hospitals to staunch the blood and relieve the pain of the wounded soldier.

All during the late war the Ladies' Auxiliary devoted themselves exclusively to war work. They went "over the top" in Red Cross work, sale of Liberty Bonds, War Stamps, etc., and, considering the large number of sons in Irish families, they, together with all our glorious American womanhood, cheerfully gave up a very large quota of their sons, husbands and brothers and sweethearts to fight and die for what we believed would be the complete destruction of autocracy and establishment of the liberty of all peoples everywhere.

In 1918 they donated to the Church Extension Society $2,700 for the purchase of "Mass Outfits" for our chaplains in the Army and Navy. National President, Mrs. Mary McWhorter, was appointed a member of the Advisory Council, National Women's Liberty Loan Committee, and State President, Mrs. Anna E. Johnson, was appointed Post Office Director in charge of the War Savings Stamps department.

Owing to the war activities, and the care of hundreds of their members who went away to fight, the Ancient Order of Hibernians and Ladies' Auxiliary were unable to do much for present needs of the Archdiocese of Chicago. However, they pledged a scholarship each for the new Quigley Preparatory Seminary. This they have as yet only partly fulfilled, but will fully discharge as soon as possible.

In the Ladies' Auxiliary are many women of the very best type of American womanhood and motherhood, who, above all else, are the best guaranty, and most potent factor in the future greatness of America.

The present State officers of the Ladies' Auxiliary are: President, Mrs. Anne E. Johnson; Vice-president, Mrs. Rose Mulholland; Secretary, Mrs. Anna M. Condon; Treasurer, Mrs. Winifred Walsh; Chairman Irish History, Miss Kate Meade; Chaplain, Rev. John J. Connolly.

County Officers: President, Mrs. Elizabeth Qualy; Vice-president, Miss Agnes Delany; Secretary, Mrs. Anna Carron; Treasurer, Mrs. Anna Ryan; Chaplain, Rev. F. L. Reynolds.

The Columbus Club

The Columbus Club had its most flourishing days during the World's Columbian Exposition at Chicago. It was a very high-class organization and contained amongst its membership the most worthy of the Catholic population of Chicago.

The Columbus Club acquired by purchase the building and property theretofore occupied by the "Chicago Club" on Monroe street opposite the Palmer House, now De Jonghe's Hotel and Restaurant. The late William J. Onahan, writing of the club, said that "the purchase was made possible by a few of the leading members of the club, who united in the investment. It apparently secured a permanent home and headquarters for the Catholic body and great hopes were entertained of the possibilities. It was finely appointed and equipped with all requirements suitable. The beautiful and elaborate library cases of the Chicago Club had been left. I took advantage of this to place nearly a thousand volumes on the shelves. When the club, some years later, went out of existence, I distributed these books among several Catholic colleges and institutions. The failure of the Columbus Club was greatly to be regretted. It gave us a footing and dignity as an organization above and beyond any previous attempt of the kind. Unhappily, it was only feebly supported by the lay element, and scarcely at all by the clergy, and as time went on even this support languished, until the experiment had to be given up."

Mr. Onahan also gives us a little insight into the nature of the entertainments of the Columbus Club. "One of these occasions," says he, "was the banquet given to me when Pope Leo XIII conferred on me the distinction and appointment of Papal Chamberlain. The festivity brought together many notable ecclesiastical dignitaries, archbishops and bishops, as well as laymen. Thimas A. Moran presided. The famous portrait painter, George P. A. Haley, I remember, was one of the guests, almost his last appearance in public, as he died shortly after."

While the Columbus Club went out of existence, it is sometimes said that it was replaced by the Knights of Columbus. The preliminary meetings for the organization of the Knights of Columbus in the West were

held in the Columbus Club rooms, and a very large number of the members of the Columbus Club became pioneer members of the Knights of Columbus.

Catholic Order of Foresters 1883-1920

The history and achievements of the Catholic Order of Foresters are linked with the history of the Chicago Archdiocese. For thirty-seven years of the life of the Chicago Diocese, the Catholic Order of Foresters has been a power for good among the people.

Born in Chicago, it has spread throughout North America. Into the big and generous heart of Chicago—the City of High Purpose—there came a living thought to bless the earth thirty-seven years ago. This living thought grew by the power of fraternal love. It was revealed to the hearts of a handful of fine men—a brotherhood of helpfulness. They said:

"Let us give the family of every Chicago breadwinner one thousand dollars when the Angel of Death bereaves it by taking him away."

This was the inspiration of the founders of the Catholic Order of Foresters. The organization had its prototype in a similar organization then existing in Massachusetts. The society was chartered in May, 1883, as the Illinois Catholic Order of Foresters, it being the intention of its founders to confine its membership to Illinois. So rapidly did it grow and expand in reaching out through other states that its name was changed in 1889 to Catholic Order of Foresters. From a local Chicago association, it has grown to be an international organization spread throughout twenty-nine states in the United States and eight provinces in Canada. It is now, after thirty-seven years, a colossus of benevolence, a powerful insurance association, among the strongest and the best Catholic fraternal beneficiary societies in the world.

It was Thomas Taylor, an humble but earnest man, who brought to Chicago the Catholic Forester idea from his New England home. He found a friend and adviser in the Rev. James Hayes, S. J., then of Holy Family Parish. The latter took up the matter with the Most Rev. Archbishop Patrick A. Feehan, D. D., who gave his cordial approbation after examining the plans and Constitution of the Order. A charter was secured from the State, the original corporators being: John F. Scanlan, Michael B. Bailey, John K. Clowry, Patrick Keane, John J. Collins and Francis W. Fitz-Gerald. The first convention selected John F. Scanlan as High Chief Ranger. He worked in the early years of the order to build its foundations deep and strong. Mr. Scanlan's successors as High Chief Ranger have been: Professor John P. Lauth, 1888-1890; Patrick J. Cahill, 1890-1892; John C. Schubert, 1892-1894, and Thomas H. Cannon, 1894 to date. Messrs. Lauth and Schubert have joined the Great Majority, enshrined in the memory of their brethren of the order for the unselfish service they gave to its upbuilding.

Since its founding twenty-eight thousand widows and orphans, bereft in the new strange grief of death, have lifted up their heads and looked into the face of the Creator to thank Him. He that loved them in life did not forget them in death—for he had been a Forester. And this was the silver lining to their dark cloud of grief. More than $30,000,000.00 have gone to widows and orphans and needy dependents of the deceased members of the Catholic Order of Foresters in death benefits, in sick, funeral and benevolent purposes. One hundred and fifty-seven thousand Catholic men who love their homes are enrolled in the order. For many years the society has enjoyed the distinction of being the largest Catholic fraternal insurance organization in America.

Besides its special purpose of furnishing protection to Catholic homes, the society as a Catholic organization has played a large part during more than a generation in all the Catholic activities of the times. The benefactions of the Order are country wide. Church, school, hospital, seminary and orphanage have been throughout the years the beneficiaries of large sums running into hundreds of thousands of dollars, contributed for the support and extension of these works of religion, charity and education. From the beginning the society was among the most ardent and generous supporters of the American Federation of Catholic Societies. In every disaster of fire, flood or famine which has visited the world during the past thirty-seven years the beneficence of the order and its members has been bestowed upon the unfortunate sufferers in these disasters.

Its patriotic American service is represented in the schooling of its membership in thorough American citizenship. Its ranks are made up of the men of every nationality

and clime, who, enrolled in the order and carrying out its principles, have come to represent the highest type of American citizenship. During the great World War 10,000 of its members enlisted in the service and our service flag is adorned with 381 gold stars, representing the young lives given to the cause of America. No restrictions were placed upon the insurance membership who entered the service, but all soldier and sailor death claims were paid with the same promptness and regularity as those of the ordinary membership. In response to the country's call, the order, through its High and Subordinate Courts, subscribed over $3,000,000 in Liberty Bonds and $550,000 in Canadian War Bonds.

The order has had at all times the cordial approbation of the hierarchy and clergy. The late lamented Archbishop James E. Quigley was its friend and advocate. The Most Rev. George W. Mundelein, our present energetic and beloved Archbishop, has noted its good works and commended the order therefor. A large number of the hierarchy are active insurance members of the order, while thousands of priests have been enrolled. The order is distinctively a parish society and through its organization, has at all times and everywhere been a great help to the pastors in promotion of their pastoral work.

The order has become a large financial institution. Its annual outlay for death benefits is $2,500,000 or over $200,000 a month. It has a reserve fund of nearly $9,000,000 for the protection of existing and future contracts of insurance. This fund is invested in municipal bonds, the highest class of securities, and an annual interest return of five per cent is received thereon.

The present officers of the High Court are: High Spiritual Director, The Most Rev. George W. Mundelein, D. D., Archbishop of Chicago; High Chief Ranger, Thomas H. Cannon, Chicago, Ill.; Vice-High Chief Ranger, Simeon Viger, Lawrence, Mass.; High Secretary, Thomas F. McDonald, Chicago, Ill.; High Treasurer, Gustave Keller, Appleton, Wis.; High Medical Examiner, Dr. J. P. Smyth, Chicago, Ill.

High Trustees: John E. Stephan, Chicago, Ill.; Thomas E. Greene, Cleveland, O.; Julius A. Collier, Shapokee, Minn.; W. H. Meuser, Dubuque, Iowa; Michael F. Mogan, Toronto, Ont.; C. E. Olivier, Montreal, P. Q.; John A. Herzog, Mishawaka, Ind.; Leo J. Winiecki, Chicago, Ill.

The Catholic Order of Foresters has given a generation of service to country, church and home.

Polish Catholic Societies in the Archdiocese of Chicago

The Catholics of the Polish nationality in the Archdiocese of Chicago are well organized in numerous societies.

Simultaneously with the organization of a Polish parish, and often preceding it, there came into existence, under the guidance of the Polish priests, Polish Catholic societies. These societies form the bulwark of the Polish Catholic churches and schools. Religion, patriotism and brotherly love are the chief objects. Every parish has its mutual aid societies, most of which are affiliated with the major organization, the Polish Roman Catholic Union.

The Polish Roman Catholic Union of America is the largest Polish Catholic organization in the United States. It is based on the principles of the Roman Catholic faith and the national Polish tradition. It was organized in the year 1873, but it was not until the year 1887 that it was incorporated and assumed its present character. The moving spirits in organizing the Polish Roman Catholic Union were the late Father Vincent Barzynski and the late Peter Kiolbassa. It is conducted on a basis of fraternal insurance. Besides the payment of a death benefit to the beneficiaries of its members, the union gives aid to its crippled members. It has also an educational fund from which indigent students receive aid. The society has over one thousand subleagues and a membership of over 100,000. It has an official organ called the "Narod Polski" (The Polish Nationa). Its assets amount to $2,853,000 and it owns its own building, valued at $200,000. The Rt. Rev. Paul P. Rhode, Bishop of the Diocese of Green Bay, Wisconsin, is the Honorary Chaplain. Mr. N. L. Piotrowski, former city attorney of Chicago, is its President.

The Polish Alma Mater is another Catholic organization of great influence, organized in 1898 on a basis similar to that of the Polish Roman Catholic Union of America. The moderator and the spiritual director of the Polish Alma Mater is the Very Rev. Francis Gordon, C. R., who was also its founder.

The Women's Catholic Order of Foresters

Early in the year 1891 a little band of Catholic women, members of Holy Family Parish in Chicago, conceived the idea of forming a society wherein the Sisters of their holy faith might unite for the protection of their homes and their families.

The task was an arduous one, but guided and encouraged by their beloved pastor, the Reverend Edwin Kelly, S. J.—now of blessed memory—these noble women labored so zealously and earnestly for the attainment of their hopes and desires that the foundation of the Women's Catholic Order of Foresters was laid and its work in behalf of Catholic fraternal insurance launched.

Little did these faithful women think at that time, that, as the years passed by, the culmination of their ideas would assume the magnitude and extent that it has now attained; nor did they realize that the future of their organization would be the force for good—in its efforts and accomplishments for religion, home and country—that it now is in every city, town or community in which a subordinate court is located.

The Women's Catholic Order of Foresters was organized during the pontificate and with the approval of His Grace, Archbishop Patrick Augustine Feehan, of sacred memory, who honored the organization as its first High Court Chaplain.

His Grace, the lately lamented Most Reverend James Edward Quigley, the successor of Archbishop Feehan, honored the organization as its second High Court Chaplain and publicly voiced his approbation of the good done by the order, both in the church and in society.

Our present highly esteemed and much beloved archbishop, His Grace, Most Reverend George W. Mundelein, D. D., has further honored the Women's Catholic Order of Foresters as its third High Court Chaplain. His Grace has been most cordial in his intercourse with the High Court officers and has the deepest affection and sincerest regard of every officer and member of the order.

The Women's Catholic Order of Foresters has merited for itself the esteem and commendation of the hierarchy and priest hood of the country and it will ever be the aim of the organization to so conduct its affairs as to continue this coveted good will.

The Women's Catholic Order of Foresters, with its present membership of 78,000 and with gross assets of over $4,000,000, now extends throughout the United States and Canada, steadfastly increasing in membership and spreading the doctrine of Catholic fraternal insurance to every parish and hamlet.

The first High Chief Ranger of the Women's Catholic Order of Foresters was Mrs. Elizabeth Rodgers, who directed the destinies of the order from the date of its inception until August, 1908, when she was succeeded by Mrs. Rose D. Rittman.

During Mrs. Rittman's administration as High Chief Ranger and under her able direction the order most successfully passed through that crucial period of its existence—the rerating of its membership—thereby adjusting its method of assessment from the level to the graded plan and placing itself among the foremost fraternal insurance societies of the National Fraternal Congress of America.

On May 3, 1919, Mrs. Rittman, because of ill health, was compelled to resign as High Chief Ranger, and was succeeded by Miss Mary L. Downes, who had been the High Vice-Chief Ranger and chairman of the organization department.

Miss Downes, the present High Chief Ranger, is eminently qualified to continue the splendid work of the order, and her past years of experience, both in old line and fraternal insurance, are a valuable asset in the continued upbuilding and growth of the order.

Miss Downes is ably assisted in the administration of the work of the order by Miss Ella J. Lorden, High Vice-Chief Ranger; Miss Anna E. Phelan, High Secretary; Mrs. Margaret Diedrich, High Treasurer; Dr. Katherine W. Corcoran, High Medical Examiner, and by seven High Trustees, Mesdames Rebecca Gallagher, Anna Korzeniewski and Margaret Filip of Chicago; Mary Quirk of Milwaukee, Wisconsin; Margaret McMahon of Detroit, Michigan; Fannie Miller of Minneapolis, Minnesota; and Josephine Desmarais of Richmond, Canada.

The Women's Catholic Order of Foresters has, by voluntary contributions, donated almost $15,000 to the Catholic Church Extension Society, thus aiding materially in the building of mission chapels and schools and rendering assistance to other noble and charitable work of "extension."

The order conducts a club on the tenth floor of the Venetian building for working

girls in the loop district of Chicago, where luncheons and suppers are served at a minimum cost. Well appointed rest and recreational rooms are an attractive feature and provision is made for the entertainment and educational advancement of the members.

During the late war the Women's Catholic Order of Foresters responded promptly and with great enthusiasm to every call of the government and invested largely in Liberty Bonds and War Savings Stamps.

Throughout the order immeasurable service was afforded the Red Cross and there can be no conception of the vast amount of wearing apparel and other supplies knitted and made by the Women's Catholic Order of Foresters in the United States and in Canada for our soldiers and sailors in the service of their country.

The membership of the order also responded most generously to the patriotic fund of the Knights of Columbus, and by their contribution of almost $11,000, did their bit in assisting the noble Knights to carry out their immortal slogan, "Everybody Welcome! Everything Free!"

In all its great work, its varied activities and huge responsibilities, the Women's Catholic Order of Foresters continues to remember its deceased sisters and chaplains, by setting aside a day in the month of November of every year—Memorial Day—when each of the 1,100 and more subordinate courts of the order has the Holy Sacrifice of the Mass offered for the happy repose of the souls of these departed ones, thus testifying that as they loved each other in life they are not forgotten in death.

The Catholic Woman's League

The Catholic Woman's League was organized in May, 1893—as the result of the inspiration and enthusiasm of the Parliament of Religions, the Women's Congresses, and the general co-operative spirit of all creeds toward accomplishment.

Archbishop Ireland of St. Paul, by request of Mrs. Ellen M. Henrotin (of the Chicago Womans' Club, and then Vice-president of the Woman's Branch World's Congress Auxiliary), named Mrs. Alice T. Toomey of San Francisco as a capable woman to assist in organizing Catholic women. Women's clubs of all creeds were being formed during the World's Columbian Exposition.

The name first taken by the organization was The Catholic Woman's National League, the hope of the organizers being that eventually a national body would develop. Departments of philanthropy, education, art and its literature, and home and its needs, were planned, each with its set of officers to outline and supervise the work.

The name of the organization has been altered to omit the word "National," although the original body has been instrumental in various ways in assisting in other foundations outside of Chicago. In the city, also, local bodies have been formed, through the instrumentality of league members.

The departments have carried on the work as indicated by the names, through lectures and course lecture studies, and regular and demonstration classes.

Without doubt, the philanthropy department of the league has accomplished the greatest work. Beginning in the fall of 1893—business depression followed the close of the World's Fair—lack of work, idleness and illness brought poverty; social and charitable agencies were swamped—then the newly organized league found plenty of work. Within three months, three houses were opened, one in each division of the city, each with a corps of officers and workers. Nurseries and kindergartens, relief and employment bureaus and dispensaries were the first establishments.

Physicians were found, who gave their services gratis; sewing circles were formed to make garments for the needy in the settlement communities; then followed in each of the settlements the establishment of sewing classes for mothers and girls, the clubs for social and educational life for boys and girls; circulating libraries, penny saving systems, temperance societies and kitchen garden classes. Each and all were formed and conducted with zeal and earnestness, and supported by the labor of the band of whole-hearted interested members of each branch.

Three of the houses existing today are St. Elizabeth's Day Nursery, 906 N. Franklin Street; St. Mary's Settlement, 656 W. Forty-fourth Street; St. Anne's Day Nursery, 710 S. Loomis Street. These homes are free from debt, but continually require improvements and are much in need of greater space. As means permit, the scope of work is enlarged. The friendly visitor is always on hand. More workers and more means are

always needed to encourage and assist both patrons and working members.

St. Juliana's Day Nursery and Social Settlement was established in 1912 and is now located on North Avenue, ministering largely to an Italian community.

The Protectorate of the Catholic Woman's League mentioned at greater length elsewhere, established in 1911, and having for its object the care and protection of young girls, co-operates with all kindred associations to safeguard in every way as far as possible, the lives of resident as well as traveling young girls.

St. Elizabeth's Business Woman's Club, 1103 Dearborn Avenue, was established in 1916. It affords a comfortable, pleasant home at reasonable rates with splendid privileges for students and business and its capacity is often taxed.

Visitors are always welcome at these institutions at any hour any day of the week. Investigation is earnestly solicited. The record of each department speaks for itself.

The cultural side is given attention in each establishment, as far as means will permit. Through other departments the league has interested itself in vacation schools, the Municipal Art League and Art Institute life and work; Catholic Church Extension has been remembered; the Braille School for the Blind has had attention; many Juvenile Court and probation officers during past years have been volunteers of the league.

The war work of the league furnishes a worthy chapter—as its members, because of widely separated homes, affiliated themselves with local bodies, and gave unstintingly of time and energy for the sufferers of the world war. The central body manufactured far above its quota for our soldier boys, and our membership was well represented in Liberty Loan drives, War Camp Community service, Red Cross drives, Canteen service, as well as volunteer work in the County Hospital during the influenza epidemic.

The Columbus Club for soldiers and sailors was also taken into account and assistance in entertainment furnished.

The league meets regularly in the Fine Arts building, Michigan Avenue, on the first, second and third Saturdays of each month. The meeting days are apportioned between league and departments from October to the third Saturday in April, inclusive.

The motto of the league, "For God, Our Homes and Humanity," was suggested, upon request of Miss Alice T. Keary, then president of the league, by Rev. Thomas E. Cox, of revered memory.

The officers for 1920-21 are: Mrs. John W. Trainor, President; Mrs. Matthias Benner, First Vice-president; Mrs. Michael Creighton, Second Vice-president; Mrs. Albert Flanagan, Third Vice-president; Mr. Oliver T. Cody, Recording Secretary; Mrs. M. Frank Ryan, Corresponding Secretary; Miss Olive B. Hackett, Financial Secretary; Mrs. George Byrne, Treasurer.

Knights of Columbus

The Knights of Columbus is a national and international organization which exists in most of the States of the Union, in Canada, Philippine Islands, Mexico and Cuba. Many requests have been received for the organization in European countries, but so far no council of the order has been instituted in Europe.

The original charter for the Knights of Columbus was obtained from the Legislature of the State of Connecticut in 1881. As amended to the present time, the charter powers of the society are: to organize and establish local councils; for the purpose of rendering mutual aid to the members of the society and their families, or of offering pecuniary aid to members and beneficiaries of members; of rendering mutual aid and assistance to its sick and disabled members; to promote such social and intellectual intercourse between its members as shall be desirable and profitable and for the purpose of promoting and conducting educational, charitable, religious and social welfare work, war relief and welfare and public relief work.

The first council of the Knights of Columbus in Illinois was instituted on July 7, 1896, with a charter membership of twenty-four. Since that time the order has grown and expanded throughout the State until at the present time there are 154 councils with a membership of 62,500. The total membership of the order exceeds 600,000.

Under the laws of the order the States are organized for administrative purposes into separate divisions called State Councils. The State Council of Illinois was organized in 1898, the first State Deputy being Thomas S. Keirnan. In the same year Patrick L. McArdle was elected State Deputy and served until 1904. He was succeeded by Joseph J. Thompson, who served as State Deputy in 1904 and 1905. Next in succession came Louis Edward Sauter, who served in 1906 and 1907.

He was succeeded by James Maher, who held the office in 1908-1909-1910. Leroy Hackett next became State Deputy, and served during 1911-1912 and 1913. William N. Brown was then elected State Deputy, and served in 1914 and 1915, when Hackett was again elected and served during 1916 and 1917. Hackett was succeeded by the present State Deputy, Edward Houlihan, who has served during the years 1918, 1919 and 1920.

An important subordinate organization of the Knights of Columbus in Illinois is the Chicago chapter. This is a union or federation of the Cook County Councils and was organized in 1905. The executive officers of the chapter have been as follows: John J. Ryan, 1905-06; Jerome J. Crowley, 1907; James Donahoe, 1908; Dennis J. Normoyle, 1909; Daniel McCann, 1910; William N. Brown, 1911-12-13; Louis J. Behan, 1914-15; John T. Lillis, 1916-17; John E. Byrnes, 1918-19; Jeremiah Kenneally, 1920.

The chapter is the body that executes all joint enterprises of the councils in Chicago. Headquarters are maintained, now located at 165 West Madison Street, with offices, clubrooms and auditorium. The executive secretary, Edward J. McMahon, and assistants, attend to the business transacted there.

Emergency relief work is conducted by the chapter and all joint entertainments and general movements are promoted from there. An attractive feature of the chapter's work has been the Christmas cheer work, through which sweets, toys and remembrances are furnished the inmates of the various benevolent institutions at Christmas time.

The chapter is the general information bureau and clearing house as well as general headquarters for the order in Chicago, and has proven indispensable.

A State-wide work of the Knights of Columbus in Illinois has been conducted through a chartered organization within the State Council, known as the Knights of Columbus Home Finding Association. The founding of this organization is expressly due to the suggestion of Right Rev. State Chaplain of the Order, Bishop Peter J. Muldoon of the diocese of Rockford. Through the Home Finding Association, which began operation only in 1916, more than 400 children have been placed in good homes. The president of the Home Finding Association since its organization has been John T. Lillis and the secretary during the same period has been William H. Clark.

Under the immediate direction of the State Council a Catholic foundation is maintained at the Illinois State University, Urbana, Illinois. Two thousand dollars is appropriated annually from the funds of the State Council to maintain a professorship of religion at the university and $1,500 to maintain a chaplain.

The members of the order have always manifested an interest in Catholic history, and on occasion have taken a prominent part in the observance of historical events. The twelfth of October, the day on which Columbus discovered the New World, has, through the efforts of the Knights of Columbus, been made a legal holiday in Illinois and most of the States. The Knights of Columbus of Illinois have set up a memorial arch at Starved Rock in honor of the earliest explorers of this region. The Knights of Columbus, assisted by the Daughters of Isabella, of Springfield, Ill., arranged a monster demonstration on October 5, 1918, in celebration of the centenary of the admission of the State of Illinois into the Union. By virtue of an act of the Legislature, the entire year of 1918 was devoted to the celebration of this centenary, but the demonstration at Springfield, under the auspices of the Springfield Council, Knights of Columbus, was conceded to be the greatest celebration of the year. The State Council has annually, since the organization of the Illinois Catholic Historical Society, contributed to the work of that society and appointed an historiographer to co-operate with the society in investigating and collecting data concerning the Catholic history of the region.

A feature of the work of the Knights of Columbus is the council home. Almost every council, as soon as it is well organized, provides a clubroom or headquarters, where the members may enjoy healthful and beneficial recreation, and invariably these quarters are made available for all Catholic purposes and frequently for recreation places for the youths of the neighborhood, and also as meeting or gathering places for patriotic and civic purposes in general.

Although the Knights of Columbus had much to their credit in the way of princely endowments, like the $50,000 establishment of a Chair of History in the Catholic University at Washington, D. C., the $100,000 made available for the earthquake sufferers at San Francisco, the liberal contributions made to flood sufferers throughout the country, and the $500,000 endowment for the Catholic University at Washington, D. C., yet their greatest work of all was that accomplished during the World War.

Immediately upon the declaration of the existence of a state of war, the Knights of Columbus, through the Supreme Council, offered their services to the National Government. The offer being gladly accepted, the Knights of Columbus set forth upon the wonderful program of welfare work that has been the occasion of surprise and pleasure to all America. This is not the place to enter upon details of the nation-wide and world-wide work of the Knights of Columbus in connection with the war, but something of the activities of the order in Illinois, and especially in the Archdiocese of Chicago, may properly be referred to.

To begin with, the first necessity in the prosecution of the war was men. Exact figures are not yet available, but it seems a safe estimate to say that one out of every four members of the Knights of Columbus in the Archdiocese of Chicago entered the service of the nation in the capacity that the government desired.

The men being secured, the next problem was their maintenance. Physically, the government looked to that. Morally and intellectually, the Knights of Columbus played an important part. To promote the moral and intellectual welfare of the men in the service required funds and the Knights of Columbus exerted active efforts to secure such funds. When the Supreme Council asked for the first funds—two dollars per member—the Knights of Columbus of Illinois promptly provided $90,276. The very respectable fund raised by this levy was wholly insufficient for the needs, and a drive was organized under the auspices of the Supreme Council of the order, but embracing all Catholics, and a quota of $500,000 was fixed for Illinois. Not only did Illinois fill the quota, but raised a total of $700,000. In the final drive for funds for welfare work, in which several welfare organizations joined, the Knights of Columbus of Illinois are credited with performing their full share.

The order in general extended its work to all the camps and cantonments in the United States and then followed our boys across the seas and remained with them wherever they were. Illinois furnished its full quota of means and men for all this work, and it did more. In Illinois several great war centers were established, amongst them the Great Lakes Naval Training Station, Fort Sheridan and Camp Grant. While the Supreme Council largely furnished the means from the general welfare funds to conduct the welfare work in these camps, yet it was Illinois men who through their councils and by various means, supplemented the work of the Supreme Council and in a personal way brought cheer and comfort to the men in training and waiting for their calls. It was Illinois people, too, who played such an important and conspicuous part in the entertainment of these lonely boys, and thus helped to maintain that morale which it is confidently believed won the war.

The war over, the Knights of Columbus plunged into the work of reconstruction, and while co-operating intimately with the welfare organization of the church, yet has on its own account scored a success in at least two special lines, namely, employment and vocational training. Without going into details with respect to the work done throughout the country, it seems proper to direct attention to the fact that not only have all the councils become employment agencies, but under the special employment organization the Chicago branch of the Knights of Columbus War Activities Employment Bureau, in four months—January, February, March and April, of 1920—actually placed 8,151 service men in permanent employment.

This branch of the work of the order in Illinois has been under the direction of the State Deputy, Edward Houlihan, and in the immediate charge of Joseph M. Coffey, director, and James J. O'Malley, assistant.

Vocational training schools have been opened in Chicago, Peoria and Springfield, in which more than 5,000 ex-service men have been enrolled and are receiving special and expert training in various branches of learning.

Pursuing its predilection for education, now that peace is restored, the State Council of Illinois at its recent convention entered upon an educational campaign, through which it is proposed to raise half a million dollars for a Catholic community house at the State University at Champaign. The State Council also pledged its co-operation with Rosary College in raising a fund for that institution, and promised assistance to the Sisters of St. Benedict at Nauvoo, Ill.

Under the laws of the order, members who have been advanced to the third degree for two years or more (except in cases of special permission) may take the fourth degree. The laws permit the formation and existence of separate organizations known as Fourth Degree Assemblies, which those who have taken the fourth degree may join. There are sev-

eral Fourth Degree Assemblies throughout the United States, one of which, the LaSalle Assembly, exists in the Archdiocese of Chicago. Although but a small proportion of the membership of the order is in La Salle Assembly of the Fourth Degree, yet the assembly has been quite active.

The LaSalle Assembly has engaged in some philanthropic and educational work and has brought a number of men of note and ability to Chicago to lecture at its meetings and ceremonies.

The fourth degree is designated the patriotic degree, and deals effectively in its ceremonies with American history.

As is well known, the Knights of Columbus is legally and actually a fraternal life insurance society. Members are not obliged to carry insurance, however, and only about one-third of the members are insurance members. The nearly 200,000 insurance members constitute, however, a large insurance organization, and afford the best guaranty of the perpetuity of the society. Illinois leads in insurance membership, and has always been active in the promotion of that feature. Eleven million, nine hundred and fifty-one thousand, two hundred and eighty-eight dollars and thirty-three cents had been paid in death claims by the society to January 1, 1919.

Katholischer Vereinsbund von Illinois

If there is one characteristic that stands out in the German people, it is their faculty for organization. Wherever they have gone, they have formed societies for men and women, and schools for children. Especially is this true with the German Catholics. Not only have there been parish societies, but these societies later joined into one great body, known today as the Central Verein.

In order, however, to get the societies into closer union, a number of men representing individual societies, assembled in Peoria in the year 1893, for the purpose of bringing this dormant power into one active organization, which today is known as the "Katholischer Vereinsbund von Illinois," consisting of German Catholic Men's Societies, the Catholic Women's Section of the Frauenbund and the Catholic Young Men's Section of the Gonzaga Union, of the State.

The object of the "Katholischer Vereinsbund" is: To bring into close unity the Catholic societies of German origin, for the purpose of furthering and safeguarding the interests of Holy Mother Church, point out and combat the hidden danger in unbelief and immorality; to support and develop Catholic life and activity among its members; the espousal of the Christian philosophy of life, the promotion of social reform as outlined in the "Labor Encyclical of Pope Leo XIII.," and mutual assistance as prompted by the spirit of Christian Charity.

At the State conventions, held annually, the program for the coming year is mapped out. In order to carry out the work of the conventions, the *Distrikts Verbaende* were established, which in their monthly or quarterly meetings discuss the program as outlined in the conventions and carry the work into the local societies.

Among the activities of the Vereinsbund, the prevention of Legislative enactments, which might prove detrimental to our institutions, particularly our schools, deserves special mention.

For this purpose, the organization saw fit to establish a Legislative Committee, whose duty it is to assist the president of the organization, in safeguarding our interests as Catholics, particularly against any inimical intrusion by Legislative enactment.

The Central Bureau of the Central Verein, which, in matters of this kind, acts as an advisory board, made the following report to the Central Verein in the convention held in St. Paul in 1915: The forty-ninth session of the Illinois Legislature opened early in January this year. In December the bureau received a request for information and advice on proposed Free Text Book Legislation, vocational education matter, eugenics and changes, which were to be made in the Workingmen's Compensation Law. In response to this request, an extensive report on these matters was prepared and promptly forwarded to the Legislative Committee, being supplemented by further explanatory correspondence. This information, it was learned from the members of the Illinois Committee, proved of great assistance to them.

The vocational education matter was productive of the greatest amount of work and activity in this State. The Cooley Bill, which had been introduced in somewhat different form at the previous Legislature, was again brought forward. This bill provided for the dual system of vocational education, and received the backing of the Commercial Club of Chicago and the manufacturing and business interests of the State. The State Federation of Labor and the public school teach-

ers supported another bill, which provided for the incorporation of vocational education into the public school system. It was felt that should the latter measure become effective it would greatly injure and handicap the parochial schools of the State. On the other hand, there was foundation for the fear that the Cooley Bill, as drawn up, might prove a weapon in the hands of the employing class to injure the workers in organizing and bettering their conditions.

The matter was considered at length by the bureau, and Mr. Budenz was sent to Springfield in the early part of March to confer with the Legislative Committee, and to see conditions as they existed on the ground itself. It was at first agreed that a compromise bill, providing for the dual system, but with certain modifications to protect the interests of the workers, should be drawn up by the bureau and introduced by the Legislative Committee through some member of the Legislature. Upon further consideration, however, the bureau thought that a free lance attitude on the part of the Vereinsbund, supporting no bill in its entirety, but declaring that of the two proposed, the dual system measure properly modified, was the one favored, would be the proper course in the premises. The committee continued to favor a separate bill, and, in accordance with its desires, such bill was prepared and forwarded to Springfield, where it was introduced by Representative Weber of Chicago, on March 30th. No results came of this agitation, as the Legislature killed all the bills introduced, and even refused to refer the matter to a special committee, to report to the general assembly at its next session, as had been proposed.

The Free Text Book Legislation also produced much discussion. It was decided in regard to this measure to oppose all Free Text Book Legislation on the ground of discrimination against the private and denominational schools.

Many minor and detail matters, such as the advisability of a sixteen-year working age limit, were considered in conjunction with the Illinois Committee.

The president of the Katholischer Vereinsbund von Illinois is Michael Walsdorf, 1146 Wellington Avenue, and the secretary, George J. Stoecker, 327 West Fifty-ninth Street, Chicago.

Chicago District Verband

This society was organized in the year 1899 with the following as its first officers: Moderator, Rt. Rev. Msgr. A. J. Thiele; vice-moderator, Rev. G. D. Heldman; president, Prof. John P. Lauth; vice-president, Henry Roehling; secretary, N. P. Miller; treasurer, William Rauen.

The objects of this society are: to bring into close unity the German Catholic men's and young men's societies of Chicago and its vicinity, to further in union all Catholic interests and protect against all impending dangers threatening our holy religion, and defend our rights and liberties granted by the Constitution of the United States.

The first resolution of the Chicago District Verband at the Convention of the Catholic Union of Illinois, May 28, 1900, at East St. Louis, Illinois, was a strong protest against the action of our soldiers on the Isle of Luxon, Philippine Islands, where they were reported to have mistreated Catholic priests, destroyed and desecrated churches, and even profaned the Blessed Sacrament.

On June 19, 1901, a protest was sent out with reference to discrimination in the distribution of free schoolbooks.

From its origin to the present time, many protests have been made by the organization separately or in conjunction with other Catholic societies against aggression and misuse of power toward the church and general public welfare. The proposed teaching of sex hygiene in the public schools and the production of immoral moving pictures have been persistently opposed.

The meetings of delegates of the different societies belonging to the Chicago District Verband are generally held three times a year and in connection with these gatherings, so-called smaller conventions or "Katholiken-Tage," intended for the delegates and also for the public at large, are held. An extended program, including lectures, prominent speakers on the topics of the day, especially on political economy and social questions, is usually given. Prominent speakers, such as Rev. J. M. Kasel of St. Francis, Wis., Dr. A. Heiter of Buffalo, N. Y., Rev. Frederic Siedenburg, S. J., of Loyola University, Chicago, Very Rev. Peter Jansen, S. V. D., of Techny, Ill., Rev. Cyprian Banscheid, O. F. M., of St. Louis, Mo., also Mr. John Giesbert, the great public speaker and sociologist of Germany, have treated these questions at different meetings. The Catholic woman's posi-

tion in public affairs, also the prohibition question, was treated in several series of lectures by prominent speakers, as Rev. F. Markert, S. V. D., Rev. Dr. A. Wolfgarten, Rev. Matthaus Schmitz, O. F. M., Michael F. Girten, Peter J. Barth, Michael Walsdorf and others.

The Chicago District Verband has also tried to help solve the juvenile question, has proposed in several resolutions at different Catholic conventions its opinion thereof. It has assisted the Chicago-Gesellen-Verein (a social welfare organization) in its workings, and in supporting the "Kolping-Home" for Catholic working men.

The establishment of the Catholic Free Employment Bureau and the maintenance of it has, since 1915, been its constant aim and work.

The meetings of the executive body are held monthly, and its present officers are: Moderator, Rev. William H. Dettmer; president, Peter J. Barth; vice-president North Side, Henry Franzen; vice-president South Side, Nicholas J. Kluetsch; vice-president West Side, John A. Mayer; recording secretary, Hubert Dederichs; financial secretary, John F Henricks; treasurer, Theodore Nebel.

Protectorate of the Catholic Woman's League

(*Incorporated May, 1911*)

The Protectorate of the Catholic Woman's League had its origin in the need of special protection for young girls, and grew directly out of the deliberations of the First Conference of a Catholic Charities, held at the Catholic University of America, Washington, D. C., in 1910.

One session of that memorable conference was given over to discussion of the problem of protection to young girls. The principal speaker on this most vital subject was the Right Rev. Monsignor Mueller Simonis of Strassburg, representing as delegate to the conference The International Catholic Association for the Protection of Young Girls, or, as they say in England, The Girls' Befriending Societies.

Monsignor's paper brought to view very specifically two of the many aspects of girl protection. The first he termed local protection, or the protection of girls in their native cities, and the second, the protection of young girls traveling, seeking new homes, fresh work, another chance in life.

With the first aspect of the problem Monsignor Simonis felt quite sure the Catholic Social Workers of America were entirely familiar. And also he knew what Catholics had, in this country, established vigorous and numerous sources of prevention and relief of the moral lapses that are liable to result from pleasures agreeable to young girls if indulged in without proper restraint. This fact, he insisted, was attested to by the many institutions and societies so successfully undertaking local protection of city girls.

But for the novel system of protection needed to insure the safe passage of girls traveling from one place to another, coming into our large industrial and commercial centers alone as strangers, with no definite plan or even an idea, as to the procuring of a situation or of a place to stay, there was no provision in the field of Catholic benevolent endeavor. There was lacking intermediate service, a guide to lead the inexperienced girl from the very steps of the train on which she arrived, bewildered and helpless, amid turmoil and throng, through the station, reeking with danger for her, directly to a haven of safety and peace.

In evidence of the timeliness of Monsignor's plea, that no shame come to women who enter our cities and towns, it may be stated that at that time a wave of white slavery was sweeping over the United States and Canada. This barbarous traffic was a source of imminent peril to every young woman traveling alone, for the reason that victims were sought principally in the railway stations and at the shipping docks. Reliable statistics showed the number of foreign born and native girls trapped to their moral ruin in this way was so formidable as to be almost unbelievable, and the number was increasing every year.

The member, who, as delegate, represented the Catholic Woman's League at the conference, delivered to the league the message of Monsignor Mueller-Simonis, in all the fullness of its importance, holiness and exhortation, emphasizing his beseeching plea that Catholic women rouse themselves to a sense of the awful situation, and hasten to give protection to girls such as would strengthen them against the dangers of life.

With enlightenment came action. Immediately the league imposed upon itself the duty of kindness and hospitality to travelers, and, strengthened in their resolve by the encouraging approval of His Grace, Most Reverend Archbishop Quigley, of blessed memory,

guided by his zealous suggestions, advice and assurance of success, they proceeded to establish the Protectorate of the Catholic Woman's League.

As an introductory move pamphlets were prepared, giving particulars of existing conditions, and pleading for aid in establishing a system of apprisement and co-operation between the protectorate and other agencies of similar character, in anticipation of young people leaving the places that had been their homes.

These circulars, along with cards bearing warning of dangers that might be met with on a journey, with blank spaces for directions, to be filled in to suit the case in hand, were sent to all the pastors in Chicago, and in the States of the Middle West, to the Catholic press throughout the land, to the Cardinals and Bishops of Europe, and to all societies interested in the care of the immigrant girl. In response, offers of co-operation and expressions of commendation came from all sides.

With the reply of the Catholic International Association for the Protection of Young Girls, with headquarters at Friebourg, Switzerland, came an invitation to join their ranks, and through them the protectorate became affiliated with all the Catholic societies in the world, working for the salvation of the girl.

As an example of the use of the card, which is given the traveler when leaving her home, the following item appeared in a recent issue of the "Ave Maria:" "When the pastor of a village in Poland was recently told by one of his parishioners, a girl eighteen years of age, that she was going to leave the old place to join the emigrants to America, and that she expected to find work in Chicago, where other girls from Poland had found employment, he presented her with a yellow and white ticket, one of several received from his Cardinal Archbishop. The ticket was at once a label, and a guarantee that the welfare of the girl immigrant would be looked after by the Protectorate of the Catholic Woman's League of Chicago. The Catholic ladies of that city distribute these tickets through the agency of the Catholic International Association for the Protection of Young Girls. In view of the ravages of the white slave traffic in our large cities, it is obvious that this particular work of the estimable league in our western metropolis is in the highest degree beneficient and commendable."

For the benefit of the girl, who amid the confusion and rush of arriving trains, might by chance escape the vigilance of the station guide, framed notices bearing directions leading to the protectorate were hung in conspicuous places in railway stations.

The next duty was to guard the stations. Six well trained women, some of them speaking several languages, were employed as guides. Previously for years station work had been done during the day time by the Young Women's Christian Association, under the title of "Travelers' Aid." The protectorate immediately joined forces with these noble pioneers, again as advised by Monsignor Mueller-Simonis, whereby agreements were made to complete the service, which means that the addition of the protectorate made it possible to meet all the trains day and night.

In 1914 a combination was effected in "Travelers' Aid," at which time the Young Women's Christian Association as an organization yielded up their active part and became contributors only, thus opening the way for more general Protestant representation, which now includes adherents of the leading denominations, forming a strong and true contingent collectively, as of the Federated Protestant Churches. This organization, as part of their part in Travelers' Aid, conducts a protectorate for after care of girl travelers, somewhat after the manner of the Catholic protectorate. The incentive that really prompted combined effort in Travelers' Aid was the desire of the Jewish societies to do their part. They embraced the work actively, substantially and with all the enthusiasm natural to the Hebrew people in whatever pertains to human welfare.

This getting together of the three principal religious forces, working in a common cause, and in perfect agreement regarding spiritual and benevolent standards and ideals of each other, has quickened interest in Traveler's Aid and has placed this very necessary public service on an economic basis that otherwise could not have been effected. And furthermore, this benignant combination has created a true unity of reverence, sympathy and purpose controlled by that supreme impulse, the salvation of souls.

Under the auspices of this combination, a Traveler's Aid Home has been established. It serves as a waiting-over place and distributing station, where girls, women and children are taken who arrive at night. Afterward those who are waiting over are taken to their trains at the proper time. Others, whose intention it is to remain in Chicago, are, in the morning, brought to an

organization of the faith to which they belong, there to receive whatever attention they need. The religious motive is a strong factor in Traveler's Aid work. Consequently it is arranged so that the stranger shall be given service by social workers of her own religion.

The report of Traveler's Aid for the year ending March 31, 1920, shows the number assisted to total 49,327, classified as follows: 24,133 women, 5,891 girls, 7,585 children, 1,037 mothers with babies, 8,944 men and boys; 2,340 were elderly persons, and 1,737 are not designated.

All that is written above is scheduled, in the list of distinct lines of activity carried on by the Protectorate as Transportation and Immigration. The other lines of Protectorate work are standards of living and labor, home, hospital, civics, legislation and relations. In a measure, as occasion calls, each one of these activities is supplementary to the other, and operative in helping local girls as well as strangers. They are means of perfecting service for those who come to the Protectorate, whatever may be their needs—a situation, a place to make a home, supervision, medical care, legal aid, arrangement of marriage, reconciliation between girl and family—placing girls in private homes as members of the family, even though being employed by them, child adoption, home finding for very young girls under agreement, securing the proper education and so on ad infinitum.

It is the great happiness of the Protectorate to have the hearty approval of the Most Reverend Archbishop. His Grace has honored the work by housing the office with the Bureau of Catholic Charities, thereby giving the society over to the generous providence of Reverend Moses E. Kiley, D. D., Diocesan Supervisor of Catholic Charities.

The present officers of the protectorate are: Mrs. Thomas Burns, Chairman; Mrs. Charles Flanagan, Vice-chairman; Mrs. J. L. Reilly, Corresponding Secretary; Mrs. Timothy Cressey, Recording Secretary; Mrs. Celia O'Shaughnessy, Treasurer.

National Order Daughters of Isabella

Some seventeen years ago, in Utica, New York, articles of incorporation were secured for an order of Catholic women to be known as the National Order of the Daughters of Isabella. This order was to be formed for the purpose of promoting the social and intellectual standing of its members, for literary purposes, and for the purpose of rendering such aid and assistance among its members as would be desirable and proper. The first Supreme Regent was Miss Mary L. McKernan, of Utica, New York.

The order has grown until it has reached almost every state in the Union with over 600 courts and a membership of over 100,000 good Catholic women banded together under the banner of Unity and Charity. In Illinois there are thirty-two courts, with a membership of 2,500. Thirteen of these courts are located in Chicago, with 2,500 active members.

The activities of the National Order, Daughters of Isabella are and have always been numerous and praiseworthy. The members are always ready to do their share in helping out whatever is at hand. During the recent world war, when demands were made on every hand and through almost every channel, the members of the order not only contributed money but time and personal services. A call was made from the home office in Utica for financial support for the Knights of Columbus, in doing God's work among our boys, and the call was met and answered by approximately 100 per cent of the members in Chicago. Through the efforts of the officers of the State Court and Chicago Assembly, Red Cross units were formed, garments were knit, families of men in service were taken care of, boxes of good things, candies, cigarettes, reading matter, and everything which made for any kind of comfort, were sent over there.

Entertainments were arranged for the boys on Saturday evenings at the Columbus Hotel, where a good time and substantial lunches were provided. One of the most prominent Courts installed an altar at the Great Lakes Naval Training Station. The Christmas charities of the various Courts of the city are numerous and varied. In former years each Court contributed to a general fund, which was distributed by the Chicago Assembly among the different conferences of the St. Vincent de Paul Society, but for the last two years each Court has taken care of its charities locally. Last Christmas at least fifteen hundred poor children were taken care of and given a Christmas party, with generous donations of toys and needed clothing. Also quite a number of families were provided with Christmas dinners. This year, and in the years to come, the members hope

to further the work of doing for the poor and expect to broaden the fields wherein the charity work is being done, as one of the watchwords of the order is—Charity.

During the recent drive for Rosary College the Chicago Assembly came forward with an offer of not less than $1,000 for the building fund, and more than that, they are hoping to be able to establish a scholarship for the perpetuation of the name of the order.

Miss Mary Costello is president and Miss Anna McCarthy secretary of the Chicago Assembly.

Ladies of Isabella

It was the brilliant essayist, Thomas Babbington McCauley, who said "that while civilization and progress is always onward and upward there will travel alongside or trail close on the heels of advancement evidence of want, sorrow and poverty, needing the best impulses of humanity to see that great legions of tired marchers are not submerged from no cause for which they are not responsible."

Although this declaration was uttered more than half a century ago the force of its truth asserts itself today with even greater vigor than when it was first put forth, since we see opulence, greed and indifference to human suffering everywhere, while we observe sorrow, sickness, agony and hopelessness almost at every point where the sun's rays penetrate, the load increasing in weight rather than decreasing.

Accepting without reservation the situation confronting the struggle for existence in this day of wonderful industrial development, and desirous of modifying conditions which all know this superficial age imposes upon those professing Christianity, a number of capable, clever and alert Catholic young ladies determined that they would not be drones in the hive where so broad a field for good deeds existed, neither would they be circumscribed by archaic rules and regulations while dispensing charity and carrying out kindly precepts. So, less than ten years ago, they organized in Chicago the "Ladies of Isabella."

To determine anything and then go and accomplish it are two distinct propositions, but at that they bear a close and well defined relationship to each other. The determination to organize was followed by the concrete act of securing a charter from the State of Illinois, dated February 26, 1912.

The Ladies of Isabella was organized "for the purpose of promoting the social and intellectual standing of its members, who at all times must be members in good standing of the Roman Catholic Church, for literary purposes, for the purpose of rendering aid and assistance to the poor and needy, particularly orphan and dependent children."

A platform so inviting upon which to stand, and with motives so worthy and ennobling, might be expected to encourage many adherents and enlist numerous co-operators in a community like Chicago, and the records show most satisfactory progress.

The pioneers of the order who secured the charter and whose names are attached to the document are Victoria Warnesson, Rhona Flynn, Belle V. Casey, Jule Warnesson, and Lilah McManus.

The Annual Christmas Cheer Work of the Ladies of Isabella, which has been carried on co-operatively with the Knights of Columbus' Christmas Cheer Committee for the past eight years, is a big undertaking, but extremely interesting.

Each year the Ladies of Isabella and the Knights of Columbus raise their Christmas Cheer Funds independent of one another The Ladies of Isabella with their Christmas Cheer Fund purchase toys and other gifts for the girls, and the Knights of Columbus with their Christmas Cheer Fund purchase toys and other gifts for the boys in the various Orphanages and Day Nurseries; on candy and other goods of that kind the expense is shared.

The Knights of Columbus create their fund by individual subscriptions. The Ladies of Isabella, by following the "Mandate" coming from the Supreme Council of the Ladies of Isabella, each year, which is: "All moneys donated to or raised by the various Councils of the Ladies of Isabella from the first day of November until the first day of January must be given over to the Ladies of Isabella Cheer Fund."

Visits and distribution of toys, etc., are made each year by the Ladies of Isabella and Knights of Columbus Christmas Cheer Workers, at St. Hedwig's (Polish) Orphanages, St. Joseph's Home of the Friendless, St. Joseph's (Bohemian) Orphanage, St Rose (Italian) Day Nursery, Epheta School for the Deaf, Guardian Angel (Polish) Day Nursery, Illinois Technical School for Colored Children, De Paul Day Nursery, St

Mary's Training School, and Angel Guardian (German) Orphanages.

The advisability of having a Soldier and Sailor's Welfare Department was taken up at the May, 1917, Session of the Supreme Council, and within three months the work of organization had been established, with our Past Supreme Grand Lady, Miss Victoria Warnesson, in charge. The first public meeting of the Soldier and Sailor's Welfare Workers was held at the Knights of Columbus Chapter, 165 W. Madison Street, on September 22, 1917, with the following friends present, who gave the Ladies of Isabella every encouragement in their new field of labor: Rev. J. Lonergan (at that time Past Chaplain at Camp Grant), Rev. D. Luttrell, Pastor St. Thomas Aquinas Church, Mr. John T. Lillis, Past President Chicago Chapter K. of C., and Mr. J. R. O'Reilly, Past Grand Knight of Lafayette Council K. of C.

Within a month headquarters were opened at 109 N. Dearborn Street, where members of the Ladies of Isabella could be found at all hours, knitting, packing and shipping knitted garments and tobacco, and mailing magazines, religious articles, etc., to the camps and cantonments for the men in the service.

With the assistance of the various auxiliaries over $1,500 worth of wool was used from September, 1917, to March, 1918, the members and their friends donating individually.

Miss Victoria Warnesson, 4327 N. Kedvale Avenue, Chicago, was the first Supreme Grand Lady of the organization, and held office until August, 1918, when Miss Belle V. Casey, of 4019 Lexington Street, Chicago, the present Supreme Grand Lady, was elected.

The Illinois Catholic Historical Society

The Illinois Catholic Historical Society was organized at a meeting held in the Loyola University School of Sociology, Suite 617, Ashland Block, Chicago, on the 25th of February, 1918.

A call for a meeting was sent out to a number of Catholics in Chicago and throughout the state, reading as follows:

"You are hereby cordially invited to attend a meeting at the Loyola School of Sociology on February 28, at 2:30 p. m. The purpose of the meeting is to formally organize an Illinois Catholic Historical Society.

"Much preliminary work has already been done, and success is practically assured. His Grace, the Archbishop, and other bishops of the State have approved of the society and will be the honorary presidents.

"This year, being the Centennial Year of the statehood of Illinois, has emphasized the fact that the glorious Catholic history of Illinois is a sealed book even to our own people, and this new society proposes to issue a quarterly which will publish original articles and rare documents to make known our history. The annual dues will be two dollars.

"Your presence at this meeting will be very much appreciated.

On behalf of the committee, I am,

Yours, sincerely,

Frederic Siedenburg, S. J."

February 25, 1918.

In response to this call a number of men and women represent various interests, legal, educational, religious, literary, and sociological, met and proceeded to the organization. The object for which the meeting was called was stated, and letters were read from the Archbishop of the diocese of Chicago, and each of the suffragan bishops in the State, in part as follows:

Chicago, Ill., Feb. 27, 1918.

The Rev. Frederic Siedenburg, S. J.,
Loyola University,
1076 West 12th Street,
Chicago, Ill.

My dear Father Siedenburg:

Within the coming year we will commemorate two great anniversaries, one the centenary of the Statehood of Illinois, and the other the seventy-fifth anniversary of the foundation of the diocese of Chicago. It seems, therefore, a propitious time for the establishment of the Illinois Catholic Historical Society, for, if in the matter of gathering the history of the Catholic men and Catholic events in this State, we have been neglectful, it is now time for us to remedy this defect. This can perhaps best be done by a society such as you and your associates are forming, even more than by an individual or by an institution of learning and research.

It is for this reason that I give hearty approval of the establishment of a Catholic Historical Society that will not be confined to the limits of this diocese only, but will embrace the entire Province and State of Illinois. And to further encourage this movement, I desire you to enroll me among the life members of the Society, and when you have desided the amount of this class of mem-

bership fee, to inform me that I may be able to remit at once.

With every good wish for your success, I beg to remain, dear Father Siedenburg,

Sincerely yours, in Christ,

George W. Mundelein,
Archbishop.

The bishop desired me to write you that he is pleased to accept the Honorary Presidency, and cordially approves of the good work undertaken by the Illinois Catholic Historical Society.

Faithfully yours, in Christ,

M. A. Tarrant,
Secretary to the Bishop of Alton.

I am glad to have your letter about the Catholic Historical Society, and will gladly serve in the capacity suggested. This will be a depository and will fill a much felt need

P. J. Muldoon, Bishop of Rockford.

The sole aim of the Society, namely, "To make known the glories of the Church," should certainly appeal to all our Catholic people. I confidently hope that the Society may meet with the generous encouragement it richly deserves from everyone under my jurisdiction.

Edmund M. Dunne, Bishop of Peoria.

I wish to assure you that I am willing to give you every possible assistance in the good work you have undertaken, and in compliance with your request, I am likewise willing to be one of your Honorary Presidents.

Wishing God's blessing, I remain,

Henry Althoff, Bishop of Belleville.

At this meeting officers were chosen, the publication of the Illinois Catholic Historical Review, the official quarterly publication of the society, was decided upon, the staff selected and a committee appointed to draft the by-laws of the organization and to arrange for the incorporation of the society under the laws of Illinois.

The following officers were chosen:

Honorary Presidents: Most Rev. George William Mundelein, D. D., Chicago; Rt. Rev. James Ryan, D. D., Alton; Rt. Rev. Edmund M. Dunne, D. D. Peoria; Rt. Rev. Peter J. Muldoon, D. D. Rockford; Rt Rev. Henry Althoff, D. D., Belleville.

President, William J. Onahan, Chicago; First Vice-President, Rev. Frederic Siedenburg, S. J., Chicago; Second Vice-President, James M. Graham, Springfield; Treasurer, William J. Lawlor, Chicago; Corresponding Secretary, James Fitzgerald, Chicago; First Recording Secretary, M. J. Howley, Cairo; Second Recording Secretary, Margaret Madden, Chicago.

Trustees: Rt. Rev. Msgr. Daniel J. Riordan, Chicago; Very Rev. John B. Furay, S. J., Chicago; Rev. John Webster Melody, Chicago; Edward Osgood Brown, Chicago; Michael F. Girten, Chicago.

Very Rev. James Shannon, Peoria; Rev. Francis F. Formas, Jacksonville; James A. Bray, Joliet; Frank J. Seng, Wilmette; John B. McManus, LaSalle.

Archivist: Rev. A. J. Wolfgarten, Chicago.

The editorial staff of the Illinois Catholic Historical Review was selected as follows:

Editor-in-Chief: Joseph J. Thompson, Chicago.

Associate Editors: Rev. Frederick Beuckman, Belleville; Rev. J. B. Culemans, Moline; Rev. Francis J. Epstein, Chicago; Miss Kate Meade, Chicago; William Stetson Merrill, Chicago; Stanislaus Swajkart, Chicago.

The Society was chartered by the State of Illinois, April 16, 1918.

The first number of the Illinois Catholic Historical Review was issued in July, 1918, and has been regularly issued quarterly since that time.

On December 3, 1918, a public meeting was held under the auspices of the Illinois Catholic Historical Society in the auditorium of the Quigley Memorial Seminary, the first public meeting held in that hall. William J. Onahan, the president of the society, presided, and His Grace, Most Reverend Archbishop George William Mundelein, D. D., addressed the meeting in approval of the movement.

Besides being the first public meeting under the auspices of the society the meeting of December 3, 1918, also commemorated the hundredth anniversary of the Admission of the State of Illinois into the Union.

The object of the Illinois Catholic Historical Society as expressed in its constitution and by-laws is: "The study and survey of the Catholic history of Illinois and allied and incidental subjects; the collection of historical works, documents, records, relics and mementoes, the creation of a Catholic library and museum, the dissemination of a knowledge of Catholic history by means of lectures and publications, the publication and distribution of a quarterly journal to be known as the ILLINOIS CATHOLIC HISTORICAL REVIEW and such other papers, books and periodicals as shall be determined upon from time

to time, and the marking of historic sites of Catholic interest."

At present the membership consists of regular, life, and honorary members, benefactors, and patrons.

The present executive officers are: President, Rev. Frederic Siedenburg, S. J.; Recording Secretary, Miss Margaret Madden; Financial Secretary, Miss Marie Sheahan; Treasurer, William J. Lawlor; Archivist, Rev. A. J. Wolfgarten; Chairman of the Board of Trustees, Msgr. Daniel J. Riordan; Editor-in-chief, Joseph J. Thompson. The executive offices of the society are located in Suite 617, Ashland Block, editorial office, 917 Ashland Block, Chicago.—*From the records of the society.*

The Archdiocesan Union of the Holy Name Society

On December 9, 1914, Father F. J. Haarth, of Hubbard Woods, Illinois, received a letter from the late Archbishop James Edward Quigley, D. D., appointing him the First Spiritual Director of the Archdiocesan Union of the Holy Name Society. The new organization held its initial meeting on the 17th day of January, 1915. At the second gathering, on Quadragesima Sunday, March 14, 1915, the Constitution and By-Laws were adopted.

In the year 1916 great encouragement to the extension of the Society was given by the Most Reverend George Wm. Mundelein, D. D. His Grace sent out a letter to the pastors on the Feast of All-Saints, outlining a plan of boy-saving work for the men of the Holy Name Society whereby they were to be their brother's keeper. The text of the Archbishop's letter was as follows:

Chicago, Ill., November 1, 1916.

Rev. and Dear Father:

In order to stimulate religious sentiment among our Catholic men and to give good example to the other members of the flock, particularly to the boys, it is my earnest desire that the Holy Name Society be instituted in every parish within the city. In every case the parochial organization should be affiliated with the Archdiocesan Union.

With this society established in all the parishes and with the different parochial branches united in the central Union, a supreme effort will be made to assist by every possible means those wayward boys of our faith, who appear daily in the Boys' Court and who, if left unaided, are in grave danger of becoming confirmed criminals. It will be the duty of the Holy Name Society through Big Brother Committees appointed in the various parochial branches to meet and advise these boys, to make friends with them, and to lead them back if possible to the practice of their holy religion, thus making them good citizens by making them good Catholics.

The men must help to save the boys, and they will do this not merely by active assistance rendered them but by being themselves faithful members of this society and especially by their fidelity in approaching Holy Communion in a body at regular intervals. The boys will walk in the footsteps of the men. There is no preaching so powerful as good example.

The work of encouraging the formation of Holy Name societies in the parishes of the city and of directing their efforts in behalf of the boys who appear in the Boys' Court, I have placed in the hands of Right Rev. Bishop A. J. McGavick, D. D., and you will kindly co-operate with him in this important matter. I most earnestly hope this appeal will be given immediate attention.

Sincerely yours in Christ,

GEORGE W. MUNDELEIN,

Archbishop of Chicago.

At once the growth of the Society became almost phenomenal. The attractive work of helping a boy appealed to the men. Furthermore, the Archbishop's choice of the Rt. Rev. A. J. McGavick as Spiritual head of the Union seemed providential. The Bishop Director loves to labor for the boys' welfare and especially when he sees that the youth is straying from the path of righteousness. The Bishop's work has indeed been successful. Where previously only thirty-five branches were affiliated with the Central Union, in the short space of three and one-half years 175 parish branches send their delegates to the quarterly meetings held in Holy Angels Hall, connected with the parish of which Bishop McGavick is the permanent rector. The convention takes place in the month of March in each year. It is a most enthusiastic assembly of men, who on electing the officers, divert their attention and listen keenly to the reports of the seven committees, viz.: the Executive, Big Brother, Organization, Publicity, Lecture, Legal and Medical Aid.

Four times during the year the men comprising the 175 Bib-Brother Committees meet

for the discussion of problems that may either be a means to prevent or to remedy delinquency. These Big Brothers are the voluntary probation officers or field-workers.

The work of the Juvenile and Boys' Court is superintended by the only salaried workers in the organization with the exception of the office help. All expenses incurred are defrayed through a donation offered by the parish branches. The activities of the Society were at one time published in a Bulletin. This publication has been abandoned. A page in the New World, the official organ of the diocese, now furnishes the Holy Name news.

One hundred thousand Catholic laymen in Chicago are enrolled members of this purely religious society. On Thanksgiving Day of each year a Solemn Pontifical Mass of Requiem is celebrated by Bishop McGavick for the repose of the souls of the departed brethren in the Holy Name. And on the Feast of the Most Holy Name of Jesus a giant rally is held at the Cathedral. His Grace, Archbishop George W. Mundelein, D. D., always presides at this gloriously Catholic ceremony.

Surely the labor of him who began this noble work in the Archdiocese and of those who have co-operated with him in making it a success will ever be rewarded, not as the world would reward it, in gold and silver, but as Christ would, in the bestowal of His rich Blessings.

The officers of the Archdiocesan Union are: The Rt. Rev. A. J. McGavick, D. D., Director; Rev. Joseph M. Morrison, Assistant; Executives: Messrs. O. M. Carry, T. D. Hurley, John R. Ford, M. J. Foley, Anthony Matre, John R. Tyrrell, Cornelius G. Crane, and Dr. F. Zapffe.

The Catholic Social Center
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The Catholic Social Center organized May, 1914, has justified its existence by a constant increase in its work and the good results attained. Everyone of the aims has been kept in mind and as far as means have permitted the promoters have labored to realize the hopes of the friends and supporters of the movement. The principal endeavor is to prevent dependency and delinquency, but if either is found already existing, a remedy will be attempted.

The Day Nursery has an average daily attendance of eighty. The children are cared for by three Sisters of Charity, a kindergarten teacher and maids. The children of school age attend St. Patrick's School, returning to the Center for lunch and after school for the story hour and various club meetings.

A noon day lunch is served to the young ladies employed in the neighborhood. Last year's report shows 27,722 meals paid for, and 17,182 given to the poor and the nursery children.

The Merillae Club meets once a week. The members of this club furnish the material and make the dresses for the nursery children, provide the Christmas tree and arrange the summer outings for the mothers.

The Ladies' Auxiliary, by means of parties, provides funds for the home relief and hospital work.

The Nursery Board takes care of the visiting in case of illness, also of investigations, and is responsible for the nursery and kindergarten funds. These funds are chiefly supplied by the annual Tag Day and Rummage Sale.

Legal aid is cheerfully given by the attorneys on the Board, and medical care by the doctors.

The entire second floor of the Center's main building is rented to young women doing social or educational work. It is designed as the beginning of a Business Woman's Cathoic Home.

All spiritual aid is given by the President and the priests of St. Patrick's Parish. Many marriages are legalized every year. Baptisms of both children and adults are frequent and almost daily. Unfortunate or wilful boys and girls, men and women, are given moral courage and strength to rise up and try again.

The Center has an active, a sustaining and a life membership open to all men and

women interested in true social work. The dues paid by such members aid greatly in furthering the work. The audit of last year shows a cash income of $10,811.70, cash expenditure, $10,693.48. Balance Jan. 1, 1920, $118.22.

The Center is able to accomplish so much with so little cash because all the workers are volunteers except the kindergarten teacher, the maids and the janitor.

There is a standing invitation to visit the Center and to take lunch there between 11:30 and 1:00 and see the vast amount of work awaiting the support and encouragement of every generous heart who prays: "Thy kingdom come, Thy will be done on earth as it is in heaven."

In the perparation of the data concerning Catholic societies, valuable assistance was rendered by Mr. James F. Kennedy, of the Society of St. Vincent de Paul, Rev. F. J. Reynolds, for the Ancient Order of Hibernians and the Ladies' Auxiliary; Thomas H. Cannon, of the Catholic Order of Foresters; N. L. Piotrowski, for the Polish societies; Miss Johanna Doeues, for the Woman's Catholic League; Mrs. Thomas Burns, for the Woman's Catholic League Protectorate; Mr. Michael Walsdorf, for the Katholischer Vereinsbund von Illinois; Mr. Peter J. Barth, for the District Verband; Miss Mary Costello, for the National Order, Daughters of Isabella; Miss Victoria Warnesson, for the Ladies of Isabella; Rev. Joseph M. Morrison, for the Holy Name Society; and Mrs. Mary B. Finan, for the Catholic Social Center.



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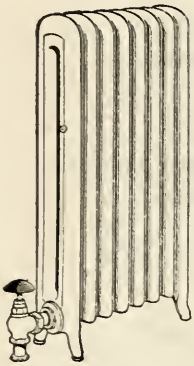
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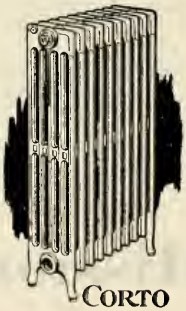
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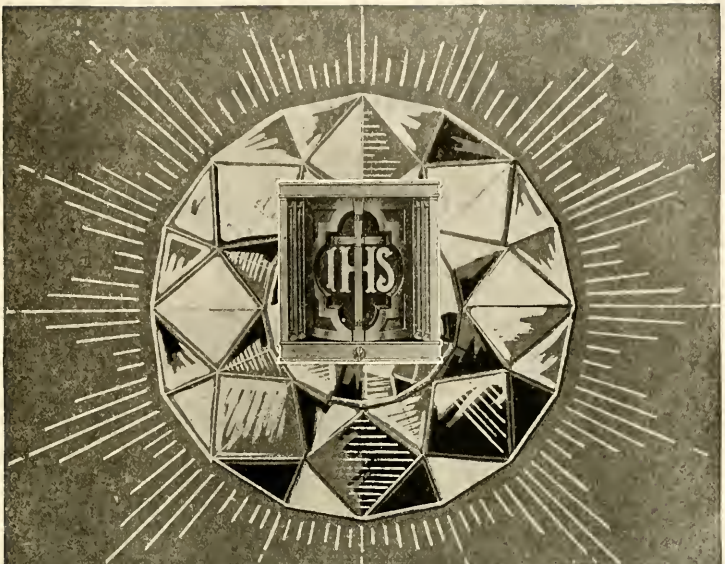
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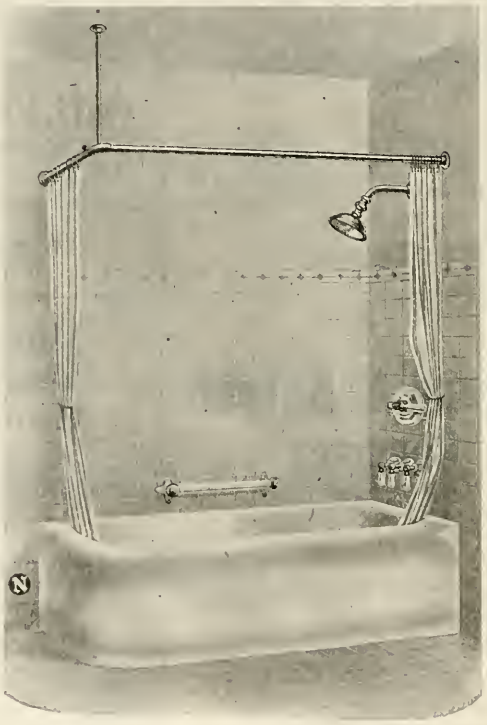
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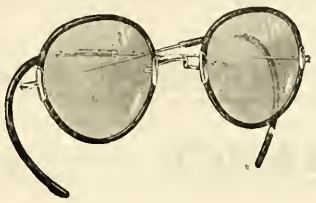
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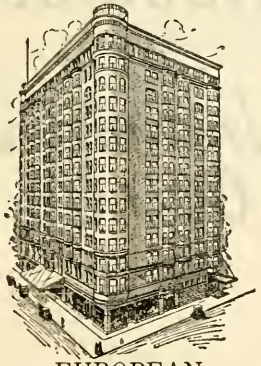
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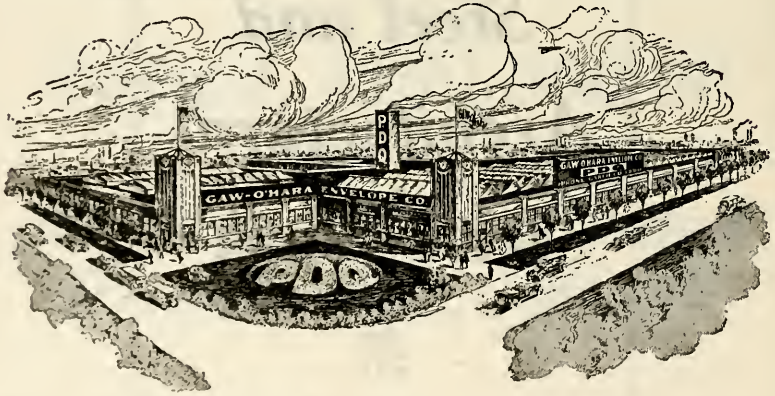
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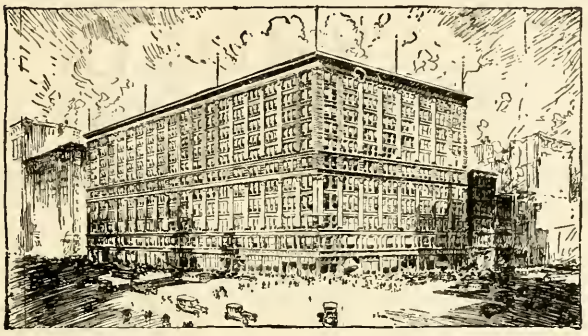
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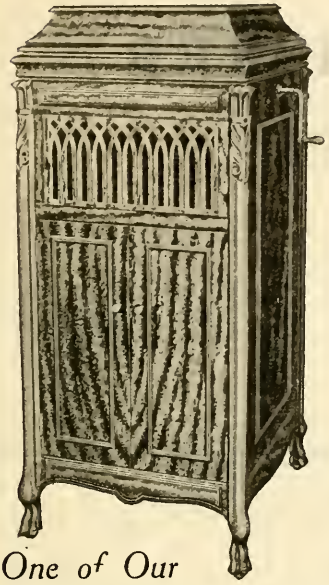
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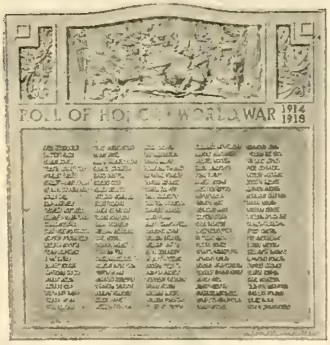
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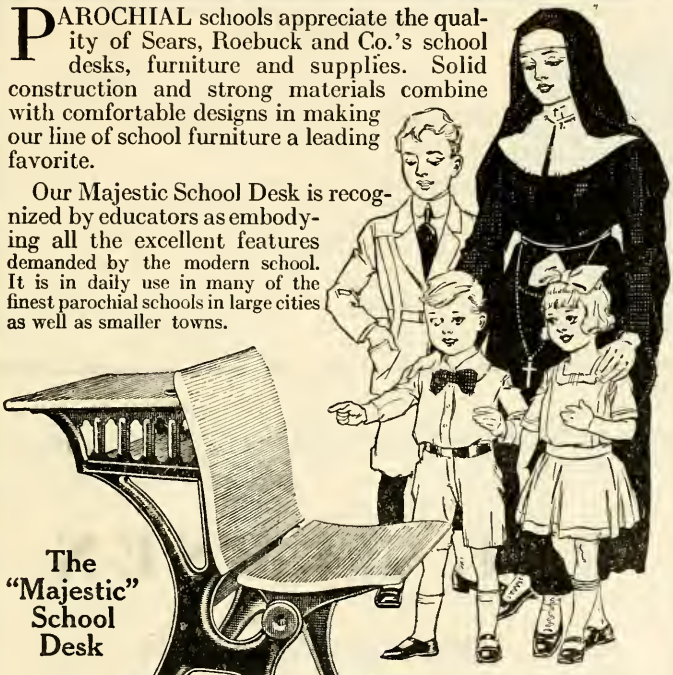
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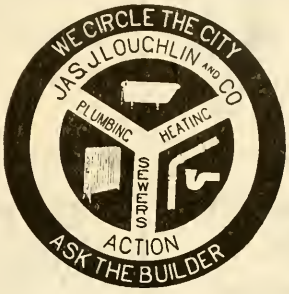
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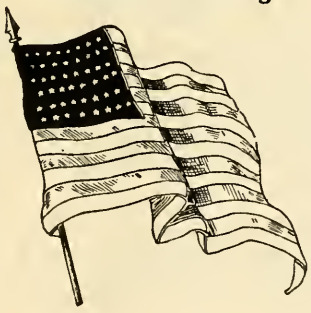
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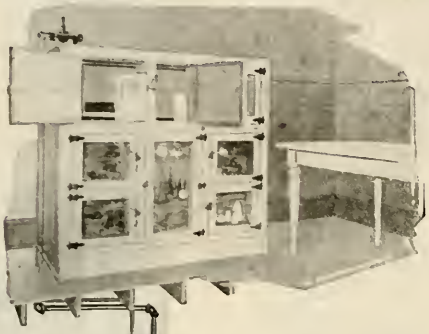


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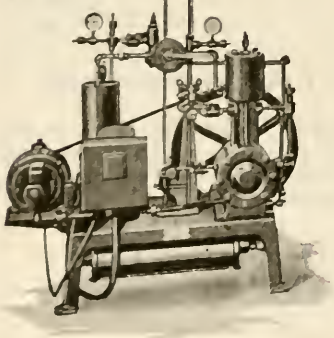
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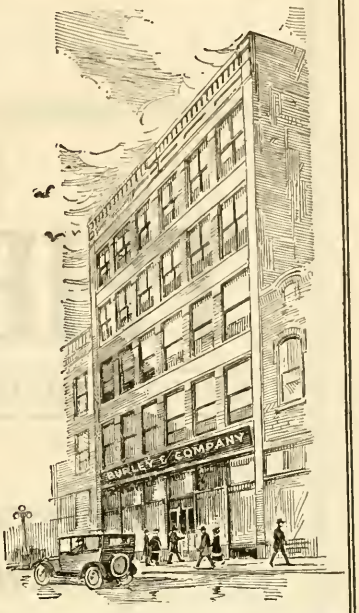
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Holy Cross	336	546
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Maternity	450	641
Nativity	246	397
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St. Bartholomew's	498	667
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St. Bernard's	310	524
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St. Gall's	342	544
St. Genevieve's	324	541
St. George's (German)	278	507
St. George's (Lithuanian)	300	518
St. George's (Slovenian)	472	602
St. Gertrude's	472	654
St. Gregory's	422	644
St. Hedwig's (Polish)	312	528
St. Helen's (Polish)	486	657
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St. Hyacinth's (Polish)	358	568
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St. Joseph's (Slovac)	504	550
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St. Kilian's	438	621
St. Ladislaus' (Polish		659
St. Lawrence's	272	499
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St. Stephen's	260	409
St. Sylvester's	284	515
St. Teresa's (German	318	542
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St. Thomas Aquinas	442	635
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Immaculate Conception (Braidwood, Ill.)	210	411
Immaculate Conception (Elmhurst, Ill.)	196	355
Immaculate Conception (Highland Park)	162	235
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St. Attracta's (Cicero, Ill.)	308	595
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St. Dionysius' (Cicero, Ill.)	318	545
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St. Donatus (Blue Island, Ill.)	446	637
St. Edmund's (Oak Park, Ill.)	444	630
St. Francis Xavier (La Grange, Ill.)	344	545
St. Francis Xavier (Wilmette, Ill.)	412	619
St. George's (St. George, Ill.)	168	267
St. Gertrude's (Franklin Park, Ill.)	396	593
St. Isidore's (Blue Island, Ill.)	392	582
St. James' (Arlington Heights, Ill.)		
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St. James' (Irwin, Ill.)	252	465
St. James' (Maywood, Ill.)	448	636
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St. John the Baptist (Winfield, Ill.)	212	375
St. Joseph's (Bradley, Ill.)	394	584
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St. Joseph's (Downer's Grove, Ill.)		642
St. Joseph's (Homewood, Ill.)		649
St. Joseph's (Joliet, Ill.)	334	550
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St. Joseph's (Libertyville, Ill.)	280	509
St. Joseph's (Lockport, Ill.)	222	395
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St. Gabriel's	260	477	St. Ita's	376	581
St. Bernard's	310	524	St. Sebastian's	466	655
St. Elizabeth's	264	483	St. Mel's	256	467
St. Leo's	290	511	St. Louis (Pullman	294	521
Visitation	306	519	Holy Trinity	484	511
De Paul	682	687	Academy of Our Lady of Providence	688	714
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Ascension Harvey, Ill.	352	554
Ascension (Oak Park, Ill.)	434	633
Assumption Coal City, Ill.	230	421
Holy Cross (Joliet, Ill.)		
Holy Family (North Chicago, Ill.)	392	594
Holy Rosary (North Chicago, Ill.)	406	608
Immaculate Conception (Plainfield, Ill.	438	634
Immaculate Conception (Braidwood, Ill.	210	411
Immaculate Conception (Elmhurst, Ill.	196	355
Immaculate Conception (Highland Park	162	235
Immaculate Conception (Kankakee, Ill.	212	369
Immaculate Conception (Morris, Ill.	174	297
Maria Celle (Oak Park, Ill.)		642
Mary Queen of Heaven (Cicero, Ill.	464	
Maternity (Bourbonnais, Ill.)	168	251
Mother of God (Waukegan, Ill.)		603
Our Lady of Holy Mount (Cicero, Ill.)		669
Our Lady of Mt. Carmel (Melrose Park, Ill.	358	570
Our Lady of Perpetual Help (Glenview, Ill.		
Our Lady of Visitation (St. Philippi		153
Sacred Heart (Goodrich, Ill.)	360	571
Sacred Heart (Hubbard Woods, Ill.)	368	574
Sacred Heart (Joliet, Ill.)	182	509
Sacred Heart (Kinsman, Ill.)		
Sacred Heart (Lombard, Ill.	468	652
Sacred Heart (Melrose Park		
Sacred Heart (Palos, Ill.	230	419
Sacred Heart Chapel (Oak Forest, Ill.		763
San Rocco (Chicago Heights, Ill.		604
St. Agnes' (Chicago Heights, Ill.	442	573
St. Alphonsus' (Lemont, Ill.	224	387
St. Andrew's (West Hammond, Ill.	332	552
St. Ann's (Chicago Heights, Ill.)		633
St. Ann's Hazelcrest, Ill.		
St. Ann's Lansing, Ill.		
St. Anne's (Richton, Ill.		271
St. Anne's St. Anne, Ill.	176	291
St. Anthony's (Cicero, Ill.		652
St. Anthony's (Joliet, Ill.	400	602
St. Attracta's (Cicero, Ill.	398	595
St. Augustine of Canterbury Hecker, Ill.		161
St. Barbara's (Brookfield, Ill.	478	
St. Bartholomew's (Waukegan, Ill.	350	564
St. Benedict's (Blue Island, Ill.	198	351
St. Bernardine (Forest Park, Ill.		
St. Bernard's (Joliet, Ill.		
St. Boniface Steger, Ill.		319
St. Casimir's (Chicago Heights, Ill.	506	645
St. Cyril & Methodius (Joliet, Ill.	398	587
St. Cyril & Methodius (Lemont, Ill.	270	497
St. Denis' (Lockport, Ill.)	152	185
St. Dionysius' (Cicero, Ill.)	318	545
St. Domitilla's (Melrose Park)		
St. Donatus (Blue Island, Ill.)	446	637
St. Edmund's (Oak Park, Ill.)	444	630
St. Francis Xavier (La Grange, Ill.)	344	545
St. Francis Xavier (Wilmette, Ill.)	412	619
St. George's (St. George, Ill.)	168	267
St. Gertrude's (Franklin Park, Ill.	396	593
St. Isidore's (Blue Island, Ill.)	392	582
St. James' (Arlington Heights, Ill.)		
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St. James' (Maywood, Ill.)	448	636
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St. James' (Sag Bridge, Ill.)	152	187
St. James' (Belvidere, Ill.)		349
St. John's (Glenwood, Ill.)	326	546
St. John the Baptist (Joliet, Ill.)	176	293
St. John the Baptist (Phoenix)	488	659
St. John the Baptist (Harvey, Ill.)	160	
St. John the Baptist (Winfield, Ill.)	212	375
St. Joseph's (Bradley, Ill.)	394	584
St. Joseph's (Chicago Heights, Ill.)		
St. Joseph's (Downer's Grove, Ill.)		642
St. Joseph's (Homewood, Ill.)		649
St. Joseph's (Joliet, Ill.)	334	550
St. Joseph's (Prairie du Rocher, Ill.)		155
St. Joseph's (Libertyville, Ill.)	280	509
St. Joseph's (Lockport, Ill.)	222	395
St. Joseph's (Manhattan, Ill.)	332	545
St. Joseph's (Manteno, Ill.)		
St. Joseph's (Rockdale, Ill.)		
St. Joseph's (Round Lake, Ill.)	480	647
St. Joseph's (Summit, Ill.)	396	595
St. Joseph's (Waukegan, Ill.)	228	417
St. Joseph's (Wilmette, Ill.)	160	233
St. Kevin's (South Chicago, Ill.)	280	
St. Lawrence's (S. Wilmington, Ill.)	370	576
St. Lawrence O'Toole (Essex, Ill.)	506	487
St. Liborius' (Steger, Ill.)	390	591
St. Luke's (River Forest, Ill.)		
St. Mary's (Aurora)		279
St. Mary's (Buffalo Grove, Ill.)	174	289
St. Mary's (Des Plaines, Ill.)	288	517
St. Mary's (Evanston, Ill.)	226	403
St. Mary's (Freeport)		183
St. Mary's (Fremont Center, Ill.)	202	359
St. Mary's (Joliet, Ill.)	214	465
St. Mary's (Joliet, Ill.), Croatian	428	629
St. Mary's (Lake Forest, Ill.)	252	445
St. Mary's (Minooka, Ill.)	198	353
St. Mary's (Plainfield, Ill.)		634
St. Mary's (Peoria)		285
St. Mary's (Reddick, Ill.)	506	544
St. Mary's (Riverside, Ill.)	232	421
St. Mary's (Waukegan, Ill.)		203
St. Mary's (West Chicago, Ill.)	204	375
St. Mary's of Czestochowa (Cicero, Ill.)	362	570
St. Mary of Gastyn (East Grove, Ill.)	322	553
St. Mathias (Bowmanville, Ill.)	310	523
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St. Nicholas' (Evanston, Ill.)	308	526
St. Norbert's (Techny, Ill.		586
St. Patrick's (Amboy)		319
St. Patrick's (Everett, Ill.)	186	273
St. Patrick's (Joliet, Ill.)	154	193
St. Patrick's (Kankakee, Ill.)	346	560
St. Patrick's Lemont, Ill.)	224	199
St. Patrick's (Millcreek)		279
St. Patrick's (Momence, Ill.)	218	385
St. Patrick's (Ruma, Ill.)		159
St. Patrick's (Wadsworth, Ill.	170	
St. Patrick's (Tipton, Ill.)		283
St. Patrick's (Wilton Center, Ill.)	506	349
St. Paul of the Cross (Park Ridge, Ill.)	504	650
St. Peter's (Antioch, Ill.)	378	580
St. Peter's (Reddick, Ill.		580
St. Peter's (Niles Center, Ill.	228	391
St. Peter's (Volo, Ill.)	222	403
St. Peter & Paul (Alton)		201
St. Peter and Paul (Naperville, Ill.	162	243
St. Peter and Paul (Pilot, Ill.	196	357
St. Raphael (Naperville, Ill.	162	243
St. Raymond (Joliet, Ill.)	496	666
St. Rose (Wilmington, Ill.)		331
St. Rose of Lima (Kankakee, Ill.	182	315
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St. Stanislaus' (Kankakee, Ill.)	178	584
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Chicago Catholic Benevolent Temperance Society	783	St. Vincent de Paul	785
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The Hibernian Benevolent Immigrant Society	784	Ancient Order of Hiberians	789
Protectorate of Catholic Women's League	801	Ladies' Auxiliary, Ancient Order of Hibernians	790
The Catholic Woman's League	795	The Columbus Club	791
Nat. Order, Daughters of Isabella	803	Catholic Order of Foresters	792
Ladies of Isabella	804	Polish Catholic Societies	793
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		Katholischer Vereinsbund von Ill.	799
		Chicago District Verband	800

EDUCATIONAL INSTITUTIONS FOR BOYS.

St. Mary's of the Lake (1846-1866)	810	673	
The Cathedral College	692	693	
St. Cyril's College	682	690	
St. Stanislaus' College	682	683	
St. Viator's (Bourbonnais	672	673	
St. Rita's College	422		
St. Francis Solanus		673	
De Paul University		687	
Loyola University	670	675	
St. Procopius	670	677	
Jesuit College	670	671	
St. Ignatius and Loyola College	680	675	
De La Salle Institute	682	685	
St. Joseph's (La Grange	685	715	
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Angel Guardian Mission		151	
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Quigley Preparatory Seminary....696 695

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Holy Name	688	717	
St. Andrew's	366		
St. James'	184	315	
St. Gabriel's	260	477	
St. Bernard's	310	524	
St. Elizabeth's	264	483	
St. Leo's	290	511	
Visitation	306	519	
De Paul	682	687	
St. Catherine's (Austin)	684	713	
St. Mary's High School	684	714	
St. Bridget's	170	272	
St. Michael's	178		
Our Lady of Lourdes	436	556	
St. Philip's			
St. Patrick's	186	321	
St. Ita's	376	581	
St. Sebastian's	466	655	
St. Mel's	256	467	
St. Louis (Pullman)	294	521	
Holy Trinity	484	511	
Academy of Our Lady of Providence	688	714	
Sisters of the Resurrection Academy	688	719	
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Academy of Our Lady (Manteno)	684	718
Academy of St. Angela	674	702
St. Anne's Academy (St. Anne)	678	711
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Notre Dame Academy (Bourbonnais)	686	704
Academy of Our Lady of Providence	688	714
St. Patrick's Academy (Chicago)	684	711
St. Francis Xavier Academy	676	698
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Loretto Academy	674	717
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St. Catherine's Academy (Provincial House)		
Academy of St. Scholastica	678	718
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Marywood Academy	674	719
St. Francis (Joliet)	680	706
Academy of Our Lady (Longwood)	678	710
The Holy Child Jesus	686	719
Sisters of St. Casimir (Lithuanian)	778	781

RELIGIOUS COMMUNITIES IN THE ARCHDIOCESE (MEN).

Augustinian Fathers (Villanova)		
Benedictine Fathers (St. Procopius Abbey)		
Benedictine Fathers (St. Vincent's Archabbey)		
Benedictine Fathers (St. Bede's Abbey)		
Fathers of the Blessed Sacrament (Rome, Italy)		
Carmelite Fathers (American Province)		
Congregation of St. Charles Borromeo (Western Province)		
Franciscan Fathers (St. Louis Province)		
Franciscan Fathers (Holy Cross Province, Austin)		
Fathers and Brothers of the Holy Cross (Notre Dame, Ind.)		
Jesuit Fathers (Missouri Province)		
Marian Fathers (Lithuanian)		
Passionist Fathers (Western Province)		
Missionary Society of St. Paul the Apostle (New York)		
Precious Blood Fathers (Carthagena, Ohio)		
Premonstratensian Fathers (De Peri, Wis.)		
Redemptorist Fathers (St. Louis)		
Resurrection Fathers (Chicago Province)		
Servite Fathers (Chicago Province)		
Vincentian Fathers (Western Province)		
Alexian Brothers (Chicago Province)		
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Angel Guardian Orphanage	750	747
St. Adalbert's Day Nursery		
St. Ann's Day Nursery		
St. Augustine's Home for the Aged		
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St. Anne's Home for the Aged (Techny)		
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The Central Charity Bureau		
Chicago Industrial School for Girls	742	754
The Catholic Dependent Child Commission		
Catholic Social Center		
Convent of the Good Shepherd	748	747
Convent of Mercy, Mercy Home	676	698
Convent of Our Lady of Help	736	775
St. Columbkille's Day Nursery		
Illinois Technical School for Colored Girls	758	756
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St. Joseph's Home for the Working Girls	758	752
St. Joseph's Home for the Aged	760	759
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Little Sisters of the Poor		752
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